

71st BIRTHDAY OF
SHRI RAM CHANDRAJI MAHARAJ



SHRI RAM CHANDRA MISSION

1 9 6 9

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Ourselves

When the Great Master Samarth Guru Mahatma Shri Ram Chandraji Maharaj of Fatehgarh left the earthly plane of existence, it was his expressed desire that the method of “pranahuti” (transmission) offered by him for spiritual and yogic training of abhyasis should be offered to the whole of humanity. To fulfil this purpose, SHRI RAM-CHANDRA MISSION named after the Great Master was founded in 1945 by his illustrious representative and successor Mahatma Shri Ram Chandraji Maharaj of Shahjahanpur. The Mission has its Headquarters at Shahjahanpur in Uttar Pradesh State, India. Shri Ram Chandraji Maharaj of Shahjahanpur is the Founder - President of the Mission and its very heart and soul.

The Mission has now grown to the extent of having 41 Centres, two of which are abroad—one each in France and Germany. Under the direct guidance and authority of the Founder - President, Shri Ram Chandraji Maharaj of Shahjahanpur, Preceptors, who have been permitted to impart spiritual training by the yogic method of “pranahuti”, carry on the work from all these Centres and the number of such Preceptors is now over 80.

The Mission stands for, and has as its sole aim, the spiritual evolution of mankind to the farthest possible extent, namely the attaining of the ultimate Reality.

The aims and objectives of the Mission may be summarised as follows :

1. To educate and make available to all, the art and science of yoga modified and simplified to suit present day conditions and environmental needs - this being done by the SAHAJ MARG (the natural path) method of training by “pranahuti”.
2. To promote feelings of mutual love and universal brotherhood without any distinction of race, nationality, caste, creed, religion, sex, etc.
3. To conduct research in the field of yoga under the system of SAHAJ MARG and to establish research institutes for this purpose.

We have pleasure in stating that the “Sahaj Marg Research Institute” has already started functioning with its Headquarters at Tirupati under the direct guidance of His Holiness Shri Ram Chandraji Maharaj of Shahjahanpur. The Institute has as its Director, one of the distinguished Associates and a Senior Preceptor of the Mission Dr. K. C. Varadachari, M.A., Ph.D.

4. To encourage research in yoga by granting of assistance to persons interested in such research work.
5. To establish charitable institutions for public service like Dispensaries, Libraries, Reading Rooms, etc.

The President is assisted in controlling and governing the working of this organization, by a Working Committee consisting of the following Members :—

1.	Shri Ram Chandra	...	<i>President</i>
2.	Shri Y. N. Mishra	...	<i>Secretary</i>
3.	Shri J. R. K. Raizada	...	<i>Joint-Secretary</i>
4.	Shri Kashi Ram Agarwal	...	<i>Treasurer</i>
5.	Shri Satya Pal	...	<i>Member</i>
6.	Dr. S. P. Srivastav	...	<i>Member</i>
7.	Shri R. C. Saxena	...	<i>Member</i>
8.	Shri P. Rajagopalachari	...	<i>Member</i>
9.	Shri Raghavendra Rao	...	<i>Member</i>
10.	Shri Bhairon Prasad	...	<i>Member</i>
11.	Shri R. Seshadri	...	<i>Member</i>
12.	Shri R. Ramachandra Reddy	...	<i>Member</i>
13.	Shri S. K. Rajagopalan	...	<i>Member</i>
14.	Shri Dayabhai Patel	...	<i>Member</i>
15.	Shri Uma Shankar Arya	...	<i>Auditor</i>

The important aspect of the Mission's operation is its Publication Department which has as its Superintendent Shri J. R. K. Raizada. The Mission has already published the following important works :—

1. EFFICACY OF RAJ YOGA by Shri Ram Chandraji
2. COMMENTARY ON TEN COMMANDMENTS OF SAHAJ MARG by Shri Ram Chandraji (in Urdu)
3. REALITY AT DAWN by Shri Ram Chandraji
4. TOWARDS INFINITY by Shri Ram Chandraji
5. A PEEP INTO SAHAJ MARG by Shri Ishwar Sahai
6. TALKS ON EFFICACY OF RAJ YOGA by Dr. K. C. Varadachari
7. SAHAJ MARG - SHRI RAM CHANDRA'S NEW DARSHANA by Dr. K. C. Varadachari
8. LECTURES ON SAHAJ MARG by Dr. K. C. Varadachari
9. PHILOSOPHY OF SAHAJ MARG by Shri Ram Chandraji
10. Translations of No. 3 in Hindi, Tamil, Telugu and Kannada.
11. Translation of No. 1 in Kannada.

The Mission also publishes a bi-monthly journal "SAHAJ MARG", which is now in its 12th year of publication. It includes two sections one each in English and Hindi, and is edited by Prof. S. P. Shrivastav and Shri Kashi Ram Agarwal. Much of the Mission's publication work is now undertaken by its own Printing Press, the Sahaj Marg Printing Press at Shahjahanpur.

The annual feature of the Mission's activity is the celebration of the "Vasantha Panchami Day" as the Birth Anniversary of Samarth Guru Mahatma Shri Ram Chandraji Maharaj of Fatehgarh, the Grand Master. On this auspicious day Satsanghis from all over the country assemble in hundreds at Shahjahanpur as well as at the other Centres throughout the Country and devotedly participate in the special meditation sessions. During the three festival days of the celebration, speeches are delivered on the various aspects of the SAHAJ MARG system of training by eminent speakers and preceptors of the Mission.

Message

The world to day, is in a state of unrest and disorder, Everybody seems to be crying for peace. But all efforts for bringing about peace appear to end in failure. The reason is that all efforts are merely external, touching only the outer surface. In fact, the problem is far from being related to the world in general; really it is the problem of the individual first and of Society afterwards. As such, it needs to be tackled in that order. World peace is closely related with the peace of the individual for which one has to take into account the inner state of one's mind. If man's mind is brought to the state of peace and order, every thing in the outside world will get into order in the same colour. But it is sad that the world has lost its real basis; and for its re-establishment it is necessary to adopt means which may promote the feeling of peace and calmness of mind of the individual man. What we have to do for the purpose is to introduce proper adjustments in the mental tendencies of the individual, which in effect is the proper moulding and regulation of the mind. This is possible when the individual mind develops up to the state of the universal mind. Just imagine! there will then be no problem! As it is, individual minds which themselves lack peace and tranquillity are trying to establish peace in the world. Isn't it ridiculous? The only way open to mankind is to take to the spiritual way of life, which is unfortunately absent today, leading to all this chaos.

Numerous means and practices have been and are advised for the purpose, but the most important feature is found lacking almost everywhere. The proper moulding of the tendencies of the mind is the primary factor of any system of Sadhana (Practice). The regulation of mind must therefore be the very basis of all spiritual practice. The mind, which in its primordial state was absolutely pure and regulated, has now been spoiled and polluted by our wrong ways and doings. It is now to be set right so as to resume its primordial state.

Almost all systems of Sadhana have two aspects - one self-practice or abhyas and the other the Master's help and support. In order to develop the required condition, self-effort (Abhyas) alone is not all or even enough. It must be supplemented by Divine Grace which is the one essential for the purpose.

The inflow of Divine Grace is possible through the medium of the Master alone. Thus the real thing to be invoked by an Abhyasi is Divine Grace coming to him through the Master. Self-effort (Abhyas) is just the means for making one's self deserving of Grace.

I do not hereby mean to advocate the orthodox idea of Gurudom in any way. Only a person capable of transmitting Divine Grace through the yogic process of Pranahuti is fit to become a Master. The selection of such a worthy master is certainly a problem. I may here indicate an easy method of judging a worthy Guru (Master). When you happen to come in contact with one, try to understand whether or not his association promotes in you a feeling of peace and calmness, and the restless tendencies of your mind seem to be silenced for the time being at least, without causing any weighty effect upon it. If it is so you must thereby conclude that he can be a fit person to help you on in the solution of your life-problem.

In Sahaj Marg, Divine Grace is directed towards the Abhyasi through the process of Pranahuti (Transmission). As a matter of fact, what Pranahuti does for the spiritual uplift of an Abhyasi and removal of complexities in a short time, independent efforts cannot achieve even in a full decade. Serious difficulties arise ~~when~~ meditation is practised independently in accordance with the old methods prescribed in books. Under the old system, one has to keep on struggling with the mind in order to suppress its unceasing activities. This continues all the time and there is practically no meditation at all and all the time given to meditation is lost in struggling against and trying to suppress thoughts and tendencies.

In order to overcome this greatest difficulty, under the Sahaj Marg, one has simply to connect one-self with the power of the Master whose mind, senses and faculties are all thoroughly disciplined and regulated. This power then begins to flow in, regulating the tendencies of the Abhyasi's mind also. The Master's help is, therefore, of Prime value for sure success.

Usually, people initially aim at the cessation of the activities of the mind. This can best be achieved by linking ourselves with the great power which is beyond the range of senses or in other words, one who has transcended its limits. By connecting ourselves with such a person with love and devotion and by practising meditation in the right manner, we begin to get transformed accordingly. In short, we have to break down one by one the bondages which serve to keep us down under limitations and tensions.

May Grace descend and bring Peace and Order to the World and to Humanity!

Shahjahanpur,

5th May, 1969.

Ram Chandra

अभिनन्दन पत्र

महात्मा श्री रामचन्द्रजी महाराज,
अध्यक्ष, श्री रामचन्द्र मिशन, शाहजहाँपुर के
कर-कर्मलों में सादर समर्पित अभिनन्दन-पत्र

परम श्रद्धेय !

मानवों की पिपासित एवं व्याकुल आत्मा को शान्ति व तृप्ति प्रदान करने के लिए, सोई हुई आध्यात्मिकता को जागृत करने के लिए, सर्वत्र प्रसरित अंधकार को विदीर्ण करने के लिए प्रकाशमान भास्कर की भाँति इस पृथ्वी पर आपका अवतार हुआ। आप इस पृथ्वी पर आये तो विश्व के एक अलौकिक, दिव्य प्रकाश विकीर्ण हो गया। निराश मानव के मानस आप द्वारा प्रदत्त मार्ग को पा कर कृतकृत्य हो गये।

हे सहज-मार्ग के प्रवर्तक !

निरन्तर अज्ञानान्धकार में अपना मार्ग टटोलनेवाले हताश जिज्ञासुओं के लिए 'सहज-मार्ग' प्रशस्त कर आपने आध्यात्मिक-जगत को एक नवीन अर्चना पद्धति प्रदान की। सच्चे जिज्ञासुओं ने प्राणाहुति की पावन निर्झरणी में अवगाहन कर अपने वास्तविक जीवन का स्वर्णिम प्रभात देखा और यह पाया कि उनकी उन्नति के हेतु कोई सशक्त, सजग प्रहरी विद्यमान है जो उन्हें आध्यात्मिक क्षेत्र के उच्चतम शिखर पर अपने एक संकेतमात्र से पहुँचाने में समर्थ है।

अनन्त का दर्शन करानेवाले हे महामहिम !

आपके 'सत्य का उदय' ने संसार के सपक्ष 'बहुजन हिताय' की झाँकी प्रस्तुत करके मानव के नेत्र खोल दिये। उसने आँखें खोलकर देखा कि उसके सामने 'अनन्त की ओर' का मार्ग प्रशस्त है। 'अनन्त की ओर' बढ़ते ही 'राजयोग की एफिकसी' का दृश्य उसके सम्मुख उपस्थित हो गया। इतना ही नहीं 'सहज-मार्ग' के दस उसूलों की शरह' ने उसके लिए व्यवहारिक जीवन को आनन्दप्रद और सौख्यप्रद बना दिया। आपके द्वारा रचित साहित्य ने आध्यात्मिक-दर्शन को एक नई दिशा प्रदान कर नवीन खोज के लिए उत्प्रेरित किया, इसमें संदेह नहीं।

हे पावन-स्नेह की सादर मूर्ति !

आपका सुवश धरा-धाम पर अपनी विजय वैजयन्ती फहराता रहे, आपके श्री चरणों से उद्वाहित प्रेरणा प्राप्त कर विश्व आध्यात्मिक-जगत के अनुपम रहस्यों को उद्घाटित कर असीम, अमर-सुख की प्राप्ति करता रहे और आप चिरकाल तक हमारा नेतृत्व करते रहें, ईश्वर से यही प्रार्थना है।

हम हैं आपकी कृपा के अभिलाषी
समस्त सत्संगी-जन

स्वागत-गीत

घिर रही सजल थी घोर रजनि ।
हों जग था केवल तमस-पुंज ॥
तुम उतरे लेकर विधु-दीपक ।
अरु मानवता का विमल-कुंज ॥

फिर आलोकित हो उठी मही ।
नभ के तारक हो गये सजग ॥
वह दिशि कंचन हो गयी जिधर ।
बढ़ गये तिहारे चरण-सुभग ॥

निश्वास और प्रतिश्वासों में ।
मानव का हाहाकार लिये ॥
इच्छा का कारागार लिये ।
बेसुधि का पारावार लिये ॥

आओ, बैठो, अंतर में भर दो ।
ज्योति और आशा ललाम ॥
कैसे स्वागत मैं करूँ देव ।
तुमको प्रणाम शत-शत प्रणाम ॥

आओ नव-नव अनुराग लिये ।
अरु युग-परिवर्तन का सपना ॥
कैसे संभव जग-सैकत पर ।
रे चरण-चिन्ह का तव मिटना ॥

हाँ, क्षितिज-पट्टी पर हीरक से ।
अब जड़ जावेगी अमर कहानी ॥
आज हिमालय तक झूँजेगी ।
“बाबू” तेरी कोमल वाणी ॥

निश्वास अमर में है तेरी ।
उस महा-शक्ति की चरम विजय ॥
हुँकार अनोखा कर देगा ।
जगती में नीरव महाप्रलय ॥

मस्तक पर अंकित दिव्य-किरण ।
“हिमकर” तव शोभा है ललाम ॥
कैसे स्वागत मैं करूँ देव ।
तुमको प्रणाम शत-शत प्रणाम ॥

ईश्वर-प्राप्ति

(कु. कस्तूरी चतुर्वेदी, मोदीनगर)

संसार में ईश्वर-प्राप्ति की आवश्यकता सबको है। किन्तु उसकी वांछना फिसाका नहीं है। यहाँ की गंगा सदैव से उल्टी ही बहती आ रही है। जो उपेक्षित है वही हमें वांछनीय है और जो अपेक्षित है उसे ही पीठ दिये बैठे हैं। शताब्दियाँ व्यतीत हो गयीं। शत-शत बार आवागमन के बंधन में बँधना पड़ा है। प्रत्येक बार जब भी रोदन की घड़ी आयी है यही विचार किया कि यह आवागमन का बंधन काटना ही होगा परन्तु फिर यहाँ से रोते ही चले गये। बंधन से मुक्त होने का विचार केवल विचार मात्र ही रह गया। प्रति दिन की ठेस हमें पुकारती रही किन्तु हम सुन न सके, कुछ समझ न सके। हम बेसुध खोये पड़े रहे, गहन में सोये पड़े रहे। यहाँ की हर बयार हमें दुलारनेवाली प्रतीत हुई। यहाँ की हर ठेस हमें आगामी सुख के आवाहन सी प्रतीत हुई। विचार की हज़ार धाराएँ उत्पन्न होकर मन के चारों ओर नाचने लगीं। एकाग्रता समाप्त हो गयी जो उसका सहज-स्वभाव था। वास्तविकता पर आवरण पड़ गया। हारा थका मन और भी हार कर नत-मुख (अधोमुखी) होकर बैठ गया। उसका सम्बन्ध एवं राग निम्नतर ही हो गया। किसीने उसे ऊपर उठाना भी चाहा तो आदत ने उसे लाचार कर दिया। अतः अब हमें उठा सकने का केवल एक ही मार्ग सामने रह गया कि कोई आत्मिक-शक्ति की ऐड़ देकर हमें स्वयं ऊपर उठावे एवं हमारी रुचि के प्रवाह को ऊपर की ओर अर्थात् ऊर्ध्वमुखी कर दे। ऐसा तभी सम्भव हो सकता है जबकि हमारा लक्ष्य ईश्वर-प्राप्ति अर्थात् श्रेष्ठ की प्राप्ति का हो जावे, और हम वही उपाय अपनावें। वे श्रेष्ठ उपाय ही अभ्यास अथवा साधना है।

साधना तो मनुष्य किसी न किसी की सदैव ही से करता आया है। किन्तु साधना की सिद्धि बिना किसी सद्गुरु के आज तक न किसी को हुई है और न होगी। बिना सिद्धि के साधना एकांगी है अधूरी है। उसकी पूर्तिके लिये चाहिए पूरक और वह पूरक होता है सद्गुरु। जो पूर्ण की प्राप्ति कर चुका होता है वही पूर्णता को योग देनेवाला होता है। योग की पूर्णता तभी है जब योगी अथवा सद्गुरु के अंदर अपनी पावन प्राण-शक्ति द्वारा दूसरों को भी उसी पूर्ण ईश्वर तक पहुँचा देने की शक्ति एवं सामर्थ्य उत्पन्न हो जाती है। वही साधना तेजस्विनी एवं शक्तिशालिनी हो सकती है जिसमें योगिक प्राण-शक्ति (Transmission power) का शक्तिपात प्रवाहित हो, जिसके समक्ष सिद्धि के सत्य का साक्षात्कार हो। वह साधना, साधना ही नहीं जो हमें तत्क्षण बदलना प्रारम्भ न कर दे। ऐसा तभी सम्भव होता है जबकि हमारी साधना का तरीका (Method) सही एवं सफलतायुक्त हो। ऐसा Dynamic हो जो हमें भी Dynamic ही बना दे। हमारे श्रीरामचन्द्र मिशन के प्राण एवं अध्यक्ष श्रीरामचन्द्रजी महाराज (श्रीबाबूजी) की यही चुनौती है संसार के लिये, ईश्वर-प्राप्ति की यात्रा के मार्ग में पँठनेवाले मानवों के लिये। उनकी इकहत्तरवीं वर्षगांठ के पुण्य-पर्व पर संसार के समस्त अधूरे एवं दुखित प्राणियों के लिये उनका यही स्नेह-संदेश है जो आंतरिक-दृष्टि द्वारा देखा जा सकता है कि योगिक-प्राण-शक्ति

सहज-मार्ग के द्वारा आज भी मानव का पुनरुत्थान करने के लिये तत्पर है। यह सेवा-कार्य प्रगति पूर्वक विस्तृत हो रहा है।

‘श्रीबाबूजीमहाराज’ की प्राणाहुति-पद्धति आज मानव को केवल मानव ही बना देने के लिये नहीं वरन् उसे ईश्वर तक पहुँचाकर उससे सम्बन्धित करके हमारी आत्मिक-यात्रा के मार्ग को प्रकाशित कर रही है। मैं स्पष्ट देख रही हूँ, चाहे कोई देख सके या न देख सके, कि वह मानव-मनों में एक जाग्रति उत्पन्न कर रही है। समस्त संसार के वातावरण में एक मधुर ईश्वरीय—सुगन्ध को विस्तृत कर रही है जो पीड़ित प्राणियों को पावन प्राण-शक्ति द्वारा ईश्वर-प्राप्ति की खोज की ओर उन्मुख कर रही है। उनकी चेतन-शक्ति अब अपने वातावरण से ऊबकर कहीं आराम चाहती है, कहीं चैन चाहती है। प्रत्येक जन अब यह मानने लगा है कि संसार में सुख-सामग्री है किन्तु चैन नहीं है। वह अपना वातावरण खोकर परम शान्तिमय-ईश्वरीय-वातावरण में डूब जाना चाहती है। मैं देख रही हूँ कि ‘उनकी’ पावन प्राण-शक्ति द्वारा बदलते हुए वातावरण में आज का मानव निर्माण नहीं निर्वाण चाहता है। त्राण का आवरण त्याग कर निस्तार चाहता है। सहज-मार्ग-साधना एवं पद्धति ऐसे ही लोगों को अंक में समेट लेने के लिये विस्तृत है। ईश्वर-प्राप्ति के परमानन्द की वर्षा देकर परम शान्ति को प्रदान कर रही है। पावन प्राण-शक्ति (Transmission power) ही इसमें प्रेरक-शक्ति है और ‘श्रीबाबूजी महाराज’ की दिव्य-दृष्टि हमें आंतरिक साज सँवार कर संसार को प्रमाणित कर रही है कि आज भी भारतवर्ष में योग अपनी सजीव-शक्ति के संचार द्वारा जीव को ईश्वर में योगदान प्रदान करने में समर्थ है।

वास्तव में ईश्वर-प्राप्ति ही हमारा उद्देश्य हो जाये और हम वही उपाय अपना लें तो हम जहाँ से आये हैं वहीं समा जाएँ और आगामी लाखों वर्षों के कष्ट से मुक्ति पा जावें। ईश्वर का कोई रूप नहीं है इसीलिए वह सर्वव्यापी कहा जाता है। यदि उसका कोई रूप होता तो उसकी स्थिति एक ही स्थान पर होती जैसी कि हमारी है। जब हमारा कोई लक्ष्य होता है तो उसके प्रति अंतर में एक लगन-सी लग जाती है। भक्त की विशेषता भी यही है कि अपने इष्ट के स्मरण में एवं उसकी प्राप्ति के लिए तत्पर एवं व्यग्र रहें। इस विषय में सद्गुरु की पावन-प्राण-शक्ति-पात हमारी मार्ग-दर्शिका है। मैंने सहज-मार्ग में देखा है कि वह अपनी प्राणाहुति द्वारा हमारी चेतन-शक्ति को जाग्रत कर देते हैं। हमारे अंतस् में सोई उर में प्रिय से मिलने की विह्वलता को और अंतर में व्याप्त उसके विरह की व्यथा को अपनी शक्ति-पात द्वारा थपथपा देते हैं, जिससे कुछ खोये से, कुछ सोये से, बेसुध से हम ‘उसकी’ ओर ही दौड़ पड़ते हैं। मैंने देखा है सहज-मार्ग में अपने ‘श्री बाबूजी महाराज’ के आंतरिक-सत्संग (प्राण-शक्ति) का सहज-संबल पाकर हमें अपने जीवन के महान् उद्देश्य की पूर्ति में किंचित मात्र भी विलंब नहीं होता है। हमें तत्क्षण हर स्थल पर, हर स्तर पर सहायता मिलती जाती है।

यह अवश्य है जैसी कि हमारे ‘श्रीरामचन्द्र मिशन’ की प्रार्थना की यह अंतिम पंक्ति है कि ‘बिना तेरी सहायता तेरी प्राप्ति असंभव है’। केवल योगिक-प्राण-शक्ति ही ‘उसकी’ सहायता को अपने अंदर खींच ले आने की एकमात्र कड़ी है। ‘उसकी’ ‘प्राप्ति की विह्वलता ही हमें

उसकी ओर अग्रसर होने का मार्ग देती है। ऐसा होता ही है जबकि हम ईश्वर को सदैव अपने पास ही अनुभव करें और उसमें ऐसी ही अपनाइत पैदा करें। निकटतम चीज के लिए देश-देश घूमने एवं दर-दर भटकने से क्या लाभ मिल सकता है? ईश्वर की प्राप्ति होती है और अवश्य होती है जब हम उसे हृदय से लगाकर, हृदय से मिलाकर ढूँढते हैं। हमारे परम श्रद्धेय 'श्री बाबूजी' का यह कथन स्पष्टतयः सत्य है कि 'या तो हम ईश्वर के हो रहें या उसे अपना बना लें' उससे मिलने का केवल एकमात्र यही उपाय है।

यह सत्य है कि ईश्वर अत्यन्त निकट है किन्तु इतनी-सी दूरी तो है ही कि जैसे दर्पण स्वयं अपना मुख नहीं देख सकता है। इसी लिए हमें आवश्यकता केवल इस बात की रह जाती है कि हम सिर से पैर तक कुल दर्पण ही बन जावें अर्थात् अभ्यास या विचार द्वारा प्रियतम ईश्वर से इस भाँति सम्बन्धित हो जाएँ कि कुल ईश्वर ही भास होने लगे। तो फिर देखनेवाली तथा दिखाई पड़नेवाली वस्तुओं में केवल एक वास्तविकता जो ईश्वर है वही शक्ति रह जाती है। मध्य की वस्तु जो हमें उससे अलग करती थी, वह जाती रहती है और हम वैसे ही हो जाते हैं जैसा कि हमें होना चाहिए। यही ईश्वर-दर्शन की सत्य दशा है। किन्तु यह दशा भी ऐसी स्वाभाविक रूप में आ जाती है कि हमें इसका भी पता नहीं चलता है, तभी वास्तविक दशा है। 'श्री बाबूजी महाराज' का यह कथन अक्षरशः सत्य है कि 'रूहानियत असल रूप में पैदा कर देना एक क्षणमात्र का काम है, बस ऐसी चाह उत्पन्न हो जाने का इंतजार है।' यही नहीं उसकी चाह में डूबे हमें यह भी विस्मृत हो जाता है कि हमें 'उसकी' चाह है; यही सच्ची चाहत है। प्राणाहुति (Transmission) की प्रथम प्रशंसा यही है कि ईश्वर में यदि हमारी थोड़ी-सी भी लगन लग जाती है तो इसके द्वारा अनजाने ही सतत-स्मरण हमारे अंतर में स्थाई हो जाता है। स्मरण का सतत एवं स्थाई होना यह दशा प्रकट करता है कि हमारी लगन की डोरी का एक छोर हमारे लक्ष्य से संबन्धित हो गया है। इस संबन्ध की प्रत्यक्षता का अनुभव हमें इस प्रकार होता है मानों स्वयं 'मालिक' हमारा स्मरण कर रहा है, हमें अपने में खींच रहा है। इस दशा का संबन्ध इस बात का साक्षी है कि हमारे प्रेम को अग्नि 'प्रियतम' तक पहुँच चुकी है और उसे यह पता चल गया है कि कोई 'उसका ही' उसे स्मरण कर रहा है।

ईश्वर से मिलना यही है कि हममें भी वही झलक उत्पन्न हो जावे। साधना अथवा अभ्यास की आवश्यकता भी तभी तक हमें है जब तक कि हमारे, प्रत्येक कण-कण में 'उसका' ही प्रतिबिम्ब न झलकने लगे, हमारे प्रत्येक कार्य में हर बात में एक अलौकिक-सहजता, एक दिव्य स्वाभाविकता निखर आवे। हमें प्रयत्न तो वास्तव में 'उसमें' लय-अवस्था की प्राप्ति के लिए करना चाहिए तो फिर इससे आगे का मार्ग-प्रदर्शन स्वयं होने लगता है। लय-अवस्था का अनुभव है अपनी प्रलय। एक शव की-सी स्थिति जो अपने ले जानेवाले पर पूर्णतयः निर्भर होता है। लय-अवस्था हमें अनंत आनंदमयी गतियों में पैठाती हुई, अनंत अलौकिक-आत्मिक-स्थितियों की प्राप्ति प्रदान करती हुई जीवन के परम-लक्ष्य तक पहुँचाकर ही दम लेती है। वास्तव में हम संसार में इसलिए ही भटकते हैं कि संसार की झलक हमारे हृदय में रहती है। यदि हमारे अंदर ईश्वरीय-

झलक उत्पन्न हो जाए तो फिर हमारा संसार ही बदल जाता है। तब प्रत्येक वस्तु में हमें बजाय संसार के, ईश्वरीय-महक मिलने लगती है और हमारा जीवन धन्य हो जाता है। मैं देख रही हूँ सहज-मार्ग साधना-पद्धति हमारा संबन्ध अथवा लगाव ऐसे सूर्य से कर देती है जो सबको प्रकाशित करता है। हमारी जो कुछ भी साधना या अभ्यास है सबका उद्देश्य केवल यही है कि हमारा संबन्ध ईश्वर से जुड़ जावे तो फिर जो चीज वहाँ है वही सहज रूप में हमारे अंदर बहती चली आती है। सहज-मार्ग में ध्यान द्वारा ऐसा ही संबन्ध हमारे अंतर में 'श्री बाबूजी महाराज' की प्राण-शक्ति द्वारा ईश्वर से संबन्धित हो जाता है और एक अलौकिक प्रवाह का प्रारंभ हो जाता है। किन्तु इसकी यह बारीकी काफ़ी अभ्यास व अनुभव के बाद हमें पता लगती है। मैंने देखा है ऐसा होता है। कब? जबकि उसके प्राप्त करने की वह तड़प, वह तपन अंदर में चुभकर खो जाती है और हम उसी तपन को पकड़ पाने के लिए उधर ही बढ़ते चले जाते हैं। किन्तु तपन की इस व्यथा में ढुलकते मेरे उन अश्रुओं को मेरी आँखों के सिवा किसी ने नहीं देखा है। मेरे अंदर की उन पीड़ा भरी सिसकियों को मेरे हृदय के सिवा किसीने नहीं सुना है। फिर सिवा भी शेष नहीं बचा। सिवा का स्थान शक्ति ने एवं सामर्थ्य ने ले लिया। किन्तु सुधि किसे थी। हृदय एक फ़कीर की मजार ऐसा बनकर रह गया।

यह तो ईश्वर-प्राप्ति की दशा की झलक मात्र ही रही जितनी कि शब्दों द्वारा व्यक्त की जा सकती है। वास्तव में हमारा अंतिम लक्ष्य इतना ही नहीं है। हमें तो सहज मार्ग वहाँ ले चलने का आमंत्रण दे रहा है कि जिसके लिये सदैव "नेति, नेति" ही कहा गया है। मैं देख रही हूँ कि आज मेरे 'श्रीबाबूजीमहाराज' का स्नेह-आकर्षण हमें असीमित में ले जाने के लिये पुकार रहा है, हमें उसमें भी पैठा देने के लिये आकुल-व्याकुल हो रहा है। फिर देर किसलिये हो?

ईश्वर-प्राप्ति

ईश्वर-प्राप्ति इसलिए नहीं होती क्योंकि लोग शान्ति चाहते हैं, ईश्वर नहीं। शक्ति (Power) ईश्वर पर लगाना (devote) नहीं करते हैं बल्कि शान्ति पर करते हैं। अतः शान्ति ही मिलती है ईश्वर नहीं मिलता है। ईश्वर-प्राप्ति के लिए ईश्वर पर Concentration करना होगा जब कि लोग Process के ऊपर Concentrate करते हैं, मकसद को भूल जाते हैं। जैसे—Meditation कर रहे हैं लेकिन ईश्वर पर ध्यान नहीं करते।

ईश्वर प्राप्ति के लिए (Knowledge) ज्ञान की आवश्यकता नहीं। बस Real से चलकर उसका Ization (ज्ञान) हो, वही Realization है।

सदाचार

सदा+आचार=अर्थात् जो आचार सदैव किया जा सके वह सदाचार है।

सदाचार के केवल इतने ही माने नहीं हैं कि हम अपना वाहन (बाहरी) आचार-विचार, व्यवहार ऐसा बना ले कि आकर्षक हो, शिष्ट हो, बल्कि हममें जो टूट-फूट जन्म जन्मान्तर से पैदा हो गयी है, वह सब साफ़ होकर हम वैसे ही बन जायें, जैसी चली आ रही है—उसको सम्हालें तथा जैसा होना चाहिए वैसे हो जाये—तभी सदाचार कहलायेगा।

—श्री बाबुजी

REALISATION IS A WAY OF UNDOING

(उमा शंकर आर्य, सीतापुर)

आज जिस किसी भी महात्मा के पास हम जायें वह हमसे कुछ न कुछ करने को और कुछ न कुछ छोड़ने को कहता है। यदि उनसे कहा जाता है कि हमें शान्ति नहीं मिलती तो कहते हैं कि तुमने यह नहीं छोड़ा, वह नहीं छोड़ा। आदमी इस छोड़ने-छोड़ने से ऊबकर ईश्वर का ध्यान करना ही सरलता से छोड़ देता है। राजयोग का सिद्धान्त है कि हमें कुछ नहीं छोड़ना है और सब कुछ छुट जाना है। सुनने में यह कठिन प्रतीत होता है पर है बड़ा सरल। पूज्य बाबूजी महाराज का कथन है कि “Attach yourself to God and detachment will follow.” अपने आप को उस ईश्वर से जोड़ दो, सांसारिकता से विराग हो जायगा, मगर रहना संसार में ही है और बितना है पारिवारिक जीवन। पूज्य बाबूजी ने एक लेख में जिसका शीर्षक था “Travel light.”, लिखा है—यदि हम गाड़ी में सफर कर रहे हों और हमारे पास सामान अधिक हो तो हम अपना सब कुछ गार्ड के हवाले कर निश्चिंत हो कर सोते हुए यात्रा करते हैं और उतरने के स्थान पर अपना सामान लेकर घर की राह लेते हैं। एक दूसरी तरकीब भी है। जिस प्रकार होटल का मैनेजर दिन भर ग्राहकों की चिन्ता करता है और रात को धन जोड़कर मालिक के हवाले कर देता है और फिर घर जाकर गहरी नींद में सोता है और भूल जाता है वह होटल को, उसी प्रकार हम भी संसार को भूल जाएँ।

ब्रह्म हमारा लक्ष्य है। न हम उसे देख सकते हैं और न आसानी से पा सकते हैं। केवल गुरु ही वह माध्यम है जिसके द्वारा हम उसे पा सकते हैं।

गुरु गोविन्द दोऊ खड़े काके लागी पांव,
बलिहारी गुरु आपने गोविन्द दियो दिखाय।

श्री विवेकानन्दजी लिखते हैं कि “Spirituality Travels from soul to soul.” अध्यात्मवाद की लहर आत्मा से आत्मा उतरती है। यदि हम सब कुछ गुरु के हवाले कर दें अपने हर काम में महसूस करने का प्रयत्न करें कि कोई शक्ति हमारे द्वारा कार्य करा रही है तो हमारी कोई आसक्ति नहीं होती है। परन्तु कार्य करने में चूक भी नहीं होती। बड़े-बड़े कार्य सरलता से होते दिखाई देते हैं हम चिन्ता मुक्त हो जाते हैं क्योंकि हमने अपने को Care taker के हवाले जो कर दिया है। यह सब कैसे हो जाता है?

हम हैं मानव और हमारा धर्म है सहज और स्वाभाविक। जब हम माता के गर्भ में मांस के लोथड़े के रूप में थे हमारा कोई अस्तित्व न था—ब्रह्म की वही इच्छा-शक्ति “एकोहम् बहुस्या” अर्थात् “मैं एक से अनेक हो जाऊँ” अवतरित हुई। वह चैतन्य स्वरूप थी। हमारे अन्दर जब चेतना उतरी, हमारे अंगों का विकास हुआ। अभी तक हम वही थे जो वह है। इस भूमण्डल पर जब हम उतरे तब पंचभूतों के आवरणों में ढके होने के कारण हमारे माता-पिता

और सगे सम्बन्धियों के मोह के और ममता के संस्कार पड़ने लगे। हम क्रोध और काम दो गुण अपने साथ लाये थे। कामना ब्रह्म की हमारे साथ जन्मी थी। उस इच्छा शक्ति में जब action हुआ हमारा विकास प्रारम्भ हुआ। मगर यह दोनों चीजें थीं संतुलित अवस्था (Balanced State) में। पैदा होते ही बालक को दूध पीने की इच्छा होती है और न पाने पर क्रोध करता है अर्थात् रोता है। बालक का रोना और हंसना जाना नहीं जाता। उसके अन्दर न ऊँच-नीच का भेदभाव है और न अपने पराये का भेदभाव। धीरे-धीरे माता-पिता द्वारा डाले गये संस्कारों से आवरण पड़ते जाते हैं। वह अपने सहज (सह+ज) साथ में जन्मनेवाले मार्ग को भूल जाता है। अपने घर को भूल जाता है। याद को भी। उसका सम्बन्ध केवल एक से था या पड़ गया अनेक के चक्कर में। बड़े होने पर वह विद्या और अविद्या की मंवरों में फासदिया जाता है।

विद्या—वह ज्ञान है जो हमें आत्मा की ओर ले जाय। आत्मा का भास करानेवाली विद्या को कहते हैं अध्यात्मविद्या।

अविद्या—जो सांसारिक मायाजाल में फँसनेवाली है वह ही अविद्या है। वेदों ने कहा है—“असतो मा सद्गमय” अर्थात् असत् से सत् की ओर ले जा। सांसारिक दृश्य असत् हैं। इनमें न फँस, सत् को खोज कर। उस ओर जा। असत् है केवल उसकी जाति। अविद्या के कारण मनुष्य संसार में भटकता है और आत्म तत्व को नहीं पाता है। इस शरीर को एवं सारी इन्द्रियों को चेतना शक्ति प्रदान करना आत्मा का काम है। यह शक्ति सर्वप्रथम हमारे मानस पटल पर उतरी। इसीसे श्रीरामचन्द्रजी “(पूज्य बाबूजी) ने First mind of God कहा है। मन से वह सत्ता हृदय पर उतरी। वही उसका निवास स्थान माना जाता है। गीता में भगवान् कृष्ण ने कहा है “हृद्देशेर्जुन तिष्ठति” अर्थात् हे अर्जुन, वह हृदय में निवास करती है कहीं अन्यत्र नहीं। मन की सत्ता प्रबल हो उठी। आत्मा से सम्बन्ध विच्छेद होकर उसकी स्वतन्त्र कार्य प्रणाली बन गयी। इच्छाएँ प्रबल हो गईं। ईश्वर-प्राप्ति की इच्छा मन्द होती गयीं। नये संस्कारों के कारण मल, विक्षेप और आवरण बढ़ते गये। जिस प्रकार मकड़ी अपने बनाये हुए जाल में फँसती रहती है मनुष्य भी अपने बुने हुए जाल में फँसता रहता है एक कथानक आपकी सेवा में प्रस्तुत करता हूँ।

एक महल है जिसमें 84 लाख दरवाजे हैं। सब दरवाजे बन्द हैं खुला है केवल एक। एक अन्धा (ज्ञानहीन) असहाय दशा में सहायता की याचना करता है। किसीको दया आ गयी उसने कहा कि मैं तेरा हाथ दीवाल पर रखे देता हूँ जहाँ दरवाजा खुला मिले निकल जाना। चलता रहा अन्धा, पार करता रहा एक के बाद दूसरे दरवाजों को। जब खुला दरवाजा आया उसे खुजली लगी हाथ खुजलाने में लग गया छुट गया दीवाल का सम्बन्ध। परन्तु चलता रहा अन्धा और निकल गया खुला दरवाजा। अब फिर उसे पूरा चक्कर लगाना है। मानव जन्म ही मुक्ति मार्ग का खुला दरवाजा है। अहम् भावना, असंतुलित काम, क्रोध, लोभ, एवं मोह हैं खुजली। आज हम अन्धों के पथप्रदर्शक यों तो वे लोग हैं जो स्वयं मंजिल की जानकारी नहीं रखते।

यदि रखते हैं तो केवल मार्ग का संकेत कर देते हैं अपनी जिम्मेदारी से बरी हो जाते हैं क्योंकि यह हो सकता है कि उनमें दूसरों को मंजिल तक पहुँचाने की क्षमता न हो। सच्चे पथ प्रदर्शक वे हैं जो मंजिल तय कर चुके हैं। मार्ग की कठिनाइयों की जानकारी भी रखते हैं और दूसरों को मंजिल तक पहुँचाने की सामर्थ्य रखते हैं। वे ही सद्गुरु हैं जो बड़ी कठिनाई से मिलते हैं। यदि उनका सम्पर्क हमें मिल गया तो हमें कुछ नहीं करना है। करना केवल इतना है कि अपना सहयोग देना। सर्वप्रकार के संशयों को दूर करके अपने को उनके हवाला कर देना है। सब कुछ करना गुरु को है। वह पहले अपना प्यार हमको देंगे नहीं तो हम प्यार भी तो न कर सकेंगे। हमें झड़ पोंछ कर साफ करेंगे, सारे विकारों को दूर कर हमें निर्मल बनायेंगे। स्थूलता हटाकर हमें सूक्ष्म स्थिति प्रदान करेंगे। ईश्वर सूक्ष्मतम है और कण-कण में व्याप्त है। उसे पाने के लिये हमें सूक्ष्म साधन ही अपनाने पड़ेंगे। एक सुई उठाने के लिए अंगूठे और ऊँगली के अग्र भाग को ही काम में लाना होगा। सूक्ष्मतम स्थिति बिना गुरु के असंभव है। स्वामी विवेकानन्द जी का एक कथन मैं आपके सम्मुख प्रस्तुत करता हूँ। तालाब के जल की तरंगों से जल की गन्दगी सारे तालाब में फैल कर गंदा बना देती है, फिर वही गन्दगी तल में जमा होती रहती है। तल में यदि कोई वस्तु गिर जाय तो वह दिखायी न देगी। यदि किसी प्रकार यह लहरें शांत हो जाएँ और तलहटी की गंदगी साफ कर दी जाय तो तलहटी में पड़ी सुई साफ दिखाई देगी। वृत्तियाँ चित्त से उठती हैं उसे बाबूजी महाराज ने (Chit lake) कहा है। वहाँ से यह वृत्तियाँ सारे शरीर में लहराती रहती हैं। अच्छी वृत्तियों का परिणाम अच्छा और बुरी वृत्तियोंका परिणाम बुरा होता है। किन्तु सभी वृत्तियाँ आत्मा पर आवरण डालती हैं। इन आवरणों के कारण आत्मा का साक्षात्कार करना और आत्मा से परमात्मा की ओर जाना असंभव हो जाता है। यदि किसी प्रकार ये वृत्तियाँ स्थिर हो जायँ और तल की गन्दगी दूर हो जाय तो काम सरल हो जाय। महर्षि पातांजलि ने “योगश्च चित्तवृत्ति निरोधः” कहा है। योग ही एक मात्र साधन है। वृत्तियों के ठहराव में सुख और चंचलता में दुःख होता है। हठयोग द्वारा ठहराव तो होता है, परन्तु हम अनुभवहीन होने लगते हैं और सांसारिकता के लिये बेकार हो जाते हैं। वहाँ जड़ समाधि है। राजयोग वृत्तियों की चंचलता को कम करके उनको बिल्कुल स्थिर न करके संतुलित अवस्था में लाता है जिससे न हमें दुःख हो और न सुख। हमारी समाधि चैतन्य समाधि होती है। हमारा ध्यान वह ध्यान है जिसमें ध्यान का ध्यान नहीं रहता। हमारा आनन्द वह आनन्द है जिसमें आनन्द का आनन्द नहीं है। यहाँ बेखबरी में बाखबरी रहती है। यह कार्य गुरु बताई साधना से सरल हो जाता है। रही गन्दगी दूर करने की बात तो गुरु अपनी आध्यात्मिक शक्तिपात या प्राणाहुति द्वारा हमारे सारे मल विकल्पों को दूर कर देता है। गुरु प्रज्वलित अंगारे के समान है जिस अंगारे के सम्पर्क में आते ही कोयले का अग्र भाग जो अंगारे के सामने होता है अग्नि पकड़ लेता है। धीरे-धीरे कोयला स्वयं अंगारे का रूप धर लेता है। गुरु के समीप बैठते ही हमारी वृत्तियाँ स्वयं स्थिर होने लगती हैं और हम शान्ति का अनुभव करने लगते हैं। गीता वर्णित सारी हालतें हममें उतरने लगती हैं। हमारे अन्दर दो चीजें हैं एक Humanity (मानवता) दूसरी Divinity (दिव्यता)। यदि किसी प्रकार हमारी Humanity (मानवता) कम होने लगे तो

Divinity (दिव्यता) छाने लगेगी और तब हम Divinised (देवीगुणसम्पन्न) हो जायेंगे। अब हमारे कार्य Divinised हो जायेंगे। इसीको कहते हैं Transformation या स्वभाव परिवर्तन। यह सब हालतें शनैः शनैः आने लगेगी। इस प्रकार हमें कुछ नहीं करना है केवल यही हालत लाना है परन्तु कर्तव्य पालन या साधना को नहीं भुलाना है। डूबते हुए को बचानेवाला प्रतीक्षा करता है कि डूबनेवाला अपने हाथ पैर चलाना बन्द कर दे अवसर पाते ही बचानेवाला उसे बाहर निकाल लेता है। द्रौपदी युधिष्ठिर से सहायता की आशा करती रही। निराश होकर अर्जुन की ओर ताका। उनकी गांडीव की टंकार प्रलय कर सकती थी, भीम की गदा से कोई नहीं बच सकता था। जब सब तरफ से निराश हो असहाय होकर कृष्ण को पुकारा कृष्ण शक्ति सहायता को पहुँच गई। हृदय की सच्ची पुकार ही मालिक से नाता जोड़ती है। धर्म के कर्म के पचड़े से ऊपर उठते ही आध्यात्मिकता का उदय होता है, जब आध्यात्मिकता का अन्त होता है, आनन्द प्राप्त होता है, जब आनन्द भी छूटता है तब सत्य का उदय होता है, उसके भी छूटने पर लक्ष्य प्राप्ति होती है। साक्षात्कार के मार्ग में सब कुछ छुट जाता है सब कुछ छुटते ही हम पहुँच जाते हैं अपने लक्ष्य तक। आवश्यकता है कि हम अजाने सब कुछ छोड़ बैठे। कर्त्ता का भान, मान-अपमान, सुख-दुख, हमारे लिये नगण्य बन जायें। यह तभी हो सकेगा जब हम पूर्णरूपेण शरणागत हों। मालिक में, मालिक के लिये जीवित हों। हमारी स्थिति जिन्दा-मुर्दे के समान हो। हमारे सम्मुख केवल एक ही सत्य हो और वह हो—हमारा मालिक।

साक्षात्कार

जिस्म का ख्याल न रहे फिर आत्मा का ख्याल न रहे तब जो रहता है सो रहता है। तब ही 'साक्षात्कार' होता है।

'साक्षात्कार' में न ज्ञान रहता है और न अज्ञान। जहाँ कुछ भी न हो वही 'साक्षात्कार' है।

हर Stage पर यह लगता है कि वह मिल गया, यानि (God Realization) 'ईश्वर साक्षात्कार' हो गया। सामीप्य, सायुज्य एवं सारूप्य सभी स्थितियों में 'ईश्वर' से एकत्व प्रतीत होता है। लेकिन वास्तव में 'साक्षात्कार' तब है जब सब सामर्थ्य होते हुए भी उसका पता न रहे।

'साक्षात्कार' की विशेषता है कि खुदगर्जी समाप्त हो जाती है।

'साक्षात्कार' जब हो जाता है तब लय अवस्था हो जाती है; जिसमें सब जमीर रहती है परन्तु अनुभव नहीं होता है।

पूर्णता (Perfection)

प्रकृति (Nature) में जितनी बातें पैदा हुई हैं या उसमें मौजूद हैं, खुद ignorant रहते हुए सबसे वाकिफ़ हो। कोई इल्म या Science उससे न बचे। जरा कोई आँच दे दे और उससे वही बातें कुदरती तौर पर निकलने लगे जो वह जानना चाहता है—यह कसौटी है पूर्णता (पूर्ण व्यक्ति) की जाँच की।

—श्री बाबुजी महाराज

स्वयं पूर्ण साधना सहज मार्ग

(रमापति डींगर, सीतापुर)

सृष्टि के आरम्भिक काल से ही मानव दुःख की आत्यन्तिक निवृत्ति तथा अखण्ड सुख की प्राप्ति के सम्बन्ध में सूक्तियाँ सोचता ही रहा है। उसने परम सुख की उपलब्धि हेतु अनेकानेक प्रयत्न किये हैं और उसे सफलता भी मिली है किन्तु वह अस्थायी ही बनी रही है। प्राचीन काल के मनीषी ने दुःख की पुनः पुनः आवृत्ति को देखकर यह निश्चय किया कि :—

न जातु कामः कामानां उपभोगेन शाम्यति ।

हविषा कृष्णवत्मेवै भूम एवाभिवर्धते ॥

(महाभारत आ-१५-४८)

“सुखों के उपभोग से विषयवासना की तृप्ति नहीं होती वरन् वह हव्य पदार्थों से बढ़नेवाली ज्वाला के समान प्रतिदिन बढ़ती जाती है। छान्दोग्योपनिषद् ने कहा—जन्म ही दुखों का मूल है। “न हवै सशरीरस्य सतः प्रियाप्रिय योरपहतिरस्ति ।” किन्तु मानव ने हार नहीं मानी। उत्तरोत्तर वर्धमान जिज्ञासा ने अनेक स्तरों पर अनेक नये प्रकार के प्रयत्न कराये और फिर महाभारत-कार के शब्दों में मानव ने पुनः निश्चय किया कि “तृष्णाति प्रभवं दुखं, दुःखाति प्रभवं सुखम्” अर्थात् तृष्णा के उत्पन्न होने पर दुःख होता है और उस दुख की पीड़ा से सुख होता है। वास्तव में सुख नाम की कोई वस्तु इस संसार में ही नहीं, सुख केवल दुख से छूटने की प्रक्रिया का ही नाम है। किन्तु एक वर्ग ने यह भी निश्चय किया कि जगत् ईश्वर का ही रूप है अतः आत्मा तथा जगत् आनन्दमय है दुःखमय नहीं। उक्त निश्चय बड़ा ही नाजुक था। इसके असावधान अनुयाइयों के जगत् तथा अपने दास बन जाने का बड़ा भारी भय था, अतः गीता-कार ने बात को स्पष्ट करते हुये कहा कि जो केवल बुद्धि से ग्राह्य हो तथा इन्द्रियों से परे हो, उसे आत्यन्तिक सुख कहते हैं (सुख आत्यन्तिक यत्नते बुद्धि ग्राह्य मतीन्द्रिय)। दुख तथा सुख के लक्षण बताते हुये मनु कहते हैं :—

सर्वं परवशं दुःखं सर्वमात्मवशं सुखम् ।

एतद्विद्या समासेन लक्षणं सुख दुःखयोः ॥

जो बाह्य वस्तुओं की अधीनता में है वह सब दुख है और जो मन के अधिकार में है वह सुख है। महाभारत-कार ने दुख से निवृत्ति का उपाय बताते हुए कहा “भौषज्य भेदत दुःखस्य यदे तन्नानुचिन्तयेत्” अर्थात् मन से दुखों का चिन्तन न होना ही दुख निवारण की अचूक औषधि है। वैज्ञानिक रूप से उपाय प्रस्तुत करते हुए, फतेहगढ़ निवासी समर्थ गुरुमहात्मा रामचन्द्र जी (लाला जी) ने बताया कि वृत्तियों के ठहराव में ही सुख है और उनकी गति में दुख है। फल यह निकलता है कि वृत्तियों का ठहराव अर्थात् समाधि आनन्द देनेवाली है और समाधि की दशा प्राप्त करने हेतु मन को बाह्य वस्तुओं के साथ सम्पर्क में आने पर उनमें आसक्ति प्राप्त होने से रोकता है।

धार्मिक इतिहास के अवलोकन से ऐसा प्रतीत होता है कि अधिकांश लोगों ने समाधि अथवा स्थित प्रज्ञता के आनन्द को ब्रह्मानन्द मान लिया और वहीं पर जम गये। फिर भी कुछ साहसी

लोग कठिनाइयों की परवाह न करते हुए आगे बढ़ते रहे और सुख की आत्यन्तिक प्राप्ति तक पहुँचने में सफल हुए। उन्होंने जन्म मरण के चक्र से छूट जाने भर को स्वतन्त्रता नहीं माना वरन् पूर्ण स्वतन्त्रता की और अग्रसर रहे।

इस दिशा में अपनी अपनी पहुँच के बाद किये गये निश्चयों को उन्होंने मानव की पहुँच की सीमा बताया और अपनी पहुँच की प्रक्रिया को सर्वोत्तम साधना बताया। यही निश्चय तथा प्रयत्न क्रमशः विभिन्न दर्शनों तथा साधनाओं के रूप में हमारे पास सुरक्षित हैं। लोक संग्रह की उदात्त भावनाओं से प्रेरित होकर उन्होंने कठिन सामनाओं को सुगम, सरल तथा सहज बनाने का भी भरसक प्रयत्न किया, यहाँ तक कि परवर्ती लोगों में से कुछ ने अपने-अपने मतों को सहज शब्द से जोड़ दिया। उदाहणार्थ बंगाल के सहजिमा, बौद्धों की सहज मान शाखा, संत मतावलम्बी तथा राधास्वामी का सहज योग इस प्रयत्न के कुछ प्रतीक हैं।

साधनाओं के प्रकार अनगिनत हैं। अकेले वैदिक साधना ही 24 प्रकार की है जो सत्, रज तथा तम की दशा में मिलकर 72 प्रकार हो जाती है। जैनों के अनुसार 883 पाषण्ड दर्शन हैं (कर्म मार्ग के 180, नैषर्ग के 84, अन्य 87 तथा बोध के 32।)

भारतीय साधना आदिम काल कर्म काण्ड तथा ज्ञान काण्ड दो विभागों में विभाजित है। महर्षि हारीत कहते हैं:—

उभाभ्यामेव पक्षाभ्यां यथा खे पक्षिणां गतिः ।

तथैव ज्ञान कर्मभ्यां प्राप्यते ब्रह्म शाश्वतम् ॥

“पक्षी जैसे दोनों पक्षों के सहारे ही आकाश में उड़ता है, जिसका एक पंख टूट गया हो वह उड़ नहीं सकता, उसी प्रकार ज्ञान और कर्म दोनों की ही सहायता से शाश्वत ब्रह्म की प्राप्ति होती है।” बाद में यह अनुभव किया गया कि जैसे बिना पूँछ के पक्षी की उड़ान निरापद नहीं हो सकती क्योंकि संतुलन का कार्य पूँछ ही करती है, उसी प्रकार ज्ञान तथा कर्म के बीच संतुलन का कार्य “उपासना” द्वारा ही सम्भव है, तभी साधना के दो से तीन विभाग हो गये। यथा:—

योगास्त्रयो मया प्रोक्ता नृणां श्रेयोविधित्स्या ।

ज्ञानं कर्म च भक्तिश्च नो वायो न्योस्ति कुत्रचित् ॥ (भागवत 11-20-6)

मार्गास्त्रयो मे विख्याता मोक्ष प्राप्ता नगाधिप ।

कर्म भोगो, ज्ञान भोगो, भक्ति भोगश्च सत्तम ॥ (देवी भागवत 7-57-2)

आगे चलकर भगवान् कृष्ण ने कर्म काण्ड को कर्मयोग में बदल दिया तथा बताया कि बिना “शरणागति” की अवस्था प्राप्त किये साधना के तीनों विभाग पूरा फल नहीं दे पाते। और कालान्तर में पूर्व काल की प्रपत्ति शरणागति योग के रूप में साधना का सर्वोत्कृष्ट अंग आ गयी। इस प्रकार साधना के 4 विभाग—1-कर्म, 2-ज्ञान, 3-उपासना तथा 4-शरणागति हुए।

दुःख से आत्यन्तिक निवृत्ति के लिये प्रयत्नशील मानव ने ईश्वर, जीव तथा जगत् के पारस्परिक सम्बन्ध पर अनेक प्रकार से विचार किया था। अनीश्वरवादी दर्शनों को छोड़कर सभी ने ईश्वर की

सत्ता मानी यहाँ तक कि भगवान बुद्ध भी ईश्वर के आस्तित्व को मना नहीं करते, केवल इस सम्बन्ध में उन्होंने कुछ लिखा नहीं है, और केवल यह बात उनके अनीश्वरवादी होने का प्रमाण नहीं है। सभी ने ईश्वर, जीव तथा जगत के बीच किसी न किसी प्रकार समंवय के आस्तित्व को माना है वेदान्त जो भारत का सर्वोत्तम दर्शन है ऐक्य के नियम को पूर्णतः स्वीकार करता है।

शब्दाद्वैतवाद मानव शरीर एवं दृश्य जगत के 5 मण्डल-स्थूल, सूक्ष्म, कारण, महाकारण तथा कैवल्य—मानता है। इनमें से कैवल्य मण्डल निर्मल चैतन्य तथा अन्य चार चैतन्य सहित है। सभी मण्डलों में उद्गम से निकली हुई मौज वर्तमान रहती है।

मध्वाचार्य प्रवर्तित मत के अनुसार ईश्वर और जीव सजातीय है किन्तु एक दूसरे से भिन्न है। शंकराचार्य द्वारा चलाये गये कैवलाद्वैत के अनुसार जीव और ब्रह्म एक ही है और उसमें तादात्म्य का सम्बन्ध है। रामानुजाचार्य के विशिष्टाद्वैत के अनुसार जीव और ब्रह्म में देह तथा देही का सम्बन्ध है। निम्बकाचार्य के मत भेदाभेद के अनुसार गुण गुणी का सम्बन्ध है और वल्लभाचार्य के शुद्धाद्वैत के अनुसार अंश अंशी का सम्बन्ध है।

“आत्मवेदं सर्वं (यह सब कुछ आत्मा ही है), “ब्रह्मैवेदं विश्वम्” (यह विश्व ब्रह्म ही है), “आत्मा वा इदमेकं एवाग्र आसीत्” (यह सारा प्रपंच पहले एकमात्र आत्मा स्वरूप ही था) आदि वाक्य इस बात के प्रमाण हैं कि जीव, ब्रह्म और ब्रह्माण्ड में एकता है। गीताकार का कथन है कि ईश्वर ने अपने एक अंश मात्र से सारा ब्रह्माण्ड बनाया है। वह एकता क्या है, कहाँ है, उसे कहाँ खोजें, कैसे पायें? उसकी विधि क्या है? इनका उत्तर ही सच्चा दर्शन तथा सच्ची साधना है।

वेदान्त ने एकता की बात कही, स्पन्दन अथवा चेतन शक्ति की बात की। यह भी बताया कि :—

“आत्मा वा अरे दृष्टव्या, श्रोतव्यो मन्तव्यो निदिध्यासितव्यः”

सर्वः—यथा नचः स्यन्दमानाः समुद्रे स्तं गच्छन्ति नाम रूपे विहाय।

तथा विन्नाम रूपाद्विमुक्तः परात्परं पुरुष मुपैति दिव्यम् ॥

“जिस प्रकार बहती हुई नदी समुद्र से मिल कर नाम रूप त्याग देती है उसी प्रकार विद्वानों को नाम रूप तथा दृश्य जगत का त्याग कर ब्रह्मानन्द को प्राप्त करना चाहिये।”

इसका उपाय यह बताया कि हृदय गुहा में विद्यमान आत्मा को ध्यान के द्वारा पाओ। जड़ और चेतन की ग्रन्थि ही उसका निवास स्थान है उसी का भेदन करो। “मिथ्यन्ते हृदय ग्रन्थिः धियन्ते सर्व संशयः।” श्रुति ने कहा :—

धनुर्गुहीत्वोपनिषदं महास्वं शरं हमुपासानिशितं संथमीत् ।

आयम्य तद्भाव गतेन चेतसा लक्ष्यं तदेवाक्षरं सौम्य विद्धि ॥

प्रणवो धनुः शरोख इयात्मा व्रत तत्लक्ष्यमुच्येत ।

अप्रमत्तेन वेतव्यं शरवन्तन्मयो भवेत् ॥

(मुण्डक-2)

आशय है कि प्रणव (ॐ) रूपी धनुष पर आत्मा रूपी शर को साफ़ करके चढ़ाओ और ईश्वर रूपी लक्ष्य का भेदन करो। कितनी सूक्ष्म साधना है। और ठीक भी है, सूक्ष्म ईश्वर को प्राप्त

करने हेतु सूक्ष्म तो बनना ही होगा अतः जो उपाय प्रयोग में आयेगा वह भी सूक्ष्म ही होना चाहिये । किन्तु कितने दुर्भाग्य की बात है कि दृश्य जगत तथा ईश्वर के बीच विद्यमान दैवी ऐक्य को न पकड़ कर आज हम शब्दाद्वैतवाद को कुण्डलिनी को जगा कर सिद्धियाँ प्राप्त करने का माध्यम बना बैठे हैं । स्फोट अथवा स्पन्दन रूपी ऊँ को वाणी का विलास बना लिया है । शब्द को संकीर्तन, गाना, नाच का रूप दे डाला है । संतों के नाम जप का अनर्थ करने लगे हैं । सत्ताद्वैत में बताये गये साधन चतुष्टय से हमारा परिचय केवल नाम मात्र का है । वेदोक्त कर्म करके अनासक्त बन कर ज्ञान प्राप्त करना तो दूर की बात है, हम आरंभ से ही कर्म सन्यासी बन जाते हैं । सारे कर्तव्यों को ताक पर रख कर “अहं ब्रह्मास्मि”, “सर्वं खल्विदं ब्रह्म”, “सोहनस्मि” बकते घूमते हैं । हमारा वैराग्य केवल कपड़े रंग कर गृहस्थी से प्रकट रूप से हट जाने में ही सम्पूर्ण हो जाता है, वैसे चाहे हमें गृहस्थ से हज़ार गुनी आसक्ति बड़ जाय । हमारा ज्ञान लच्छेदार भाषण देने, बड़े-बड़े ग्रन्थों के मन चाहे अर्थ लगाने और खण्डन मण्डन करने तक ही सीमित रह गया है । ऐसा प्रतीत होता है कि अध्यात्म के क्षेत्र में पहुँच, अधिकार तथा पात्रता के वैषम्य ने ही यह गिरावट पैदा कर दी है ।

गिरावट के इस युग में हमें देखना होगा कि वास्तविक तथा सच्ची साधना का माप दण्ड क्या है । हमें यह भी देखना होगा कि क्या कोई ऐसी साधना है जिसमें साधना के प्राचीन चारों अंगों का सानुपातिक योग वर्तमान है । हम जानते हैं कि बिना भक्ति तथा ज्ञान के कर्म साधक को ठीक मार्ग पर नहीं ला सकता । हमें यह भी ज्ञात है कि भक्ति पूर्वक कर्म किये बिना ज्ञान उत्पन्न ही नहीं हो सकता तथा बिना कर्म किये एवं ज्ञान प्राप्त किये भक्ति असम्भव है जो भक्ति के बिना शरणागति जो अनन्यता, एक बिन्दुता तथा स्थिरता की जननी है कभी प्राप्त नहीं हो सकती । अतः सच्ची साधना में इन चारों का सह समुच्चय आवश्यक है ।

समर्थ गुरु श्रीरामचन्द्रजी (फतेहगढ़) का कहना है कि “कर्म” और ज्ञान के स्तर से हटा कर दिल को सूक्ष्म स्तर पर रखने का नाम ही उपासना है ।” अतः उपासना इतनी सूक्ष्म हो जाना चाहिये कि हम ज्ञान तथा अज्ञान के स्तर से ऊपर उठ जायें ।

“सहज मार्ग” के प्रवर्तक श्री रामचन्द्रजी (बाबूजी) का कहना है कि ईश्वर सादा है और उनकी प्राप्ति का उपाय भी सादा है । उनका तो यहाँ तक कहना है कि आजकल नौकरी पाना कठिन है किन्तु ईश्वर प्राप्ति उससे सरल है । उनकी युक्ति यह है कि सूई को उठाने हेतु कोई बड़ी मशीन प्रयोग में नहीं लायी जाती वरन् चुटकी के सहारे वह सरलता से उठाई जाती है । उसी प्रकार सूक्ष्म ईश्वर को प्राप्त करने हेतु सूक्ष्म उपाय ही चाहिये । आजकल लोग वैराग्य प्राप्त करने हेतु बड़े त्याग कर डालते हैं किन्तु वह भाव नहीं आता जिसे वैराग्य कहना चाहिये । इसके लिये वह बड़े-बड़े तप भी करते हैं, भाँति भाँति से शरीर को कष्ट देते हैं किन्तु फिर भी वैराग्य से वैराग्य बना ही रहता है । इसका कारण क्या है ? श्री बाबूजी का कहना है कि “वैराग्य दिल की एक हालत है, साधना नहीं । मन को ईश्वर से जोड़ दिया जाय तो वैराग्य स्वयम् उत्पन्न हो जाता है ।”

यदि हम यन्त्र, मन्त्र तथा तन्त्र के अन्तर्गत चालू साधनाओं और उनके आज के रूप पर विचार करें तो यह स्पष्ट हो जावेगा कि हम ईश्वर तथा दृश्य जगत के बीच की दैवी एकता की

ओर आंखें बन्द किये हुए हैं। किन्तु हमारी प्राचीन साधनाओं को यदि ध्यान पूर्वक देखा जाय तो ज्ञात होगा कि हम प्रकृति और पुष्प को दूर करके उन्हें अलग करके अपना लक्ष्य प्राप्त करना चाहते हैं। हठ योगी प्रकृति पर विजय प्राप्त करना चाहता है, तान्त्रिक प्रकृति की विभिन्न शक्तियों को हस्तगत करना चाहता है। यह ठीक है कि उन्हें कुछ सिद्धियाँ कुछ शक्तियाँ मिल जाती हैं, किन्तु शक्तियों का वह उद्गम, जिसे पाकर समस्त शक्तियों पर अधिकार किया जा सकता है, दूर ही बना रहता है। आज्ञा चक्र अथवा पिण्ड देश पार करते ही हठ योग बेकार हो जाता है। ब्रह्माण्ड तथा अपर ब्रह्मांड के असीम शक्ति-पुंज के पास पहुँचते ही उसकी प्रकृति-विजय की कामना असफल हो जाती है। वेदान्तियों में जबरदस्ती त्याग तथा वैराग्य द्वारा प्रकृति को एक कोने में फेंक देने का प्रयत्न किया है, किन्तु क्या उन्हें इस प्रयत्न में सफलता मिली है? कदापि नहीं। जो लोग प्रकृति से लड़कर, उसे विजित कर ईश्वर अथवा आत्मा का साक्षात्कार करना चाहते हैं वह एक प्रकार से ईश्वर, जीव तथा प्रकृति में समान रूप से व्याप्त देवी एकत्व को भूल जाते हैं। वह इन तीनों के बीच के उस आपसी सम्बन्ध के प्रति आँख बंधन करना चाहते हैं जो सृष्टि का मूल कारण है और उसका फल यह होता है कि शुद्ध सत्व के प्रति भी उनकी आँखें बन्द ही रहती हैं। वास्तव में ईश्वर से संयुक्त होने की नकल नहीं की जा सकती, वह तो प्राप्त करने की दशा है। ईश्वर माया में प्रकट हुआ है अतः हम उसे माया में ही प्राप्त कर सकते हैं, माया के बाहर नहीं। हमारी आज की सभी साधनायें शरीर तथा दृश्य जगत को शत्रु ही बताती हैं जो उसकी मूल है। शरीर अथवा जगत के न होने का अर्थ है प्रलय की दशा, और उस दशा में ईश्वर साक्षात्कार की आवश्यकता का प्रश्न ही नहीं उठता।

एक बात विशेष रूप से ध्यान देने योग्य है, वह यह कि हम प्रचलित साधनाएँ करते-करते अप्राकृतिक जीवन में प्रवेश कर जाते हैं। हमें ईश्वर ने संसार में कुछ कर्तव्य करने हेतु भेजा है, वह हममें अपने आप को प्रत्यक्ष करता है, अपना भोग्य पाता है, और हम उसके काम में व्यवधान डालते हैं। यह कोरा पलायनवाद है ही नहीं अपितु ईश्वर से दूर ले जानेवाली क्रिया है। हम ध्यान दें तो यह पायेंगे कि महान सभ्यताओं के अप्राकृतिक जीवन में पल कर ही रूसो, थोरु, टाल्सटाय प्रभृति अन्य विचारकों ने प्राकृतिक जीवन बिताने पर बड़ा जोर दिया है। एक बात जो निश्चित रूप से कही जा सकती है, वह यह है कि अपने जीवन में प्रकृति से एकरूपता उत्पन्न किये बिना ईश्वर मिल ही नहीं सकता। पुराने आचार्यों का यह कहना तो केवल अपने मन को भुलावा देना है कि ईश्वर उन साधनाओं से कठिनता पूर्वक कई जन्मों में प्राप्त हो सकता है।

सब में सभी स्थानों पर सामान्य रूप से व्याप्त इस एकता तथा साधना के रहस्य को समझाते हुए श्री बाबूजी महाराज ने कहा है कि :—

“The only thing in existence, before creation came into existence, was Divinity in the Original state and every thing in essence form was merged in it. The process of manifestation started with Kshobh which stirred up a churning movement in the sphere of Latent Motion. Activity revived and with it, the force got enlivened and started its motion towards manifestation. This line of action, though

in perfect consonance with Divinity, appeared; in its outer aspect to be somewhat different from it, since it had taken another course arriving at manifestation. It may for that reason be termed as line of humanity, because of its close association with the formation of man.

Both the lines are now in action, Divinity and Humanity, running side by side and parallel to each other. But since creation was primary object at the root, the line of humanity began to acquire predominance and everything including man began to assume tangible form though subtlest at the stage. In other words, the line of humanity became the base of 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 have never worked so well without proceeding along, in conjunction with the line of 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 form. Everything in the composition of man falls under the clause of humanity, of course with Divinity at the root of all and everything. It is for this reason that they say that God is within man and 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. ”

क्षोभ के साथ दो गुण हैं—देवत्व तथा मानवता । यह क्षोभ क्या है? ईश्वर से निकलने-वाली वार ने ही सृष्टि की रचना की है, वही ईश्वर का प्रथम मन है और वही मानव के वैयक्तिक मन के रूप में विद्यमान है । वह आज भी “एकोहं बहुस्या प्रजामेम” के नियम के अन्तर्गत नई नई सृष्टियाँ बनाने में लगा है । हमें केवल इतना ही करना है कि मन में व्याप्त दैवी तथा मानवी धाराओं को उनके आदि रूप में ले आयेँ या इस प्रकार कहें कि उनमें ऐसा सन्तुलन उत्पन्न कर दें कि वैसी स्थिति आ जाय । यही सच्ची साधना है ।

इस क्रिया के कई स्तर हैं । “सत्य का उदय” में पूज्य श्री बाबू जी कहते हैं कि “धर्म का अस्त ही अध्यात्मिकता का उदय है, अध्यात्मिकता का अस्त वास्तविकता का उदय है तथा वास्तविकता का अस्त ही यथार्थ आनन्द है । किन्तु जब वह भी समाप्त हो जाता है तब हम लक्ष्य पर पहुँचते हैं । यही उच्चतम स्थिति है । सत्-चित्-आनन्दमय ईश्वर से आगे जाना होगा । प्राचीन आचार्यों ने ईश्वर को शून्य मानते हुए उसे उक्त गुणों से विभूषित करके उसे एक शक्ति माना । श्री बाबूजी का कहना है कि “ईश्वर को एक शक्ति मानना भी एक सीमित भावना है । उनके अनुसार शून्य की धारणा भी वास्तविकता से दूर है । वास्तव में ईश्वर की परिभाषा की ही नहीं जा सकती, अतः उसे “जो है सो है” मान लेना चाहिये ।

सहज मार्ग में ईश्वर की कल्पना तथा उसकी प्राप्ति के मूल भूत सिद्धान्त को तो हम जान गये किन्तु यह जीवन में उतरे कैसे? इसके हेतु हमें अभ्यास तथा सद्गुरु कृपा की आवश्यकता होगी। सभी साधनाओं की भाँति सहज मार्ग साधना के भी दो पक्ष हैं—अभ्यास तथा दैवी कृपा। दर्शन के विकास के साथ साथ हमें ईश्वर और सद्गुरु की कृपा का अधिकाधिक सहारा लेना ही पड़ा है। हमारा धार्मिक साहित्य सद्गुरु की महिमा से भरा पड़ा है। छोटे छोटे कामों में भी बिना राह दिखानेवाले के काम नहीं चलता, किन्तु पथ प्रदर्शक उच्चतम ज्ञान (स्थिति) वाला होना चाहिये अन्यथा श्रुति के अनुसार “अन्धे अन्धों को रास्ता दिखाते हैं” वाली दशा होगी। जब तक “श्रोत्रियम ब्रह्म निष्ठम” गुरु प्राप्त न हो, समित्पाणी होकर उसके पास नहीं जाना चाहिये। सद्गुरु ही सारी राह पार करायेगा, वही स्थान स्थान पर साधना तथा साध्य दोनों बन जायेगा। सद्गुरु की यही महिमा है।

निर्वाण, स्थित प्रज्ञता, आदि ईश्वरानुभव अथवा साक्षात्कार नहीं हैं। अन्तिम स्थिति जिसे हम परिवर्तनहीनता कह सकते हैं, तक पहुँचने में हृदय क्षेत्र, मन के क्षेत्र तथा केन्द्रीय क्षेत्र को पार करके जाना होगा। ईशोपनिषद के कवि, मनीषी, परिभू, स्वयंभू, सम्भूति एवं असम्भूति की हालतें इसी सफर में मिल जाती हैं।

सहज मार्ग साधना पद्धति प्राचीन राज योग पर आधारित है किन्तु सहज मार्ग वस्तुतः एक नया दर्शन, एक नई साधना पद्धति बन गया है। समर्थ गुरु श्री लाला जी तथा श्री बाबू जी की नवीन खोजों ने राज योग को इतना सुगम बना दिया है कि प्रत्येक व्यक्ति इसे कर सकता है एवं उच्चतम स्थितियाँ प्राप्त कर सकता है। कर्म, उपासना, ज्ञान तथा शरणागति का सानुपातिक सामंजस्य इसी साधना में मिलता है। अष्टांग योग के 8 साधनों में से प्रथम 5 यम, नियम, आसन प्राणायाम तथा प्रत्याहार—इस साधना में छोड़ा दिये जाते हैं। यह केवल मन को सन्तुलित करने के बहिरंग साधन मात्र हैं। मन का सन्तुलन सद्गुरु शक्तिपात के द्वारा कर देता है। धारणा तो ईश्वर प्राप्ति की इच्छा करने का ही परिणाम है और समाधि ध्यान का परिणाम है। अतः केवल ध्यान ही एकमात्र साधन है। ईश्वर इन्द्रिय-गम्य नहीं है इस कारण उसे किसी इन्द्रिय-गम्य साधन द्वारा पाया भी नहीं जा सकता है। आदान प्रदान पर आधारित यह “सहज मार्ग” साधना साधक से केवल सहयोग मांगती है और शेष काम सद्गुरु का है। इस साधना के चार अंग हैं:— गृहस्थ जीवन में बर्तने हेतु “दस उसूल”, ध्यान, सफाई तथा प्रार्थना।

(1) दस उसूल :—

हम मौक्तिक जीवन को आधिभांतिक अथवा आधिदैविक जीवन से अलग नहीं कर सकते। निष्प्रपंचीकरण, वैराग्य अथवा समाधि का अर्थ संसारिक जीवन से पलायन अथवा शारीरिक प्रलय नहीं है। निवृत्ति का अर्थ मन को ईश्वरोन्मुख करके उस ऊँची स्थिति में लाना है जहाँ से या तो हम संसार को देखते हुए भी न देखें अथवा देखते हुए उसमें लिप्त न हों। इस स्थिति को मानव मन में जन्म देने तथा उसे वहाँ रोके रखने हेतु दस उसूल प्रस्तुत हैं जिन्हें प्रत्येक साधक को अपने जीवन में उतारना होता है। यह कर्म योग है।

(2) ध्यान :—

महर्षि पतञ्जलि कृत अष्टांग योग में बताये गये मानव शरीर के निचले अर्ध भाग में स्थित मूलाधार, स्वाधिष्ठान एवं मणिपूरक चक्रों में से सफ़र नहीं कराया जाता। इन चक्रों में सिद्धियों तथा ऋद्धियों का निवास है और उनमें पड़कर अभ्यासी शक्ति प्राप्त करके उसी शक्ति के प्रदर्शन में फँस जाता है और ईश्वर की ओर नहीं बढ़ता। अतः सहज मार्ग में आध्यात्मिक सफ़र हृदय ग्रन्थि से आरम्भ किया जाता है। राजयोग की प्रतिपक्ष भावना को न अपना कर सन्यासी केवल हृदय में ईश्वर की विद्यमानता का एक हलका-सा विचार करके उसकी सन्निकटता का अनुभव करता केवल बैठा रहता है। शेष कार्य शक्ति पात की सहायता से होता रहता है यही प्रथम तथा अन्तिम दिन की साधना है। इसी से सारी मन्त्रालें तय होती हैं, सारे चक्र पार होती हैं, सारे क्षेत्रों से गुज़रा जाता है और सारी स्थितियाँ प्राप्त होती हैं। यह उपासना है और इससे जो अनुभव होते हैं वही ज्ञान है। श्री लालाजी के अनुसार दिल तीनों शरीरों की मिलीजुली हालत का नाम है। और ध्यान वहीं जाता है। लक्ष्य तमावस्था में पहुँचना है।

(3) सफ़ाई :—

हम सृष्टि के आरम्भ से कर्म करते भोगते आ रहे हैं। इस बीच में हमने अपनी आत्मा के चारों ओर अनेकानेक प्रकार के संस्कारों की छापें, परदे तथा अवरोध बना लिये हैं। शास्त्रीय भाषा में हम इन्हें मल, विक्षेप, आवरण एवं स्थूलता कहते हैं। जब तक इन सब का पूर्ण रूप से नाश नहीं होता तब तक जन्म-मरण का चक्र छूटने तथा पूर्ण स्वतंत्रता प्राप्ति की आशा आकाश-कुसुम ही बनी रहेगी। लगभग सभी साधनाओं में एक मत से यह स्वीकार किया जाता है कि ईश्वर एक जीवन में नहीं मिल सकता। इसके विपरीत सहज मार्ग साधना पद्धति में एक ही जीवन क्यों, उसके एक अंश में भी ईश्वर को दिला देने का वादा है। प्रश्न हो सकता है कि जब तक संस्कार रहेंगे जन्म होगा ही। बात ठीक है। बिना संस्कार शून्यता के मोक्ष की कल्पना ही व्यर्थ है। किन्तु सहज मार्ग में शक्तिपात की सहायता से मल, विक्षेप, आवरण आदि की सफ़ाई कर दी जाती है। अभ्यासारम्भ के प्रथम दिन से ही मन की ईश्वरोन्मुख बना दिया जाता है और धीरे धीरे दैवी लगाव के कारण नित्य बननेवाले संस्कार बनना बन्द हो जाता है। प्रारब्ध को शक्तिपात द्वारा धीरे-धीरे मिटा दिया जाता है और बहुत शीघ्र अभ्यासी समस्त कलुष से मुक्त हो सकता है। यह भी कर्म के अन्तर्गत है।

(4) प्रार्थना :

सोते समय अपने इष्टदेव के श्री चरणों में अपने समस्त अहंकार को समर्पित करके अपने आप को उन्हीं के हवाले किया जाता है। यह है शरणागति। इसीसे छः प्रकार की शरणागति की दशायें प्राप्त होकर पूर्ण आत्म समर्पण हो जाता है।

दूसरा पक्ष—शक्तिपात !

यह विस्मृत पद्धति साक्षात् दैवी कृपा है। जैसा कि हमन अभी तक समझा है हमारे व्यक्तित्व के पूर्ण विकास का अथवा ईश्वर प्राप्ति का एक मात्र साधन हमारा मन ही है। उसके सुधार का एक मात्र साधन है मन—चाहे वह हमारा अपना ही मन हो अथवा किसी और का। हमारा मन बिगड़ा हुआ है। हम बिगड़े मन से बिगड़े मन का सुधार नहीं कर सकते। और यदि किसी सुधरे हुए मन की सहायता प्राप्त करते हैं तो वह हमारा गुरु ही होगा। यदि हमें कोई ऐसा व्यक्ति नहीं मिलता जो हमारे बिगड़े मन को सुधार दे तो आप अपना सुधार केवल अस्थायी होगा। इसके विपरीत यदि हमें कोई ऐसा व्यक्ति मिल ही जाय जो श्रोत्रिय तथा ब्रह्मनिष्ठ हो तो अवश्य ही वह सुधरे हुए मनवाला होगा और वह हमारा सुधार कर सकता है। श्रोत्रिय वह है जिसे क्षोभ, स्पन्दन या मन पर पूरा अधिकार हो और ब्रह्मनिष्ठ का अर्थ है कि वह उच्चतम स्थिति प्राप्त हो। ऐसा व्यक्ति हमारे संसारोन्मुख मन को अपनी इच्छा-शक्ति के एक ही झटके से ईश्वरोन्मुख कर सकता है और उसकी गीत को तेजी तथा स्थिरता देने हेतु हमारे उज्जीवन के लिए ऊर्ध्वगामिनी जीवन शक्ति, जिसे उपनिषदों में “प्राणस्य प्राणः” कहा गया है, हमारे हृदय में डाल देता है। केनोपनिषद में बताया गया है प्राण यही है। ईश्वरीय प्रथम मन को हमारे वैयक्तिक मन से संयुक्त कर दिया जाता है, और जिस प्रकार बिजली के तार से एक मुर्दा तार लगाते ही यह बिजली बन जाता है अथवा एक जलते अंगारे के निकट आते ही जैसे कोयला अग्नि बन जाता है, वैसे ही हमारा वैयक्तिक मन भी ब्रह्माण्डीय मन के निकट आते ही वैसा ही हो जाता है।

शक्तिपात में स्मरिज्म अथवा हिप्नटिज्म नहीं है। इन विद्याओं में जानकारों की इच्छा शक्तियाँ बलवान अवश्य होती है किन्तु उसमें पार्थिवता ही रहती है, सूक्ष्मता नहीं। अतः जब इन विद्याओं का प्रयोग किया जाता है जो जिस व्यक्ति पर प्रयोग होता है उसका मन तथा मस्तिष्क बेकार हो जाते हैं, उनमें स्वतंत्र चिन्तन की शक्ति नहीं रहती। उनकी ज्ञानेन्द्रियाँ शिथिल हो जाती है। इसके विपरीत शक्तिपात से सूक्ष्मता बढ़ती है और बुद्धि प्रखरतर होती है।

शक्तिपात से प्राप्त दैवी शक्ति हृदय पर पड़कर रक्त को दैवी गुणों से सम्पन्न कर उसी के माध्यम से सम्पूर्णस्थल शरीर को दैवी गुण सम्भूत कर देती है। वहाँ अन्य साधनार्थे अपना प्रभाव ऊपर से भीतर की ओर ले जाती है वहाँ सहज मार्ग साधना में शक्ति पात सीधे कारण तथा सूक्ष्म शरीर पर पड़कर भीतर से बाहर की ओर आता है।

ब्रह्मचर्य

ब्रह्मचर्य का मतलब है ब्रह्मनिष्ठ होना। ब्रह्म में जब निष्ठ हो जाय तभी ब्रह्मचर्य धर्म का पालन हो सकता है। केवल अविवाहित जीवन वास्तविक ब्रह्मचर्य नहीं है।

आत्मनिवेदन (Submission)

आत्मनिवेदन से अभ्यासी शून्य (Vacuum) हो जाता है जिससे उस खालिस जगह में शीर स्वयं ही भरने लगती है।

आत्मनिवेदन का परिणाम आत्म-समर्पण (Surrender) है।

—श्री बाबुजी

सहज मार्ग के प्रणेता

(राजेश्वरी प्रसाद श्रीवास्तव, सीतापुर)

धन्य हुई थी धरित्री जब बसन्तोत्सव के अवसर पर फरवरी 2, 1878 को सन्मार्ग दिखाने हेतु देवी शक्ति सम्पन्न, फतेहगढ़ में, समर्थ गुरु लालाजी महाराज (महात्मा श्री रामचन्द्र जी महाराज) अवतीर्ण हुए। आधुनिक युग में वे 'राजयोग' के नव अधिष्ठाता बने। उन्होंने ही 'प्राणाहुति' की प्राचीन प्रणाली को पुनरुज्जीवित किया और भारत के आध्यात्मिक जगत में चार-चाँद लगा दिये।

धरती पुनः उस समय धन्य हुई जब वैशाख बदी पञ्चमी (30 अप्रैल 1899) को शाहजहाँपुर में पूज्य बाबू जी महाराज (महात्मा रामचन्द्र जी महाराज) का शुभ जन्म हुआ और हमारे भाग्य उदय हुए।

लाला जी के जाँनशीन! उन्हीं के नाम धारी! प्रकृति की विचित्रतानहीं तो क्या? पहली ही भेंट में मौन-मूक रहकर भी सब कुछ तो तुम्हें बना दिया। महा समाधि लेने से पूर्व उनकी यह घोषणा नहीं थी तो और थी क्या:—

मेरे परवानों के खातिर शम्मा जल उट्ठेगी खुद,
खुद-बखुद दौड़ेंगे उसपर तालिबाने मारफत।

“चिराग-ए-खानदान”! उन्हीं की अपार अनुकम्पा तुम से विकीर्ण हो रही है। हम तुच्छ जनों की खातिर तू भुवन भास्कर बनता जा रहा है। तू अमृत पिला रहा है। पिला ही नहीं रहा है, उँडले जा रहा है। कोई कितना ही चाहे पी ले। दिव्यता में सराबोर हो जाय। तेरी करामात तू ही जाने। किसे क्या किस तरह दे डाले। जो तेरे सन्निकट हैं सब पा रहे हैं—कोई अपनी मेधा से तो कोई निपट मूर्खराज बनकर।

लाला जी के बोस्ताने मारफत! हर बात तेरी अपनी है। हर काम तेरा अपना है। पर नाम लाला जी का। तुमने तो अपने को निमित्त ही बना डाला। कृष्ण की गीता पूरी हुई। लोग मानें या न मानें। लाला जी के 'सहज-मार्ग' की आभा और आधार शिला मित होकर भी तुम अमित हो। तुम्हीं से तो अध्यात्म का दिव्याकाश जगमगा रहा है। ईश्वरीय-धार तुम्हीं से तो चतुर्दिक फूट-फूट कर बिखर रही है। उसकी तरंगें उठ रही हैं। 'आशिकाने मार्फत' तुम्हीं से तो रोशनी पा रहे हैं।

एक बात सच है। तुम सत्-चित्-आनन्द की प्रतिमूर्ति हो। हमारे हृदयों पर आसीन हो, जीवन पर छाये हो। तुम रहस्य बनकर उतरे हो। तुममें लौकिकता भी है और अलौकिकता भी। राम के समान सरल हृदयी। कृष्ण के समान योगिराज, जनक के समान भोगी भी योगी भी।

सब उसी रहस्य की शृंखला में। गौतम ईसा सबका तो रहस्य है तुम्हारी वाणी में। रहस्य के गीत गाये कबीर ने। रहस्य को सोचा अरविन्द ने। रहस्य लिखा रवीन्द्र ने। और अब रहस्य अवतरित हुआ है तुम्हारे रूप में। अध्यात्म के यात्रापथी बड़ी ही महँगी, बड़ी ही मार्मिक है तुम्हारी रहस्यमयी वाणी। क्यों न गूँज उठे यह।

ध्यान करानेवाले देवता। ध्यान ही वह आधार है जो लक्ष्य को ले जायगा। यही तुम्हारा उपदेश है। यही तुम कराते हो। इसीके सहारे तुम आदि-शक्ति को प्राणाहुति के द्वारा साधक में पहुँचाकर उसे उज्जीवित कर देती हो। ध्यान ही आदि है, ध्यान ही अन्त। चेतन मन का जागरण और स्थूल मन का उससे तदाकार हो जाना कितना केन्द्रापसारी है इस कार्य प्रणाली का प्रभाव—केन्द्र से प्रारम्भ होकर परिधि पर आना। ईश्वर सूक्ष्मतर है और उसके पाने का उपाय भी सूक्ष्मतर।

मन 'आदिमन' का ही रूप है और सृष्टि का मूल कारण। उसकी सहज शुद्धि एकमेव निरन्तर ध्यान से ही हो जाती है। रागरंग सब स्वतः छूटते जाते हैं। वैराग्य अपने आप उपजता है। उससे लड़ने झगडने संसार त्यागने की आवश्यकता नहीं पड़ता। तुम्हारे उचित पथ प्रदर्शन में ही ध्यान द्वारा अभ्यासी में यह स्थिति आ जाती है। अब हम हो गये इच्छा रहित तो संस्कार अब बनेंगे नहीं। निश्चय ही मिल गया छुटकारा आवागमन से और बढ़ चले हम अध्यात्म के पथ पूर्णता की ओर। यह लगन, यह साधन ही पर्याप्त है। तड़प ऐसी उत्पन्न हो कि मालिक स्वयं ही बेचैन हो उठे और अपने हाथों में ले ले। बस, हमारा काम बन गया। लाखों बरस की यात्रा क्षण में पार।

लौकिकता में अलौकिकता के रूप! कैसा अचम्भा है। तुम्हें देखकर तोकोई अनुमान लगा ही नहीं सकता। गृहस्थी भी चलाते हो जिसमें कहीं कोई त्रुटि नहीं। साथ ही ईश्वर की राह पर चलनेवालों को राह भी दिखाते चलते हो। प्रेम-स्नेह सब पर समान। प्रत्येक यही जानता है कि वह तुम्हारे अत्यन्त निकट है। ऐसा पारस तो युगों में कहीं एक मिलता है जैसे तुम 'असल' की धारा बहाते जा रहे हो। कहाँ मिलेगा ऐसा गुरु? धन्य भाग हमारा कि तुम्हारे प्रभा-मण्डल में घिर तो गये हैं। विरक्त ऐसे जैसे जल में कमल। कहीं कोई लगाव नहीं।

1945 की बात। अपने ही समर्थ गुरु (समर्थ लाला जी महाराज) के शुभ नाम पर मिशन की स्थापना की। आदेश हुआ दक्षिण से कार्य प्रारंभ हो। ब्रह्म विद्या का सर्वसाधारण में प्रचार। वह भी ऐसे लोगों के मध्य जिनमें रुढ़ियाँ ही रुढ़ियाँ भरी हुईं। कितना कठिनतर कार्य! पर सफलता स्वयं उतर आयी। केन्द्र पर केन्द्र खुलते गये। यह सब तुम्हारा ही प्रताप और तेज तो है। निमित्त कोई भी बन ले। चौबीस वर्ष पूरे हो चुके हैं। अब उत्तर भारत में भी प्रसार ने तीव्र गति पकड़ ली है। विशेषता यह कि किसी भी रूप में इसको सस्ता नहीं बनाया। उपाय तो सरल है पर मोल सस्ता नहीं। तुम्हारी छत्र-छाया अपरम्पार है।

सिन्धु के समान गम्भीर! नाना रत्नों से युक्त, लौह-कान्त-धर्म से पूर्ण तुम कहाँ नहीं आसीन हो। सदेह होते हुए भी विदेह। मानव हृदय के पारखी! जिसमें बैठ गये वह तुम्हारे दरबार का पुजारी अवश्य बन गया—विलम्ब कितना ही लग जाय।

अध्यात्म का मार्ग प्रशस्त हुआ तो तुमसे।
 आज ब्रह्म-विद्या युगानुकूल बनकर फैल रही है तो तुमसे।
 'प्राणाहुति' क्रियाशील है तो तुमसे।
 तुम्हें खोजा लाला जी ने।
 तुम्हें पूर्ण बनाया लाला जी ने।
 तुम्हें पाया दक्षिण भारत ने और धन्य हुआ।
 तुम्हें पा रहा है उत्तर-भारत, उसके धन्य-भाग जागे हैं।
 तुम्हें पाने को आतुर हो रही है, विश्व की मानवता
 और परम शान्ति पायेगी तुम्हारे चरणों में बैठकर।
 तुम हो भारत के अमित गर्व।

Divine character (दैवी चरित्र)

Divine character के माने हैं कि सब काम बिलकुल ठीक हो यानि सजा के स्थान पर सजा ही दी जावे तथा क्षमा के स्थान पर क्षमा ही किया जावे।

सच्चा प्रेम

जिसमें यह पता अभ्यासी को न रहे कि हम 'मालिक' से क्यों प्रेम करते हैं।

सच्ची भक्ति

अपने को मारना या मिटाना प्रेम है और भक्ति उसका परिणाम है।

सच्ची भक्ति पैदा होना तभी समझा जाना चाहिए जबकि (आकुलता अर्थचेतन मस्तिष्क) anxiety Sub-Conscious mind में रहने लगे।

वास्तविक संतगति

सहज-मार्ग के अन्तर्गत अन्दर बाहर एक भाव उत्पन्न हो जाय यानि मधुर सन्तुलन हो जाय तो वास्तविक संतगति होगी।

आदमी की परख

(अ) आम का गूदा बेहद मुलायम होता है परन्तु गुटली बेहद सख्त होती है। इसी प्रकार बाहर से बाहर रूप में मुलायम प्रतीत होनेवाला आदमी अन्दर से बड़ा सख्त होता है।

(ब) बादाम ऊपर से सख्त होता है परन्तु अन्दर से मुलायम होता है। इसी भाँति कई लोग ऊपर से सख्त प्रतीत होते हैं परन्तु अन्दर से मुलायम होते हैं।

—श्री वाबूजी

“बाबू जी का सहज मार्ग”

(लक्ष्मी शंकर, इलाहाबाद)

ईश्वर प्राप्ति का मार्ग संसार ही प्रशस्त करता है क्योंकि हमारा भौतिक अस्तित्व संसार में ही होता है। यदि हम अपनी स्थूलताओं को त्याग कर शुद्धतम, सूक्ष्मतम तथा अत्यन्त हलकेपन की ओर अग्रसर हो जायें तो सहज ही लक्ष्य की प्राप्ति हो सकती है। वास्तव में आत्मज्ञान अत्यन्त सरल एवं सूक्ष्म है। इसकी अत्यधिक सरलता ही मानो इसपर आवरण डाले हुये हैं। किसी सरल वस्तु की प्राप्ति सरल एवं प्राकृतिक साधना द्वारा ही संभव होता है। सरलतम की अनुभूति के लिए सरलतम साधन ही सफल हो सकता है। भूमि पर गिरी हुई सुई को उँगलियों द्वारा सहज ही उठाया जा सकता है पर यदि उसे उठाने के लिए भारी यंत्र अर्थात् क्रेन का उपयोग करें तो उसका उठाना संभव न होगा। ईश्वर प्राप्ति के सम्बन्ध में भी ठीक यह बात लागू होती है। इसीलिए कठिन एवं जटिल उपायों जैसे: हठयोग, मन एवं इन्द्रियों का हठात नियंत्रण, व्रत, उपवास, तपस्या आदि द्वारा कार्य नहीं चलेगा। भाग्यवश ईश्वर प्राप्ति के लिए श्रद्धेय बाबू जी ने स्नेहवश एक ऐसा प्राकृतिक एवं सरल मार्ग प्रशस्त किया है जो “सहज मार्ग” के नाम से सर्व विख्यात है। “सहज मार्ग” वास्तव में प्राचीन राजयोग का सार स्वरूप है। यह बाबू जी के क्रियात्मक आध्यात्मिक अनुभवों पर सर्वथा आधारित है। यह मनुष्य की अन्तरात्मा को परिष्कृत एवं परिवर्तित कर वास्तविक स्थिति तक पहुँचा देता है। इसे ही आत्म साक्षात्कार अथवा भगवत प्राप्ति कहते हैं। वास्तव में यह ईश्वर साक्षात्कार का अत्यन्त सुगम एवं अचूक मार्ग है।

इस मार्ग में प्रशिक्षण “कारण शरीर” से प्रारंभ होता है जहाँ संस्कार बीज रूप में रहते हैं। साधना के समय अभ्यासी के विचारों को बलात दबाया नहीं जाता। प्रत्युत नाडी के प्रत्येक केन्द्रों तथा स्वयं (मानस) चित की सफाई करने का प्रयत्न किया जाता है। मानसचित्त विचारों का सागर है। चित् की तलछटी को ही जहाँ से विचार की लहरें उठती हैं नितान्त स्वच्छ कर देने का प्रयत्न किया जाता है और यदि वहाँ से उठे हुये विचार तरंगों को हठात अथवा बलात दबा दिया जाय तो भी वह वस्तु जो उन तरंगों को जन्म देती है तलछटी में ज्यों की त्यों बनी रहती है तथा नवीन विचार लहरों को पुनः जन्म देकर ऊपर उठाती रहती है। अतः उस वस्तु को सहजरूप से तलछटी से समूल निकाल देने का प्रयत्न किया जाता है। इस प्रकार की सफाई का वांछित परिणाम होता है। अभ्यासी दिन प्रति दिन हल्का एवं सूक्ष्म होता जाता है, सूक्ष्मतम में लय होने के लिए।

प्रशिक्षक के साथ ध्यान सम्बन्धी तीन बैठकों (Sittings) से साधना का श्रीगणेश होता है। इस मार्ग में साधक के मानस पटल से स्थूलताओं एवं जटिलताओं को बहिष्कृत करने का अधिकतर उत्तरदायित्व प्रशिक्षक अथवा गुरु पर रहता है।

इस प्रकार इस साधना पद्धति में दो विकल्प हैं। (1) अभ्यास अर्थात् साधक का स्वयं-प्रयत्न (2) प्रशिक्षक अथवा गुरु की सहायता। यह सहायता तो वास्तव में प्राणाहुति द्वारा

ईश्वरीय अनुकम्पा की सहायता है। स्पष्टतः साधक का अभ्यास ही केवल यथेष्ट नहीं है। ईश्वरीय अनुकम्पा का अवलम्बन परमावश्यक है। यह अनुकम्पा केवल गुरु के ही माध्यम से अभ्यासी की ओर प्रेषित की जा सकती है। अतः गुरु ऐसा होना चाहिये जिसके पास ईश्वरीय अनुकम्पा हो या वह उसीमें धुलमिल गया हो। ऐसा गुरु प्राणाहुति के द्वारा ईश्वरी अनुकम्पा, ईश्वरी शक्ति को अभ्यासी के हृदय में सहज ही प्रविष्ट करा देता है, अर्थात् गुरु स्वयं अपनी आत्मशक्ति द्वारा अभ्यासी की सोई हुई आत्मिक शक्तियों को जागृत कर उच्चतम आध्यात्मिक उत्थान की ओर उन्मुख कर क्रियाशील कर देता है। इस प्रकार उस ईश्वरीय शक्ति अथवा प्राण (ईश्वर प्राणों का प्राण है) का प्रवेश अभ्यासी को बड़ी सरलता एवं अत्यन्त प्राकृतिक ढंग से परिवर्तित कर देता है। उसकी आत्मीय शक्ति जग जाती है। वह सर्वत्र हल्केपन एवं शान्ति का अनुभव करने लगता है। इस सहज रीति से मानव का परिवर्तन दैवी स्वभाव अथवा ईश्वरपन में संभव हो जाता है।

इस मार्ग में अभ्यासी को अपने में ईश्वरीय प्रकाश के अस्तित्व को स्वीकार कर उसपर ध्यान करना होता है। ईश्वरीय पक्ष का बारंबार चिन्तन ही वास्तव में ध्यान है। बस, विधि से स्थूलता छंट जाती है तथा सूक्ष्म एवं हल्के होने का बोध होने लगता है। वास्तव में विश्वआत्मन सूक्ष्मतम है, सभी स्थूलताओं से रहित है। इसीलिए अभ्यासी को हृदय में केवल ईश्वरीय प्रकाश के अस्तित्व पर ध्यान करने को कहा जाता है। ध्यान के समय उसे उस प्रकाश के किसी रूप या रंग को देखने की चेष्टा नहीं करनी है। उसे केवल यह मान लेना है कि दैवी प्रकाश वहाँ है। वस्तुतः वास्तविक प्रकाश न तो प्रकाश ही है और न ही अन्धकार। वह तो इन दोनों से परे है। वह सूक्ष्म से सूक्ष्मतम है एवं पदार्थरहित पदार्थ है। इस प्रकार के कल्पित विचार पर ध्यान करने का स्पष्टतः अर्थ हुआ सूक्ष्मातिसूक्ष्म पर ध्यान करना अर्थात् “वास्तविकता” अथवा सूक्ष्म पर ध्यान करना। वास्तव में वास्तविकता कोई ऐसी वस्तु नहीं जिसे हम ज्ञानेन्द्रियों अथवा कर्मेन्द्रियों द्वारा जान सकें। उसके साक्षात्कार की अनुभूति तो हृदय के अन्तरतम में ही संभव है।

सृष्टि की रचना-प्रक्रिया पर विचार करने से यह वस्तु और भी स्पष्ट हो जायगी। निश्चय ही सृष्टि की रचना के पीछे कोई शक्ति अवश्य कार्य करती रही होगी। वह कौन-सी शक्ति थी? वह तो केवल स्पन्दन, क्षोभ, अथवा सृष्टि-रचना-से-गर्भित विचारशक्ति थी। ब्रह्मन् ने विचारा “मैं एक हूँ, अनेक हो जाऊँ” (एकोह बहुस्यामि)। सृष्टि के उद्भव के पूर्व उस महाशक्ति में स्पन्दन (विचार) हुआ होगा। वही विचार मनुष्य में उतरा और उसका प्रमुख अंग बन गया। मनुष्य की प्रगति के साथ-साथ क्रमशः यह विचार शक्ति ग्रहण करता जाता है और विभिन्न क्षेत्रों, मण्डलों, आवरणों एवं बंधनों का निर्माण भी करता जाता है। ये सभी मिलकर उस मूल विचार को जो स्वयं ब्रह्मन्, ईश्वर या सत्य का अंश है घेर लेते हैं, ढक लेते हैं; उसकी एक झलक मात्र भी लेने में रोक लगाते हैं। फिर किस प्रकार उसका दर्शन संभव हो? यह तभी संभव है जब मनुष्य अपने में निहित उस विचार शक्ति का सही उपयोग कर सकें। यह तभी संभव है जब उसे

कोई योग्य गुरु मिले जो उन बंधनों को काटने में सूक्ष्म हो तथा उसे मूल विचार तक पहुँचाने का मार्ग सुगम एवं सरल बना सकता हो।

अतः मानव-मन शोभ अथवा स्पन्दन का स्वरूप है। मन की उत्पत्ति भगवान के प्रथम विचार (स्पन्दन) से हुई है। इस प्रकार व्यक्ति का मन परमसत्ता के मन का अंश है। इसलिए यदि व्यक्ति के मन को देवी मन के स्तर पर पहुँचा दिया जाय तो वह अपने वास्तविक स्वरूप में आ जायगा और उचित रूप में मार्ग दर्शन कराना आरंभ कर देगा। यही मन मनुष्य की मूलशक्ति होने के कारण उसके सभी वस्तुओं पर नियन्त्रण रखता है। उसके हर कार्य कलापों का वह केन्द्र बिन्दु है। अतः उसके सभी कार्यों, विचारों, इत्यादि को शासित करता है। उसके द्वारा सही मार्ग प्रदर्शन अत्यावश्यक है। इसलिए यदि किसी प्रकार इस मन को ईश्वरीय मन की ओर उन्मुख कर दिया जाय तो वह अपने सच्चे रूप में आ जायगा और सही मार्ग प्रदर्शन संभव हो सकेगा। पर यह सब तभी संभव हो सकेगा जब सद्गुरु की सक्रिय सहायता प्राणाहुति द्वारा प्राप्त हो जायगी।

इस प्रकार स्पन्दन सृष्टि का आधार है। अतएव, यह नितान्त मूल्यवान एवं पवित्र वस्तु है। यही पवित्र वस्तु मानव मन के रूप में परिलक्षित होती है। किन्तु दुर्भाग्य से यह पवित्र मन स्वयं मानव द्वारा भ्रष्ट एवं दूषित कर दिया गया है। यह दूषित मन इधर उधर भटकनेवाला बन गया और मनुष्य को निरन्तर दुःख देने का कारण बन गया है। अतः साधारणतः यह सभी आपत्तियों एवं कष्टों का केन्द्र बिन्दु समझा जाता है। उसके ये दोष कैसे हटाये जायँ? किस प्रकार उसके वास्तविक प्राकृतिक स्वरूप की पुनर्प्राप्ति संभव हो सके—एक ही उपाय है—उसे उसके वास्तविक मूल स्थिति में पहुँचा देने का प्रयत्न करना चाहिए। जब इस प्रकार मानव मन अपने मूल स्वरूप में आ जायेगा तो उसके द्वारा निर्देशित सभी कार्य उचित एवं सत्य होगी। इसका स्पष्ट अर्थ हुआ कि यदि मानवमन उचित रूप से व्यवस्थित कर दिया जाय तो उसे उसके वास्तविक उच्चतम स्थिति पर पहुँचाया जा सकता है जो उसका परमधाम अथवा अभीष्ट गन्तव्य है। अतः यही अभ्यासी का लक्ष्य होना चाहिए।

अभ्यासी के लिए यह परमावश्यक हो जाता है कि वह अपनी दृष्टि सदा उस निश्चित लक्ष्य पर केन्द्रित रखे। यदि वह ऐसा नहीं करता तो उसकी ठोक वही दशा होती है जो एक रेल के यात्री की जिसे अपने गन्तव्य स्थान का पता न हो और वह अनुमानतः लगभग प्रत्येक रेल गाड़ियों पर घबड़ाया-सा चढ़ता-उतरता भटकता-सा रहता है। अतः गन्तव्य या लक्ष्य की विस्मृति कदापि न होने देना चाहिये। पर लक्ष्य की प्राप्ति किसी ऐसे व्यक्ति की सहायता द्वारा ही संभव है जिसका स्वयं का मन सर्वथा व्यवस्थित एवं देवी शक्ति की भांति क्षोभ के रूप में हो अर्थात् ऐसा गुरु जो ईश्वर में एकता स्थापित कर उसीमें निरन्तर स्थित रहता हो।

पर ऐसे गुरु की सहायता किस प्रकार प्राप्त किया जाय? अभ्यासी से यह अपेक्षित है कि वह प्यार, श्रद्धा एवं भक्ति के साथ गुरु से अपना तादात्म स्थापित करे जिससे गुरु की शक्ति स्वतः

स्वाभाविक रूप से अभ्यासी के मन की क्रियाओं को व्यवस्थित करते हुए उसके हृदय में प्रवाहित होने लगे। यह तभी संभव है जब अभ्यासी अपने मन में तीव्र एवं वास्तविक तड़प पैदा कर सके। तड़पते हृदय की अन्तःपुकार निश्चय ही ऐसे गुरु को उसके समीप ला देगी। और जब इस प्रकार का निकटतम संबंध स्थापित हो जाता है तो गुरु अभ्यासी को अपने हृदय के अंतर्तम में ले लेता है। स्पष्टतः इसका अर्थ हुआ पूर्ण आत्मसमर्पण जो लक्ष्य प्राप्ति का निश्चित उपाय है। फिर तो गुरु की शक्ति संपूर्ण मार्ग की यात्रा कराकर उसे लक्ष्य प्राप्ति कराने में समर्थ बना देगी।

सारांशतः ईश्वर साक्षात्कार व्यावहारिक साधना के माध्यम से ही संभव है। अतः हम सभी को व्यावहारिक अत्यन्त व्यावहारिक “सहज मार्ग” द्वारा सही अर्थों में आध्यात्मिक अनुभव प्राप्त करने का कार्य अपनाना चाहिये। यह मार्ग पारस्परिक रूढ़ियों, मन्त्र, यन्त्र, तन्त्र, यज्ञ एवं नाना प्रकार के जटिल कर्मकाण्डों से सर्वथा रहित है, केवल आध्यात्मिक विकास एवं ईश्वर प्रेम ही इसका प्रमुख उद्देश्य है। यह एक ऐसा मार्ग है जो आज के साधारण जीवन में भी अति सुगमता से अपनाया जा सकता है।

अतः हमें प्रयत्नशील होकर परिश्रम के साथ अभ्यास करना चाहिए। केवल कुछ ही दिनों के अभ्यास के पश्चात् यह शिकायत करना कि हम उन्नति नहीं कर रहे हैं अथवा हमें कुछ हाथ नहीं लग रहा है, सर्वथा अनुचित होगा। सद्यः परिणाम के लिए हमें उतावला नहीं होना चाहिए। वास्तव में ये सच्ची आरंभिक उन्नति का आभास बहुधा किसी को प्रारंभ में नहीं हो पाता। कारण यह कि इस मार्ग में ईश्वरीय शक्ति सर्वप्रथम कारण मन पर आरोपित की जाती है। वहाँ से सूक्ष्म मन से प्रसारित हो वह स्थूल मन पर आती है। इस स्तर (स्थूल) पर मानव को अपनी आन्तरिक प्रवृत्तियों के सूक्ष्म परिवर्तनों का बहुधा अनुभव होने लगता है। इसीलिए प्रारंभ में कुछ समय तक इस शक्ति के प्रभाव की अनुभूति किसी-किसी को नहीं हो पाती। “कारण” से स्थूल तक मन को ढालने की प्राकृतिक क्रिया कुछ समय अवश्य ले लेती है। अतः हमें सतत प्रयत्न करते रहना चाहिए जिससे हम उचित समय पर लक्ष्य की प्राप्ति कर सकें। क्या एक बीज भूमि पर पड़ते ही अंकुरित हो वृक्ष बनकर पुष्पित एवं पल्लवित हो जाता है? कदापि नहीं। इसलिए इस जीते-जागते वर्तमान में हमें कटिबद्ध हो ईश्वर प्राप्ति के निमित्त प्रयत्न एवं अभ्यास करना चाहिये। इस असाधारण वर्तमान में जिसमें भाग्यवश हमारे लिए एक अनोखा मार्ग एवं सच्चा गुरु सुलभ है जिसकी आज हम 71 वीं वर्षगांठ मनाने जा रहे हैं। ऐसा गुरु जो अत्यन्त प्राकृतिक ढंग से हमें अपने लक्ष्य तक पहुँचा देने को बड़े प्यार एवं उत्सुकता से खड़ा इतजार कर रहा है!!!

ज्ञान

ज्ञान में Divine wisdom होना आवश्यक है। जब दैवी विवेक (Divine wisdom) पैदा हो जावे तथा जो जैसी है उसीमें जो कुछ भी है उसी स्थिति में (Permanancy) स्थिरता हो जावे वही ‘ज्ञान’ है।

“गुरु शिष्य परंपरा”

(शिवप्रसाद, इलाहाबाद)

गुरु गोविन्द दोऊ खड़े काके लागूँ पाँय ।
बलिहारी गुरु आपने गोविन्द दिया लखाय ॥
बन्दौँ गुरु पद पद्म परागा । सुरचि सुवास सरस अनुरागा ॥
अमिय मूरि मय चूरन चारु । समन सकल भवरुज परिवारु ॥
जन मन मंजु मुकुर मल हरनी । किये तिलक गुनगन वस करनी ॥
श्री गुरुपद नख मनिगन जोती । सुमिरत दिव्य द्रष्ट हिय होती ॥
दूलन मोह तम सो सप्रकासू । बड़े भाग उर आवै जासू ॥
उघरत विमल विलोचन हियके । मिटत दोष दुःख भव रजनी के ॥

साधन पथ का श्री गणेश गुरु से ही होता है। अतएव साधना के सभी मार्गों में गुरु का पद सर्वोच्च है। सब धर्मों ने एक मत होकर गुरु की महिमा का गुण गान किया है। गुरु की महिमा संत मत में तो अद्वितीय रूप से स्वीकृत है। भारत वर्ष के शास्त्रकारों ने गुरु को “साक्षात् परब्रह्म” के पद पर सुशोभित कर दिया है। उनका ऐसा स्थान निश्चित करना कदापि अनुचित नहीं प्रतीत होता है। हम जब पुस्तकों का अवलोकन करते हैं या संतों की बानी सुनते हैं तो पता चलता है कि अनादि काल से इस संसार सागर में गोते खाते, उतराते, भटकते हुए अल्पज्ञ जीव का शिव से गठ-बन्धन करा देना उसी महापुरुष, ब्रह्मनिष्ठ के बाएँ हाथ का खेल है जो कभी शिथिल तक नहीं होता है टूटने की कौन कहै। शिष्य के हृदय की धधकती हुई अग्नि को अपने प्रेम-सुधा से, अपनी मधुर बानी से, अपने अनुपम ज्ञान से अपने उच्च चरित्र से शीतल कर देते हैं। तीनों तापों को, तृदोषों को, सदा के लिये जड़ से उखाड़ फेंकते हैं। अतृप्ति में तृप्ति का अनुभव करा देते हैं। मृत्यु के पाश से सदैव के लिये मुक्त करा देते हैं। अपनी प्राणाहुति द्वारा कुपात्र को सुपात्र बनाकर स्वयं अपने स्वरूप में मिला लेते हैं। उसके जन्म जन्मान्तर के संचित कुकर्मों का बोझ स्वयं वहन करते हैं। जीवन भर ढोते रहते हैं। परन्तु शिष्य पर आँच तक नहीं आने देते हैं। अमर कर देते हैं ॥

जिसे शास्त्र में परमार्थ तत्त्व कहते हैं अथवा भगवान कहते हैं उन्हीं की मूर्तिमान अनुग्रह, अनुकम्पा का नाम गुरु है। वह तो विशुद्ध चैतन्य हैं—भला इस कलुषित जड़ जगत में विशुद्ध चैतन्य के अतिरिक्त और ऐसा कौन सुहृदय है जो अज्ञान का, अविद्या का, परदा फाड़कर, अन्तः का मल विक्षेप धोकर इस अल्पज्ञ जीव को उसके वास्तविक स्वरूप की उपलब्धि करा दे अर्थात् राजकुमार (जीव) को जो यह चिरकाल से भ्रम हो रहा है कि “मैं एक दीन, हीन, कंगाल भिक्षुक हूँ” उसे उसके स्वरूप और अधिकार का ज्ञान कराकर स्वपद पर सम्राट के रूप में प्रतिष्ठित करनेवाले सिवा गुरुदेव के और किसमें इतनी शक्ति और क्षमता है—विमाता से अपमानित अबोध ध्रुव को सिवा गुरु के कौन अटल पद पर प्रतिष्ठित कर सकता है—एक पिता से त्रसित प्रह्लाद को अग्नि

परीक्षा के पश्चात् सिवा गुरु के कौन भक्तशिरोमणि बना सकता है। ऐसे न जाने कितने उदाहरण शास्त्रों में भरे पड़े हैं। शिष्य गुरु का उत्तराधिकारी है अर्थात् गुरु का ज्ञान, शक्ति ही शिष्य के रूप में अभिव्यक्त होकर संसार में विचरती है अपनी लीला विहार करती है—सर्वभूत हिते रतः होकर अज्ञानियों का उद्धार करती है—ज्ञान की दृष्टि से परमात्मा गुरु और शिष्य एक ही हैं—इस स्वरूप के बोध में ही शिष्य का कल्याण तथा पूर्णता है—इसी रूप में शिष्य स्वयं उन्हें नहीं पकड़ पाता है व कृपाल मूर्ति स्वयं शिष्य के सामने प्रकट होकर अपने को पकड़ा देते हैं शिष्य के प्रेम पाश में फँस जाते हैं—शिष्य उन्हें पाकर कृतकृत्य हो जाता है उनकी शरण ग्रहण करता है—उनके सत्कर्मों को देखकर—उनके आदेशों का पूर्णतः पालन करके अपने जीवन का निर्माण करता है—गुरु के प्रति शिष्य के हृदय में जितनी श्रद्धा, प्रेम, और महत्व का ज्ञान रहता है उन्हीं के अनुसार उसी तारतम्य से व्योहार होता है—शास्त्रों में गुरु महिमा और शिष्य के लक्षण का इतना विस्तार से वर्णन है कि यदि संक्षेप में भी उनका उद्धरण किया जाय तो एक बहुत बड़ा ग्रंथ तैयार हो सकता है—संक्षेप में यहाँ इतना जान लेना पर्याप्त है कि गुरु के बिना साधन मार्ग के रहस्य नहीं मालूम होते और न उनकी अड़चनें ही दूर होती हैं—बहुत से लोग मनमानी पुस्तकें पढ़कर साधन के मार्ग पर उतर पड़ते हैं और अनुभवी पुरुष की अध्यक्षता से विमुख होने के कारण बहुधा पतन को प्राप्त होते हैं और कभी-कभी बड़े भयानक संक्रामक रोगों के शिकार हो जाते हैं। जो साधना करना चाहता है वह गुरु के बिना एक पग भी आगे नहीं बढ़ सकता है—गुरु के संतोष में ही शिष्य का कल्याण अर्थात् पूर्णता है—गुरु ही सर्व श्रेष्ठ है—शिष्य अधिकार-हीन होने पर भी यदि सद्गुरु के शरण में पहुँच जाय तो उसे अधिकारी बना लेते हैं—पारस का स्वाभाविक गुण लोहे को कंचन बनाता है यह अति प्रशंसनीय कार्य अवश्य है—परन्तु गुरु तो शिष्य को स्वयं अपने समान पारस ही बना लेता है जो फिर दूसरे लोहों को कंचन बना देता है—इसलिये ऐसे साधक जिनके हृदय में कुछ भी प्यास हो अर्थात् ईश्वर-प्राप्ति की इच्छा हो जो वास्तव में साधना करना चाहते हैं उनके लिये सहजमार्ग का द्वार सदैव खुला है—उन्हें पूज्य गुरुदेव बाबूजी महाराज की शरण में जाना अपना प्रथम कर्तव्य समझना चाहिए—एक क्षण के लिए भी यदि गये तो बेड़ा पार है—उनके संसर्ग में रहकर स्वयं अनुभव करें कि वह महापुरुष जो सर्व भूतहिते रतः है, अकाम हित है, निर्वाण प्रद है, किस प्रकार जीवन की इस जर-जर, जीर्ण नौका को संसार सागर के उत्ताल तरंगो-भयानक तूफान से अपनी प्राणाहुति से, अपने उत्साह बल से चुटकियाँ बजाते हुए पार करा देते हैं—अर्थात् किस प्रकार एक से एक चढ़ती हुई साधना के द्वारा बरसों का क्या मुद्दतों का सफर बिना किसी विशेष प्रयास के मिनटों में पूरा करा देते हैं। अर्थात् एक ही चैतन्य जो स्थूल सृष्टि की उपाधि से उपहित होने पर (व्यष्टि में) विश्व, (समष्टि में) वैश्वानर, विराट; और सूक्ष्म सृष्टि के उपाधि से उपहित होकर (व्यष्टि में) तेजस और (समष्टि में) हिरण्य गर्भ आदि और कारण सृष्टि की उपाधि से उपहित होने पर (व्यष्टि में) प्राज्ञ, समष्टि में ईश्वर आदि नाम कहलाने के कारण विभक्त हुआ जैसा प्रतीत होता है उसे तत्त्वतः एक अखण्ड, एकरस, अव्यक्त, अनन्त सत्ता में साक्षात् करा देते हैं—आपके जीवन के अन्तिम लक्ष्य पर पहुँचा देते हैं—आपकी अपनी खोई हुई सम्पत्ति थोड़े ही प्रयास में मिल जाती है अपना खोया हुआ राज्य फिर हस्तगत हो जाता है—राजकुमार फिर अपने

गौरव को प्राप्त हो जाता है—फिर सम्राट पद पर सुशोभित हो जाता है—तत्त्वतः जीव फिर शिव हो जाता है अर्थात् Infinite में लय हो जाता है जहाँ Cosmos ripples like a dream and is eddied into Infinite. इस भाव की झलक हमको माण्डूक्य कारिका (2-32) में भी मिलती है इसके अवलोकन से एक नव आगन्तुक को विश्वास हो जायगा कि यह कोई जादू नहीं जो हम प्रायः सड़कों की पटरियों में अक्सर जादूगर को करते देखते हैं परन्तु शास्त्र की यथार्थ बातें हैं जो आज से सैकड़ों वर्ष पूर्व लिखी जा चुकी हैं:—

न निबोधो नचो प्रलित त बद्धोन च साधकः ।

न मुमुर्क्षेन वै मुक्त इत्येषा परमार्थता ॥

भावार्थः—वहाँ न प्रलय है, न सृष्टि, न कोई वद्ध, न मुमुक्षु और न मुक्ति-युक्ते परमार्थ है ।

इस भाव को एक अनुभवी महापुरुष ने अंग्रेजी की कविता में यों प्रदर्शित किया है ।—

“ Neither the sun shines there nor Sparkles the Moon,
‘Pranas’ and ‘Sound’ are hushed into Silence,
All life reposes in Soul’s sweet Slumber,
No God, No man, No Cosmos there, No Soul,
Naught, but golden calm and Peace and Splendour.”

ओम् शान्तिः शान्तिः शान्तिः

समाधि

समाधि की दशा वह है जो अपने (Region) क्षेत्र (मनुष्यता के जगत) को छोड़कर ईश्वर के क्षेत्र (Region) में रहनी बनाये । यानि जो हालत हमारी आदि (शुरू में) थी वही हो जाये—उसीको समाधि कहते हैं ।

Negation की स्थिति तथा सहज-समाधि

असल में (Negation) किसी बेहद की (Beginning) शुरुआत है ।

सहज-समाधि को Negation की तिलमिलाहट कह ले । सहज-समाधि में समझ रहती है, परन्तु Negation की स्थिति में नहीं रहती । दोनों को एक कह लो किन्तु जैसे ढंडा पानी और गर्म पानी । पानी है एक अनुभव दो है ।

सहज-समाधि में Divine Thought, (देवी विचार) Divine Action (देवी कार्य) एवं (देवी विवेक) Divine Wisdom होना जरूरी है । अपनी आन्तरिक दशा में हर समय एक या मिले रहने को सहज-समाधि अवस्था कहते हैं ।

अनमोल रत्न

(श्री बाबुजी महाराज की देन)

(1) वह सन्त ही क्या जिसने केवल अपनी ही शांति की ओर ताका। वह फकीर क्या जिसने अपने आप को छुटकारे के लिए सहूलियत पर रक्खा।

(2) ईश्वर की चाह इसीलिए नहीं मिलती उसकी तुलना करने के लिए कोई वस्तु नहीं मिलती।

(3) सहज-मार्ग की शिक्षा एवं बरकत ही कुछ ऐसी है कि जिस स्थान पर अभ्यासी को पहुँचना है वहाँ के जौहर का बीज पहिली ही Sitting में प्रारंभ हो जाता है।

(4) कारण का कारण नहीं हो सकता इसीलिए कि कारण नतीजा नहीं हो सकता।

(5) जीवन-मोक्ष की दशा उस वक्त तक नहीं प्राप्त हो सकती जब तक गुलामी का तौंक हमारे गले में पड़ा हुआ है।

(6) ईश्वर का ठिकाना तभी मिलता है जब हमारे मनोरंजन समाप्त हो जाते हैं और हम उसके चमत्कार से ऊँचे उठ जाते हैं।

(7) मालिक का आकर्षण जो अपनी ओर खींचे रहता है उसका एहसास ही राहत की राह है।

(8) मुझे दिल का एहसास भले ही न हो किन्तु दिल को दिल का अन्दाज सदैव रहता है।

(9) खुजली दिल में है और खुजायें हम दिमाग, तो इससे क्या अधिक लाभ की आशा हो सकती है।

(10) यदि अपनी प्रशंसा नागवार गुजरती है तो इसका मतलब है कि तुम्हारे अन्दर अभी खुदी मौजूद है।

(11) दान (charity) से शुद्धता पैदा होती है।

(12) जिस्म (शरीर) को कष्ट की अनुभूति रहे तो ईश्वर को हमारी खबर रहेगी।

(13) आध्यात्मिक क्षेत्र (Spiritual plane) से टकराने पर आध्यात्मिक-विचार (Spiritual thought) आने लगते हैं। यह होता तभी है जब (concentration) एकाग्रता बहुत बढ़ जाये, चाहे वह व्यक्ति आध्यात्मिक हो अथवा न हो।

(14) अपने को मिटाना प्रेम और भक्ति उसका परिणाम है।

(15) अपने में रम जाना ही धर्म है।

(16) ईश्वर को पाने की जरूरत सबको है यह तो मानना पड़ेगा, मगर चाह सबको नहीं है।

(17) सच्ची लगन के अभाव में न मन का सुधार हो सकता है और न (Transformation) परिवर्तन।

(18) अपने में अपना प्रलय करें ।

(19) आत्मनिवेदन (Submission) से अभ्यासी में (Vacuum) रिक्तता हो जाती है जिससे उस खालिस जगह में शीघ्र स्वयं ही भरने लगती है ।

(20) जब anxiety Sub-Conscious mind में रहने लगे तभी सच्ची भक्ति का पैदा होना समझा जाना चाहिए ।

जब आकुलता अर्ध-चेतन मस्तिष्क में रहने लगे तभी सच्ची भक्ति का पैदा होना समझा जाना चाहिए ।

विवेक (Wisdom)

विवेकी व्यक्ति की दो विशेषतायें हैं ।

(अ) जिसमें Sense of discrimination की Power हो ।

तथा

(ब) Action के Reaction की परख हो ।

(जिसमें कार्य की प्रतिक्रिया की परख हो ।)

—संकलन—कु. शशि टन्डन ।

“बचपन की यादें”

(श्री बाबुजी महाराज)

जब मैं 8 साल का था, मैंने माँ की तरह पूजा करना चाहा। माँ ने मेरी कमीज उतार दी, माथे तथा छाती पर चंदन लेप दिया और कहा चलो अब पूजा हो गयी। दिन भर मैं नंगे बदन फिर रहा था ताकि लोग समझे कि मैंने पूजा की है।

जब उम्र 8 की हुई तो मैं मंदिर गया। मूर्ति के ऊपर पानी देना, मंत्र जपना और फूल प्रदान करना शुरू किया। कुछ ही दिनों में ऐसा लगा कि इससे कोई लाभ नहीं है और मैंने उसे छोड़ दिया।

बचपन से ही मेरे लिए एक मौलवी साहब रखे गये थे जो मुझे फारसी तथा उर्दू सिखा रहे थे। सुबह से शाम तक उन्होंने मेरा इतना समय ले लिया था कि स्नान करने मुझे कभी समय ही नहीं मिलता था। बिना स्नान किये मैं पूजा नहीं करता। शुक्रवार के दिन मौलवी साहब नमाज़ पढ़ने अपने गाँव जाते थे। तब ही मैं स्नान करके पूजा कर सकता था।

जब 12 की हुई तो मैंने प्रणायाम करना प्रारंभ किया और कभी-कभी गायत्री जप। कुछ गीता भी पढ़ लेता था क्योंकि उर्दू पर अधिकार हो गया था। यह सब 10 साल तक चालू रहा।

स्कूल में मुझे गणित में बहुत कम अंक ही मिलते थे। मुझे उर्दू, फारसी तथा भूगोलशास्त्र बहुत पसंद थे।

21 की उम्र में मेरे परमपूज्य गुरु महाराज से साक्षात्कार हुआ। 5 साल पूर्व से (उन्होंने बाद में बताया) वे अपने उत्तराधिकारी के बारे में सोच रहे थे, तब उनकी आंतरिक दृष्टि-पटल में मेरा रूप दिखाई दिया। तो उन्होंने उस अनजान व्यक्ति को प्राणाहुति प्रयोग करना प्रारंभ किया और मेरे आगमन की प्रतीक्षा कर रहे थे।

जब उनकी नज़र मेरे ऊपर लगी तब से मैं उनका हो गया। जप, प्राणायाम, पूजा सब छूट गये। उनकी ही छवि ने मेरे हृदय में घर कर लिया।

1945 में गुरु महाराज के आदेश लेकर हैदराबाद में सैर कर रहा था। गाड़ी में जाते हुए एक मुसलमान सज्जन से दोस्ती हुई। शायरी सुनते सुनाते समय कट गया। उन्होंने समझा कि मैं एक मुसलमान हूँ। निमंत्रण दिया उनके घर ठहरने। मैंने गलतफहमी दूर की थी तब भी वे छोड़ते नहीं थे। तो मैं राजी हुआ एक शर्त पर कि खाना कहीं बाहर खाऊँगा।

सुबह जब पानी लेकर खेत में जा रहा था तो भीतर से आवाज़ आयी “रामचंद्र तेरी चोरी हो रही है।” मेरे सारे पैसे पास ही रहे थे तो मैं लापरवाह था। घर लौटा तो देखता कि कोट के जेब से फुटकर चिल्लर गायब था।

संकलन—सी. ए. राजगोपालाचार्य

My Restlessness

BY

SHRI RAM CHANDRAJI

President Shri Ram Chandra Mission, Shahjahanpur, U.P.

(English rendering of the Hindi Article "Meri Bechaini", in July 1968
issue of 'SAHAJ MARG Patrika')

I do desire that all brothers should get together and each do the work that is suited to him. But, people do not possess the desire. If those who cannot develop desire in matters relating to the Divine will at least develop desire in all sincerity for work connected with the Mission, it is possible that desire for Divine matters will be born in them. But why will anyone put out any such courageous effort? The responsibility is mine and it has in fact remained so. So, I resort to flattering every one in the hope that some people may perhaps derive some benefit even from such flattery. People will laugh at the way I say this. But what can I do about my temperament which wants to pour every thing into everybody? Perhaps the reason is that people are NOT prepared to receive it. But I will go on pouring, even at the risk of it splashing out in all directions, in the hope that others will get the benefit of what has splashed out. So, I desire to keep pouring into every one so that in every one of them, or at least in those who sincerely desire it, the real state gets poured in.....

When I see how much yet I have to teach, my senses flee from me. And I desire

that I may dissolve it all and give it to them to drink. Even then, with difficulty one or two persons become available who wish to drink it—and this is my fate! Even if I teach to some one whatever my Guru Maharaj has taught me - and the teaching is still going on—even then, whatever I am still learning will remain to be taught by me. How can even this be not left back? The way is only this: people should achieve their highest Laya-Avastha; and if perchance they really melt in and mix in, then what is there to speak out? Whatever I am still being taught, if any one desires to become so, he need only compel me to merge (Laya) into himself. The way for this, my brother, is that which will be considered heresy by the intellectuals.

My heart's desire is that people be drawn to this and they will be so far pleased to come as to become ready to progress thus far. Friends, it passes my understanding why people do not gird their loins to get hold of these things. I am not asking them to pay any price, I desire to give it all away, Free! If nobody will take these things, it is probable that I will throw them away, for the reason that it is possible that

after I am gone perhaps some persons will reap the harvest. If there is still in me a desire that has not left me, it is this, and I have to keep struggling with this emotion.

I do desire that every one should, by some means or other get their work done. But only that much gets done as is ordained by the Divine. But certainly hard labour never goes waste, and nature is influenced thereby. But work is a thing every one is not prepared to do. The reason is that there is no ardent desire nor restlessness for it. Some persons have adorned their bodies and others have made their hears into choultries (sarai) where every passer-by gets a home.

Everyone knows that the body will not be there some day, and it needs to be cared for only to the extent necessary for service to oneself and help to others. If people cannot take my help in spiritual matters, let them take it at least in matters concerning the body. Of course I do suffer physically but where you take on a little what matters a little more? Friends, truly, in bodily suffering there is such peace as does not lie in the fortunes of a king. I have changed many coverings and if any one looks at me keenly, only the REAL will be perceived by him, without any covering—This is my last covering and after this, it will not be necessary for me to wear any more covering. My desire is that all of you should wear such a covering (last covering). But as long as there is some importance attached to the covering and attention is given to its adornment and care, the Absolute Real is impossible.

Disease is itself a medicine to those who are sick in the soul. For, through suffering in disease, sanskars are cleaned out, and the capacity to bear suffering patiently increases. To the extent courage holds, save others from their sufferings so that they may be happy, freed from anxiety. In our Mission, among those who are progressing on the right path, when disease overtakes them, such good condition arises that it pleases the heart of those who can look keenly at them.

Say all you can, but people do not come to their senses. There are those who have sat themselves down with the hope that I will, all at once, give them every thing. Lakhs of lives have gone by and they have not returned to their homeland, nor does even a thought of it rise in them. What after all can I do when no one is prepared even to set a foot forward? All this is in the hands of the Divine: When He desires, this will also be done! I only desire that what little I know, people should learn and having learnt it, if still their eagerness to learn has not been satisfied—and it should really be so—then, I shall freely advise them to look for one who knows more than I do. My full pleasure lies in this that people should become even better than me.

What is mine and what is my condition? The correct position is known only to my Guru Maharaj. I certainly know this much, that I am swimming in the Infite and can see no shore anywhere. When I do not know how much more swimming remains to be covered, how can I say with any assurance what my position in the spiritual field is?

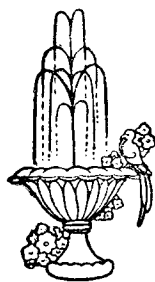
But I certainly say this—If at any time any one becomes capable of understanding my condition whatever it be, or by some means others get to understand this, then it is possible that throughout their lives they have to wring their hands in despair. But it is not known why most people do not bother, but friends, I must own that this is my weakness and my shortcoming. It is possible that in me there is some immaturity on account of which, all my sayings and my attention are unable to produce any effect.

In some people the pride of caste, of sect remains absolutely unchanged and on this account, they look at me in the way that any high - born should look upon any low-born. Friends, I am born in such a caste as the high-born may look down upon. Their looks are directed to my body, caste and

religion and not on that condition from which they should seek help. I am not sorry about this. I am content to be that which if people so desire, they can with impunity crush under their toes—I am not that wasp that if any one catches it turns round, stings them and gives them pain. The pride of caste and sect is a deadly barrier which is the first thing to be destroyed or removed. I am enormously indebted to the Divine that I am not born in a high caste entailing this weakness. Sant Kabir has truly said :

“ The low-born have all swum up,
having surrendered at the lotus
feet of the Lord,

All the high-born, weighed down
by the pride of their high caste,
have sunk and drowned.”



Extracts from Master's letters to Abhyasis

(From Master's forthcoming book "VOICE-REAL")

It is really surprising that some people consider themselves to be too weak (for practice), while actually they are not so. An ordinary man has within him, the same power and the same soul-force as a saint has. The only difference between them is that the sage has torn off the covering round his soul while the other is just like a silkworm in the cocoon. But if one resolves firmly to throw off these coverings, no power on earth can stop him. What is required for spiritual growth of man, is only an iron will. When it is there, the Goal is just in sight. If you have these two things there can be absolutely no chance of failure. A powerful will once made is enough for the sure attainment of the Real. Half the distance is crossed when a man enters the field with a firm will. Nothing can then stand in his way. So please give up dwelling upon the false notion that you cannot reach the goal. Be firm like a rock and success is sure to dawn by itself. Faith in the Guide of course counts for much. But in this connection you must remember that only he can be a capable guide who has torn off his own coverings and at the same time possesses the power of transmission to help and support others on the path.

I have studied, as far as I could, your inner condition and I find there the healthy signs of improvement. There are, no doubt a few complexities there but they shall be easily removed if you go on with your practice. If you happen to trace out in you any weakness, please think it to be mine and be bold and go on with your practice. The responsibility shall thus be

shifted to me and you shall be relieved of its effect. This is quite easy to do. Do it and watch the results. Usually the intricate methods applied for the purpose, often made matters far worse and more complicated. Realisation is a very simple thing which can be attained only by simplest means. One thing is specially important there. It is that the abhyasi must ever remain restlessly impatient for the attainment of the goal. This is the key to success and it strikes at the very root. As for myself I may say that whenever I am on with my entire spiritual work, I never feel doubtful of success in the least. For that reason, I had never to face disappointment in my entire spiritual career. An unflinching will was the secret of it. I want you all to develop that sort of unfailing will; and that you can very easily do.

* * *

I cannot say whether, in order to help my brethren on the path I am to live long or not, but this much at least is definite; that if one goes on wasting his time doing nothing for his ultimate purpose, it would be the greatest blunder. Though there shall definitely be one in my place after me, to give you all spiritual uplift just as I do, yet it shall be a source of greatest pleasure to me to see you at the highest pith of progress in my very lifetime.

* * *

I regret to find that some of you do not try to overcome your lazy habits, which is a clear indication of the fact that the ideal has not yet been firmly fixed in your mind. If it is foremost in your view, it can

never be that you would shirk or neglect your duty in this respect. Some of the obstacles on the path are exclusively those which have been created by your own misdirected actions. But if you are sincerely attentive to your ideal, these things are sure to melt away automatically. I may also be helpful to you in this respect provided you impel me to it by the force of your sincere earnestness.

* * *

What wrong may therein be if I advise you not to take anyone into your consciousness in the sense of a brother, son or daughter, but to go on with your duty with due regard to the position and personality of each? If a thirsty man takes water without an idea of its being water, shall it not quench his thirst? One must actually live upto what he thinks or talks about. You often come across mahatmas and sadhus who though they preach about high ideas, are themselves inwardly puffed up with feelings of greatness and superiority and try all means to pose themselves as world-teachers of Divine knowledge. What opinion will you form of them when you peep into their hearts to discover their real worth? For certain you will find in them nothing that may command your respect for them. The Hindi word *Maan* (self importance) when reversed becomes *Naam* (name) and with it their physical form at once comes to view. Thus they remain attached only to the physical form, creating thereby for themselves more and more of attachments and entanglements.

* * *

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'.

* * *

Give up the mental complex of ill-health. Consider yourself to be healthy, then alone you will find yourself healthy. A healthy man, if he persists in thinking himself to be ill shall definitely be half ill at least. Do not give way to weakness. Man possesses every thing of Nature but he does not take it into account. A man must keep his eye fixed upon the object and so it must be in respect of health which is quite essential for the success of the pursuit. There must be one thought, one object and one pursuit in view and that must be related with the Divine. That is the type of mania which I wish every one to develop in himself. It is only then that one may perhaps be able to have a view of that which he craves for. When God feels that there is one in quest of Him, the Divine Grace is set into motion to take him in. If the quest continues with a pining heart, it becomes so very forceful that the Lord Himself sets out in quest of him. The intensity of eagerness together with restless impatience creates within him a vacuum for the Divine Grace to flow in, establishing a connecting channel between the two. Remember, brother! that the time gone by shall never return. Therefore try to avail of the opportunity to its best. One who gives himself up to his master in toto can alone be successful in this pursuit, Giving up everything means reducing ones self to beggary. In other words he has to become a beggar at the Divine Door.

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 other things than spirituality the question of getting anything from Him does not arise

At all, for, anything poured into it will flow out at once. The primary thing for us to do is therefore to make ourselves empty of all these so that it may be filled up with Master's Grace.

But it is a matter of pity that I find all my warning going unheeded; few seem to be trying to develop that amount of capability in them. The whole atmosphere is surcharged with the strongest Divine Force. Can liberation ever be so easy and cheap? It is definitely the time when everyone should give his entire attention to it, setting aside all other things or feelings. I do not thereby mean to induce you to give up your worldly living, discarding everything including your responsibilities and obligations, but only to give yourself up to your Master in a spirit of surrender, availing of the time as best you can. The Master does a lot for you even without your knowledge to inspire you with the true feelings required for your spiritual uplift. But then there must be a true response from your side too. You must promote within him the intensity of feeling which might compel him to push you on and on. That is as a matter of fact, your part in the enterprise and for that you have to develop intense love and devotion.

* * *

While describing the events of your life you have requested me not to read further if I have no leisure. In reply I may say that leisure I do have enough since I have attained leisure from my own self-creation. As such it is now wholly yours. The events you relate do normally happen in life, but when one arrives at the concluding phase all the past worries disappear in a moment. It is therefore advisable under all circumstances to have our attention directed towards the end or the goal. By God's Grace you now seem to be inclined towards

it. This must be strengthened further. The kicks of the past should be considered to be like the thrashing by a teacher to bring the pupil round to the right path, for which we should be grateful. Now if I say that I am to bring you in to a spiritual life, it may not be quite correct since there is no question of bringing in, we have only to establish ourselves in reality, and thank God. Your thought is already helping you in the pursuit. Definitely you have now gathered material to keep you up on the path. In other words, I may say that you have taken the *Object* into your view. Now only the arrow is to be shot at the mark—the thought being the arrow and the heart the bow. But at the same time, it needs the application of force which is there in the form of the Master's support. You are now aware of the Destination and of the Guide too; nothing remains to be done now except to attach your thought firmly with that. When the attachment grows strong it becomes indiscernible who is attached and with what. The consciousness of body drops off and the very thing remains which we may call 'Elan Vital'—the Life Force. The method for this would be the same as referred to above and the Master's help would be indispensable to ensure the sure hit at the target. For this it is also necessary to avoid taking in the impression of bodily effects. This having been done, the formation of further *sanskaras* will stop, bringing their progressive growth to a close. The only solution would be, to break off from *this* and to connect your self with *That*. For this, the only method is meditation as already prescribed to you. I hope you will now be regular in your practice. I am ever ready for my services to you, for what I am capable of. I request you in all earnestness to accept my service; nay, rather compel me to render the greatest service, so as to enable you to take away all I have with me as my Master's trust for you all and which I am

ever eager to distribute amongst you. So long as you do not find an opportunity to see me in person, think that I am already there with you. This will help you in promoting absorbcency in yourself.

* * *

Your letter offered me the greatest pleasure. I feel some lover has started thinking of this insignificant being. It is not a small thing for me. My services to you may perchance be of a nature which might promote in your heart the growth of longing. But both you and I have to wait for that. Peace is transmitted from heart to heart. If you have not started meditation yet please do so now. May God bless you. I do not want to tell you much about myself since mere telling drove Mansoor to the gallows. Although those days are now no more, yet it is quite likely that people might begin measuring me with an undeveloped sight. I hope you will arrive at the reality by weighing me in the balance of your heart. Dear brother, you have taken into your heart my views expressed in the letter. Shall it not be regrettable then to ignore the writer thereof? No sooner do you form a will than the action thereof starts automatically. Do pray and try to get drowned in it to the extent that the begging bowl alone remains in the hand while the begging also is lost in unawareness. If you create such a condition your prayer shall never go unheeded. Practise sobbing and weeping in love, which if it is not real, may be taken up artificialy. Do this and see the result.

* * *

I rejoice to find that the thought of serving the Mission is gathering prominence in your heart. The very thought will eventually serve to augment your spiritual progress. If you only think of a river, your

heart will begin to feel its refreshing coolness.

I insist upon you to practise meditation as prescribed. Do it for sometime at least and that too only for experiment's sake. If you can do nothing else, then just imagine in your mind that I (Ram Chandra) am myself drowned in your thought. Do this in your leisure hours and while walking or doing some physical work. This is neither puja (worship) nor any ritualistic binding. You want to know the method for keeping the heart free from the effects of body impressions and for drawing the senses inwards, pulling them off from their objective. In reply I may say that meditation alone covers all these things. There are also certain points in the body which if merely touched with the thought-force, will in a moment create the condition desired. I shall like you to create within yourself the conditions required for the application of those methods on you, else it would be a risky process at this premature stage. These methods can with due precaution be applied only on highly advanced *sadhaks* and in special cases only. By such methods the man's originality can be regained in an instant. I have related all this only by way of pleasantry.

* * *

It is good that you like to have the *Darshan* of the *Mahapurushas* (saints). Better would it be to try to have the *Darshan* of your self alone. You say that you do not want to have originality instantaneously because it might be non-durable. Well, better leave this to me alone. As a general rule the spiritual journey is covered by stages taken up one after the other. If I neglect to take into account your capacity how can I impart training to the point? Please do not be afraid. There is neither the question of leaving the hearth and home nor any

danger to life. You say that you have surrendered yourself but again you say that you doubt whether you fully do it or not. That is ambiguous. When you have surrendered, the question of doubt does not arise at all. So please give up doubting. When the thought of co-operation springs up in the abhyasi's mind he has come up to the first stage of surrender. Be bold enough to make up your mind for anything. Step in with a strong will and your success shall be sure. You think your worldly responsibilities to be a hindrance in your path. But that is a grossly mistaken notion. We have to go along taking both the sides together *i.e.*, the worldly and the Divine, side by side. My master was an ideal in this respect, and I am also following in his footsteps. *Vairagya* does not in any way mean the neglect of duty whether in respect of the world or of the Divine.

We are acting like puppets at a Show-dance, which we alone are enjoying. We are so much lost in its charms that we get rigidly entangled in it. If ever the thought of getting out arises at all, the entanglement becomes too compelling a bondage for us. The more we wish to be out of it, the tighter becomes its hold upon us, and all our efforts turn out to be fruitless. The charming pleasantry does not allow our attention to be diverted away from it. The only possible way out would be to take into account its basic cause, presuming it to be the ultimate. When we take repeatedly into our thought the origin of it the same view settles down in our heart. This may be interpreted as remembrance. But since it is linked with the origin, our thought travels on towards the ultimate. This we develop by the practice of meditation. When we begin doing it, help begins to flow down from the very source. When you link yourself with that you have made up your mind

for *abhyas*, but its fulfilment also rests upon you alone. If you take in a deep impression of the Reality, meditation cannot but start by itself.

* * *

Thank God, you have started puja (meditation); I am sure "the eye of the bubble will soon witness the face of water", May God grant you perseverance and steadiness. You say that some particular force takes hold of your body pushing aside other forces and makes you do the *abhyas*. Thank God you have begun to receive my transmission. My prayer is now proving to be fruitful. You may consider it as a good sign for your progress. When it is so, I find no reason why you should not have a taste of the state of absorbency and of the feeling of light.

Rest assured that diseases never enter the body of the abhyasi through our process of transmission. This is my experience as well as that of my Master. On the other hand it has often been experienced that some of the diseases do go out by the effect of the process of purification.

* * *

I am giving herein a short reply to your question of philosophy. As a general rule every action whether of body or of mind must produce some effect of its own on the five senses. Now the lighter the mental pleasure the lesser shall be its effect and consequently the milder shall be the bondage.

* * *

You request me to make you mine, and to take you to be mine alone. I am trying to do that very thing so that you may become actually mine, though I am already yours. It is to say that you wish to

experience that which is the very end of every activity. It is just as for a child to say, "Let me first understand the thoughts of Milton or Shakespeare and afterwards I shall try to learn the alphabet", or for an abhyasi to say, "let me first realise God then I shall start worshipping Him."

* * *

Verily if I have not begun liking you, I can duly be charged with lack of Divine love. I am happy to learn that you believe in the grace of saints. The belief comes when something corresponding to it is there in the core of your heart. The feeling gets intensified when one begins to realise his own weaknesses. The heart then feels it hard to tolerate the complexities of his own creation. God gives us that alone which is there in Him, while we gather within us only that which we have created by our efforts. Our efforts are all unconsciously directed towards creating complexities in thought by our close adherence to the physical world. This assumes the form of entanglements, under the effect of which we completely ignore that which has been bestowed on us originally and begin complaining that it is all from God. If God had been the creator of complexities within us, surely one would never have thought of looking to Him for His mercy and grace, which all religions induce people to depend upon.

* * *

"O, thou, the weeping heart, dive deep into your own waves and behold that thou alone shalt than be there (and) neither the river nor the banks".

I have retired from service and now I am henceforth a servant of the Lord whose service is alone really paying and rewarding. I wish you all to keep up the relationship of love linked up with Him. You also wish for

the same and it is quite good. If fortunately this wish ever slips down to join with the original source, then there would be the end of every wish. This relationship is to be developed further and the practices are all meant only for that end. When our wishes were directed towards this mortal world, they were ruinous. When their flow is diverted towards the other world they are sure to enliven us. You want my prayers for your steadiness, which can reach you only through words, oral or written. But I wish to convey to you the jewel necklace of my heart studded with the pearls of the tearful eyes. May it create a tempest within you. Tempest here refers to the waves of the river which verily return to a sea some day.

* * *

Now I come to your question, 'Whether life has got some meaning'. I may quote here a verse to give you some idea of it.

'Life means liveliness; damnation is for those who are dead at heart.'

Whatever poetical meaning it might carry, my view-point will be clear by the following interpretation. What is liveliness? It is to live with a heart. But what kind of life would it be? In a word I may say, 'Give away your heart to another, what remains then is only life.' If you ponder over the word 'Life' you will come to the conclusion that life is only that which is connected with living. My expression makes it clear that there is certainly some type of living which life is connected with. At the same time it is also clear that the living which this life wants to remain connected with is eternal and immortal. If we merge our life in that life it is then the real life, where there is neither bliss nor sorrow, neither pleasure nor pain. I wish to lead

you all to that life which alone is the Goal of life as I have put it. Whatever sense you apply to the sentence, 'Give away your heart to another,' may all be correct if that is associated with the feeling of love. But it, is also definite that Reality can never be revealed through mere interpretations because that would be far away from mental grasp. My object in writing all this is that the Real Being which is shrouded over with worldliness, or the heart which is inclined towards silly pleasantries, should be turned round. This is all that one has to do in life,—The heart to be His, and you to be yours.

Regarding your question as to what shall you get by this kind of life, I may say that the question of getting arises only when there is a motive at the bottom. But when the heart itself is no longer ours, the question of motive does not arise at all. What will you get then? Only that which is really yours. You had certainly a life prior to this one, and your coming into this life, is the result of that. Now if you want to have your past life again, it is impossible. The worry for the next one should not also be there since you have surrendered your mind and heart to another as you say.

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Diversity is life. Had there been no diversity, what would life have meant? Now how did it come about? The answer would be that we went on solidifying our thoughts to the extent that the real thing at the base got veiled within. The glamour and the glitteral one remained to view which we fell in love with, to the extent of getting intoxicated with it. When you became tipsy like a top, you went on spinning round and round. You danced and felt delighted with it. Now please decide for yourself what part in the workhouse of Nature did you play

for your own making which was exclusively your own responsibility.

* * *

Your view that you do not find any difference between the path and the goal is an indication of close attachment. It is certain than an abhyasi shall definitely attain perfection if he has devotion in him and has by some good chance got a Guide who is permanently settled in the Infinite and keeps alive the remembrance of the Homeland in the heart of the abhyasi. You are definitely under the guidance of such a one in the form of My great Master, whose Effulgence if keenly observed, will be found spreading all through the world. If any one ponders seriously over it he will find it full in every nook and corner. I shall however go on serving you with the wine of spirituality and at the same time developing your capacity for more and more. What else do you want of me?

* * *

Your remark 'I want to live in you' is really worth weighing in gold. As a matter of fact, dear Brother, my very being alive is due to you all. Having completed my work long before, I would have by now gone away from this material world. Now, until you all. Have brightly illumined the Mission, I do not even think of going away. When the condition of mergence, after having crossed its limits, assumes the form of identity, then whatever thoughts come, they arise from the heart alone. That must probably be the reason why Shri Ishwar Sahai has put to you the query, 'Has Babuji got any heart?' But in response to the query you have made the fittest offer, saying, "Please keep my heart with you." To be clear, I could never have remembered you at all, if your heart were not with me already.

You say that you have a burning desire for spiritual elevation ; I also believe it is exactly so. But then the burning may have three aspects. The first is the suppressed smouldering, giving out thick smoke, the second with occasional sparks in it and the last the bright burning flame, capable of reducing everything to ashes in moment's time. The first two states are subject to the effect of wetness and solidity, while the last to its exposure to the combustible matter in the air. When the witness or 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 by-passes the first two steps and appears only in the final state, free from smoke or vapours. Such a fire if you can light up within you, your progress shall be by leaps and bounds. But you have to free yourself from wetness and solidity. But what may that be due to? It is the result of the actions of Nature, which brought us down into our present material form. If you think I can be helpful to you in that respect, I am at your service. But if any of you do not like to undergo a little inconvenience for mending his habits, let him not. But then he must at least exercise himself, to develop within himself an intense craving and to hit upon the proper means for the achievement of the object.

I generally address the members of the Mission as brethren, but I think that may not be quite to the point. I should have rather used for them the word 'My heart' or 'My soul' instead. But why I do not take enough care to use them, is not quite understandable to me. If I say that it is so because they do not love me to that extent it shall then be a fallacy, because evidently I see them loving me deeply. What may then be the flaw therein. I believe their voices do not reach me to touch my heart.

Now think over it yourself and draw your own conclusion.

It may not be out of place to say that I often used the words 'Heart and Soul' for my Master in some of my letters, and that was in quite a natural way. Allegorically I may say that he was the only object of my love. As a matter of fact I was not a lover of Freedom or any such thing, but only of *Him* and *HIM* alone. If I induce others to follow the same course, shall it not be, on my part, an act of arrogance because that may indicate the presence in my heart of a desire to be adored and worshipped. My master was no doubt worthy of it, being the fittest man to be meditated upon. He was altogether free from egoistic feelings, from desires and worldly entanglements, devoted wholly to his own self. The phrase 'devoted to his own self' 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 that had been the life pursuit for me. It was because I got a Master who was unparalleled and matchless. For the results achieved therefrom, I have no word to express. In a word He is the infinite Ocean of Grace in which we have all to merge. But how that may be possible under the present circumstances can be made clear by the following example. Take yourself to be C and myself as B. Now C gets himself merged in B, while B is already merged in A. Shall not then C secure thereby his merging in A, the Final Goal? It therefore follows that since the greatest personality like my 'Master' is not available and accessible, we must make full use of the second best within our reach.

You say that you want to cover the entire distance in one leap. That is highly encouraging, but you have to adopt proper means

for that, which might be helpful to you to the maximum limit. In this connection please recall to your mind the example of Hanuman who is said to have jumped across in one leap the sea between India and Lanka. How could it have been possible for him? The fact is that usually he remained in a state of forgetfulness all the time. Consequently he was seldom aware of his capabilities unless he was reminded of them at the hour of need. He was ordered to go to Lanka to bring tidings of Sita and he was so deeply absorbed in that thought (compliance of the Master's orders) that nothing but the object was in his view. He had no idea of the distance, nor of the ocean, nor of any difficulty. A slight recollection of his capabilities having been revived in his mind, he set off on the enterprise. Nothing could then stand in his way and he reached Lanka in one leap. So if you can create a similar state of forgetfulness in you with your thought fixed firmly on the object and not on the intervening things you *shall* be able to jump up to it in one leap. For Hanuman the focus of his thought was mother Sita and for you the pursuers of the Divine path, it should be your mother the Guru or Master, who takes you along upto God.

* * *

Physical ailment is really meant for the cure of spiritual diseases because thereby it consumes some of the *Sanskaras* and increases the power of endurance as well. One proceeding in the proper manner will find his spiritual condition much improved by the effect of illness. Besides, continued thinking of God during the period of illness will offer him a happy pastime as well.

Man possesses the body and the soul. Both are the essential features of his existence. The manifestation of the soul can never be

possible without its base the body. Both have their own importance and man is in duty bound to take due cognizance of them both. The body stands in need of proper maintenance and the soul, of due cognizance of the Origin. Naturally during illness one must have all care of the body but at the same time he must not neglect the other phase either.

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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 that which brings into our cognizance the consciousness of the Origin: or as a slightly 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, 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 upto the point where the sequence too gets out of our consciousness. Logically one might as well say that this even 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 higher levels is finer and subtler. The subtler the identity, the more powerful shall the man be in life.

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 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.

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 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.

* * *

Jiva, the individual soul, becomes cognizant of its being when it assumes individuality and that becomes the basis of its existence. Originally *Jiva* and *Brahm* were quite akin to each other and it is only the individuality came into existence. The sphere it was in also began to cast its effect upon it. Various hues, one after the other began to settle around it, giving it a new colouring. In a way diversity began to settle in and step by step the 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 effect 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 brief the whole history of the *Jiva*. Now happily if it happens to come into dynamic contact with one who reminds it of its origin, then 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 *Brahm*. Thus the word *Jiva* carries with it the sense of motion and of thinking as well. The two things are parallel in the being of *Jiva*. Thus the function of both *Brahm* and *Jiva* is almost the same, with the only difference

that *Brahm* covers the entire universe, while *Jiva* is confined only to the narrow sphere of self. In this respect *Brahm* too may be said to have its own bondage just as an individual *Jiva* has, with the difference perhaps that the bondage of *Jiva* is thicker and grosser in comparison to that of *Brahm*. Limitations, they both have. This is about the exact conception of *Brahm*.

Now the presence of motion and vibration in our being establishes our relationship with *Brahm* but subsequently that very thing turns into entanglement for us. Our final destination is where neither air nor light has any access. It is perfect lightness, without any motion or activity. People clamour so much about Light which as I have put it, is only a passing phase in the course of our journey to the Ultimate. It ends in toto as we arrive at the destination. Crying for the Light is nothing short of a mad fantasy which displays its own colourfulness. Besides this, one often feels a sort of pleasantness in that idea. But so long as the sense of pleasantness is there it is short of the mark. It is then only a reflection of *Maya* though in a much refined state. I am however trying to take you all to that sphere of dreary desolateness which is beyond conception and is possibly the last limit of human approach.

In answer to your question whether Divine Grace is the same creative force which brought the universe into being or something of a lower order or it is something like any other like thing, I may ask if it is exclusively the creative force how shall one account for the dissolution? Is there some other force for that? In this way, are there two forces at work? I never think so. If however we take it to be only the creative moment, what will be the result? We shall all along be in diversity and the very idea of Unity will be quite

out of our view. I fail to understand what difficulty faces you if you take it to be something of highest value and greatly advantageous to you for your ultimate purpose. It is definite that everyone gets a share of it in proportion to his capacity and worth.

I am not opposed to *Japa* but I do not approve of the ways in which it is generally practised. *Japa* does not mean parrot-like recitation of certain words or phrases without any understanding of their real significance or without any collaboration of thought. In our system too, *Japa* is sometimes advised, when required but it is of a different nature and practised in quite a different way. For example, *Gayatri Japa* is one of the essential features of general *Sadhana* and is practised by most, irrespective of other *Japas* which might have been advised at times. The way in which it should be done is as under. The abhyasi is to sit in a meditative mood, repeating the *mantra* mentally twice or thrice, keeping in view the sense it conveys. He is then to begin meditating over the sense. The words will naturally go out of his consciousness and the thought alone shall remain in his mind. After some time when he gets absorbed in it, the thought too shall vanish and nothing shall remain except absorbency in the prayerful mood. That is the proper way. *Japa* practised in this way shall be of highest value and immensely helpful to the spiritual growth of the abhyasi.

Apparently there seem to be contradictions in the Vedas, and the six schools of philosophy are the result. In this way each has built up its own theories on the basis of one's knowledge and understanding and the approach in that direction. But the sage Manu is quite justified when he says that

only that part of the Vedas which agrees with reason is the Veda in the real sense, and this is no doubt very creditable of him. Of all the scriptures of the world it is only the Vedas that speak like that in plain terms. But in respect of the actual realisation the study of the Vedas is but secondary. The word study implies a sense of practical realisation of the reality at the bottom, and that can be acquired neither by reading and believing nor by reasoning and discussing, but only by super-conscious perception. We go on and on through different conditions, casting off our assumed colourings till finally we become quite colourless. Pains and pleasures which we have ever been taking impressions of, are but the diversely coloured shades of our thoughts. They are not different from each other but only coloured as such by the action of the imaginative faculties. For example, the theory of ghosts, real or imaginary, is there to frighten one but not another. Those who are in fear of ghosts are often found to be harmed by them. But the fact is that they are actually harmed by themselves through the ghost. Similarly treating *Maya* as a ghost it is really not the *Maya* that puts us to harm out our own self through the agency of *Maya*. Our boat is sailing on the glassy surface of *Maya* which is spreading out both wings to take us in, in order to present us to the Master. Our existence in the world would never have been possible, had there not been this network of *Maya*. Should such a thing of merit and value be ever reviled at and cursed? Those who do so lack proper understanding of its value and utility. For this reason alone it presents to them an ugly picture of its own. If we attach ourselves to the brighter side of it, it will make us brighter still. It serves no purpose at all to remain here even after getting away from *Maya*, but the proper course would be to adhere firmly to the one, the Real, and ignore everything else as

of no serious importance. In this way everything needed for the purpose shall follow by itself. That is the easiest solution of the problem.

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Coming into the world again can never be overcome so long as one feels interested in it and welcomes it. But an imposed physical detachment from the world is no solution for it in any way. Our purpose can never be served if we neglect either of the two. For our final success it is certain that both the phases of life, the worldly, and the Divine must go together, equally resplendent. We must fly with both wings out-stretched. The popular belief that God can be sought for only in the midst of the forest as if He is but a forest dweller, is vain and absurd. I believe He can better be sought for in the depth of one's own heart. But for that purpose the spirit of the Spartans who would return from the battlefield, only with the shield or on the shield, is necessary.

* * *

We proceed from quality to substance and thence to its Ultimate. For the practice of remembrance therefore, we take up the quality and rest our thought upon it, meaning thereby to proceed upto the

possessor of the quality and then further beyond, to its Ultimate. This is the natural course and highly effective too.

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If passions are made extinct, intelligence will altogether be lost. The reason is that passions create impulse and impulse creates intelligence. They are therefore only to be regularised. In other words the animal passion is to be transformed into the human passion.

* * *

Moksha is commonly presumed to be the final point of most religious pursuits. But *Moksha* may be represented in two ways as Salvation and as Liberation. Salvation refers to a state of temporary pause in the normal routine of birth and death. This temporary suspension of the normal routine may in different cases extend to different lengths of time, according to one's attainment. During that period the soul enjoys freedom from rebirth. But after the expiry of the period, it returns again into the world to assume a material form. But in the case of liberation, when once it has been achieved, there remains no possibility of the soul's return to the material form. Liberation is literally the end of the routine of births and rebirths.



Mysticism and Sri Ram Chandra's Vision of Reality

BY

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Tirupati.

Most persons deem any experience that cannot be expressed in language to be mystical. A few discerning writers know that mysticism is the experience or rather imperience of Reality as one transcendental to the cognitions of the mind and the senses. As the *Kenopanisad* states it "to That the sight does not go, nor the hearing nor the speech nor even the mind. It is not capable of being known nor of being taught. If one is confronted by It then perhaps he knows something of It...It is like the experience of the lightning—seeing which one's eye sees naught else." In fact, mystical experience is *amanaska* and *turiyatita*. One's entire will (*sankalpa*) or endeavour is to attain union with it".

Shri Ram Chandraji of Shahjahanpur (U.P.) is one who lives always in this Reality and works from that state of being or what may more appropriately be called the state of Negation (Zero) which should not be confused with what later Buddhism has logically deduced through its dialectical logic. Perhaps it would be nearer to the apprehension of the transcendent (*para*) which substands or is the Ground of all that we apprehend as the Universe and ourselves. In one well-known passage in his "*Reality at Dawn*" he writes "The end of philosophy is the beginning of religion. The end of religion is the beginning of spirituality, and the end of spirituality is the beginning of Reality...". He proceeds to state that even this experience of Reality has to be left behind when one enters the Infinity that is beyond *sat-cit-ananda* of the Vedantic *Brahman*. In fact he holds that the Ultimate is an infinite experience that goes beyond all modes and forms of knowledge and bliss. One must reach that Centre which is Infinite, where all trace of the world and the ego are left behind.

One wonders, and through wonder one is led upward and inward and transcends all. The experiences narrated are of course already recorded in some of the minor *Upansads*. I have dealt with these aspects in my papers on the Yoga Psychology of the minor *Upansads*. The *Upansads* teach levels of consciousness and being which go far beyond the known levels of the Major *Upansads* which end with the *Ananda* (Bliss) which is said to sustain and support all—the inconscient and the conscient. In fact the discovery of levels of Being which transcend consciousness is Copernican

in its effects. The centre of reference is not human consciousness, however much purified by dialectical rationality and the law of self contradiction, for, all consciousness is infected with the inner dialectic of the subject-object-consciousness triad. The inner pulls that make each necessary for the other is known as desire (*trsnā*) primal and exteriorising, separating what it is to unite, and uniting what strive to remain separate. This is the quality of misery inherent in all consciousness. Human consciousness is consciousness of misery. Distant things lend enchantment to it but nearer experience brings about unmitigated misery. Mystics know that true being lies beyond consciousness. To attempt to know anything through consciousness and its delegates like reason, senses and the body is to remain within the levels of inner contradiction. Man has been accustomed however to pride himself on his possession of consciousness that not only goes beyond the senses and the knowledge they give to it but also has the power to idealise and construct systems of thought based on the purest stuff of ideas, general and particular. Nature bows to this in parts, and man feels the *siddhi* (attainment) of his goals. Human art and human logic and philosophy are indeed *siddhis* of the order of philosophy and Aesthetics. But both these are not of the inner Being. One lives the life of mediated or second hand information. Philosophy is, in a sense, the limit of this mediated endeavour. One rightly gets bored and amused in turns, but never gets satisfied with its constructions and simulacrum of Reality.

Shri Ram Chandraji points out the way to experiencing being with Being-transcending consciousness. In a way, Sri Aurobindo hinted at this mode by describing this as knowledge by Identity. This level of Being that is known through Being or by Being is called by Shri Ram Chandraji as *Ajnanadasa*.

The Being so known by being is quite different from the level of knowing through consciousness. The levels of knowledge known by consciousness are of luminous brightness, but it was a mystic poet who described this brightness of light of knowledge as blinding us to the vast Infinity. As he put it—"If light can thus hide, why not life?" The higher levels of Being have been described as Dark—impenetrable except by consciousness. To go beyond the worlds of light into the Abyss of the Infinite with the help of the being (*amanava*-non-mental or non-human) is easy when we pass beyond the realms of philosophical light. An experience of this is hinted at when we are asked to go beyond the *svarga* or light to that *Tamas*—the place of Rest and go beyond it to that Mystery.

Shri Ram Chandraji in his marvellous work "Towards Infinity" shows how the Being knows Being without being interfered with by knowledge through consciousness. Studies on consciousness and memory

by Henri Bergson and William James reveal the necessity to transcend these if mankind has to fulfil its higher destiny. Firstly consciousness must be released from its thralldom to the senses and desires and wishes: secondly it must be made subordinate to being, which is known as *Prana-mukhya prana* or *pranasya prana*, as the Kenopanisad puts it. It is the *Dhi* that is beyond the *buddhi* of the *Samkhya* and even the *Bhagavad Gita*. It is more truly of the *Veda-Gayatri*.

Shri Ram Chandraji not only goes beyond the Being (*Sat*) and of course the *Cit*, he goes beyond the level of being known as *Ananda*. Upanisad mystics had a great ideal: they strove to go from *Asat* to *Sat*, from darkness to light, and from mortality to immortality. Their aspiration however was for Peace of that *Santi-atyanta Santi* or supreme ultimate Peace which is the support of all processes. In fact all of them then as now, sought to get out of this frenzy of processes, recurrences. To become one with the Ultimate *Brahman* or *Isvara* or to attain equality of Being or *samyatva*, seems to have been another ideal which informed their *dhyana* or *upasana*. Shri Ram Chandraji holds that *Dhyana* is the only path or means to the Divine state or Perfect Transcendence or Peace. The supreme Being has to be received in the heart and that would start the spiritual journey. He follows the Raj yoga principle of bringing down into the heart of the seeker after liberation from all bondages the highest Mind, the first Mind or God - though God Himself has no mind being beyond all mind. This is called the principle of *pranahuti* or introduction of offering of *prana* or the divine mind into the heart. This was not known to the earlier mystics or Rajayogins till recently, when Shri Ram Chandraji of Fatehgarh (Shri Ram Chandraji's Master) revived this technique. The full significance of this process by which mystics and not merely yogis, are made, is yet not fully understood, nor even revealed.

It is no less than taking out the individual soul within the dark cave of the Heart and taking it out to union with the Ultimate that is Transcendent to the whole universe and consciousness. The imagery of the Cave is found all over the mystical literature. The union of the three or the lighting of the three fires invariably included the heart-fire or the *dahara . guha* - the *pundarikam vesma*. It is only when the soul and *Isvara* in the heart are brought out into union with the transcendent that the final ideal of attaining immortality becomes realised.

The great mystical ideal is to make the human raise himself to this mystic god-level with the help of God - being or God-mind. It is usually said that mystics are born, not made. Despite these asseverations, poets are being made, and mystics also are currently anxious to be considered mystics. However every great seer-mystic sees in man the possibility of his

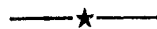
divinisation, and works to release him from his bondages through his divine mind. Of course the limitations of the mystic-worker are there, and failures are many. The wisdom of the past certainly has not been set aside by Shri Ram Chandraji in his training for the Mystic experience or imperience or transperience of the Reality that is beyond the *Sat-cit-ananda* that has been considered to be the Ultimate of the *Upanisads*.

The mystic's training is at once most simple and gradual. The Mystic trainer has to prepare the seeker after liberation by cleaning his system of all grossness. He has to train the inner being so that it becomes accustomed to the supreme Being which does almost all the training. The *Guru* who is working through God - being rather than God-consciousness almost at the very start/gives a quietus to the vital mind and mental mind. The experience of the Silent mind and thoughtlessness follow, and one is in the state of *prajna* - beyond the exteriorised mind *indriya* - functions. This is the starting point of mystical life. One passes beyond the circles of Illusion or *Maya*. The next stage is when one has to cross the circles of Egoism. The eleven circles of egoism are of course the most difficult to cross and these are very powerful impediments on the mystic path. This realm may be said to comprise the levels of religion and spirituality. Only with the help of a Master can one cross these within a life - time. Beyond the eleven circles of egoism lies the realm of Splendour - the bright worlds of Reality - not certainly of earthly brightness but of spiritual insights and vibrations pouring down into one's being from the Centre or Absolute or God. Liberation consists in attaining to this Region. Shri Ram Chandraji has carefully and in a scientific way delineated the course and has led many a seeker on the path. As a mystic he asks every one to verify the truth or being of each one of the experiences.

The mystic is a practical man, not a mere day-dreamer or utopian visionary. He asks every one to take to this path, for it is a call to every man to liberate himself from bondage. It is the message of hope to every human being.

According to Shri Ram Chandraji, Reality is simple, and only by simple means can He be attained. It is this very simplicity of the mystic that baffles the erudite and the scholar and the philosopher generally.

How to live in this world and yet not be caught up by it is the problem of man, and *Sahaj Marg* of Shri Ram Chandraji shows that it can be done, and can be done only in one way, and that is with the *Pranahuti* of the Mystic Godhead and *Guru*.



My association with Master

BY

Sri M. L. CHATURVEDI

Retd. High Court Judge.

I feel grateful to my brethren of Madras Centre and, particularly to Shri C. A. Rajagopalachari, for originating the idea of celebrating the 71st birthday of our Master, Shri Ram Chandraji Maharaj of Shahjahanpur. The feeling arose in me also more than a year back but I could not give it a definite shape. So as soon as Shri Rajagopalachari mentioned his proposals to me at the close of the Basant Panchami Utsav in January last, I accepted them with eagerness and enthusiasm. At the same time, both of us felt that it would be no easy matter to persuade the Master to agree to the holding of any celebration in his honour. His consent, however, had to be taken and when we mentioned to him the strong urge of the Abhyasis in general to hold some celebration on this occasion, he totally disliked the idea. But after some time it must have become clear to him that his total refusal would make us very unhappy and sad, so he ultimately agreed to the celebration being performed "in a quiet, dignified, unostentatious and inexpensive manner." He thus subordinated his wish to the wish of his Abhyasis. That was just like our great Master. The scheme was then prepared and it has since been circulated to all the centres in India and abroad. I have mentioned the above facts, so that Abhyasis may know why the great occasion is being celebrated in such a quiet manner.

A souvenir has, of course, to be brought out and I find that I cannot help disclosing on this occasion even things which I have mostly kept concealed in my bosom so far. I pray for the Master's forgiveness if I am guilty of any indiscretion.

My association with my Master dates back to 1949 through the instrumentality of my elder brother, Pt. Ram Das Chaturvedi, who practised law in Lakhimpur-Kheri, a district neighbouring Shahjahanpur. The late lamented Shri Ishwar Sahai (popularly known as Master Sahab or school teacher) was also from the same district. Both the above personalities are no more with us. Kumari Kasturi, whose name may figure hereafter, is my elder brother's daughter. This entire family had started to practise Sahaj Marg system of Raj Yoga. One of those days, I went with Shri Babuji (Master) to his Gurubhai or fellow-disciple Pt. Rameshwar Prasad, who was slightly ill with temperature 100° F. or so. On seeing Babuji he embraced him and wept like a child and was insisting on Babuji agreeing to something in the interests of the Mission, which Babuji stoutly refused. On our way back I asked Babuji what the matter was and he told me that Pt. Rameshwar

Prasad had the power to transfer the remaining portion of his life to others and he wanted to transfer it to Babuji ; But that eventuality could not be thought of for a minute by Shri Babuji. This all sounded very strange to me, still I did not think about it for long, till my daughter's serious illness seven years later, about which I shall mention in due course. But even then I only wondered and could not understand. I now feel ashamed of that attitude of my mind.

About this time, my sister's daughter came from her husband's place in a state of complete insanity. She would tear off her clothes and sing and dance - most of the time and had no sleep at all, My sister was then living in another house at Allahabad. When I heard of it, I brought them to my house. In the course of 3 days my sister felt that it was a great strain on the ladies in my house. So we sent the girl to Ranchi Mental Hospital. The treatment quietened her and she was called back after a month. There was a relapse soon after and the girl was sent to Agra and was brought back after a month again, There was a relapse again to stark madness and this time my brother called her to Lakhimpur. He also informed Shri Babuji who immediately came from Shahjahanpur. On seeing him the girl remarked, " I saw this man last night". Shri Babuji talked to her for some time and then went back. The condition since then has much improved. The tearing of the clothes and continuous singing and talking have disappeared. She has been acting normally in the matter of dressing and eating and also gets sleep in the night. The only defect that has remained is that whenever she finds any cause for displeasure - delay in food or something else - she gets an uncontrollable fit of anger, though afterwards she apologises for her lapse.

In August 1952, I was appointed a judge of the High Court at Allahabad and in the summer vacation of 1953, I went to Lakhimpur-Kheri. In the meantime, I had read some essays on Shri Aurobindo's Philosophy and the life of and some books on Shri Ram krishna Paramahansa. So I tried to understand the philosophy of Sahaj Marg and had about three hours' discussion with my niece Kasturi. Her talk convinced me that I knew nothing ; whereas, that young girl, who had not then passed out of the High School, had very clear and defined ideas on many problems of abstract mystic Hindu Philosophy. I wondered how that girl had acquired all that knowledge. It was really astonishing.

On my return, I started to practise the Sahaj Marg system of meditation but I was not regular. It continued like this for 3 years or so when in 1956 or 1957 my second daughter suddenly developed high temperature. I put her under the treatment of doctors and went to attend the Basant Panchami function at Shahjahanpur. I returned as soon as the function was over and found that the girl's condition had grown worse. She had six children ranging from 11 years to six months and I passed very anxious and bad days. Shri Babuji came to Allahabad in the marriage party of a nephew of mine but he stayed with me and told me that he came because the girl was not well, otherwise he would not have come. That really was the crisis day. The same afternoon the allopathic doctors expressed their helplessness and the best homeopathic physician was called, but his treatment also did not do any good. The condition of the girl was that her stool and urine were like black thickened blood and her breathing was so hard that you could hear it throughout the house consisting of 12 rooms and her head was subject to violent jerks from side to side.

At four o'clock next morning I was woken up and informed that girl's condition was most critical. I asked my wife to have the customary charities performed and I rang up the professional homoeopathic doctor. He replied that he had given of his best and could do nothing more. I then rang up the allopathic doctors. The leader of the team replied that it was a case of tubercular meningitis and allopathy had no treatment for it. He could not refuse to come but it would be of no use. I was then reduced to a condition of utter helplessness. The Civil Surgeon and the family physician responded to the call but they too bore distressed and helpless looks. I then told them that the violent jerks of the head were very painful and requested them to give some sedative or other to reduce the pain. They very rightly said that this would be against their professional etiquette. I then left them, walked away to a corner in the garden and broke down. After ten minutes, I composed myself, came back and sent my car to fetch my dear friend, Shri R. C. Ghatak Advocate, who also did some homoeopathic treatment as an amateur. He came and gave a medicine but appeared to be visibly shaken at the sight of the girl's condition. The medicine had no effect and he said that he would come back after 2 or 3 hours. My brother and I then went to Shri Babuji's room. Babuji asked me if I had wept in the morning. I replied in the affirmative and added that I had heard that he could transfer his life to others but that he should never think of doing that here, because my daughter's case was the case of an individual whereas Babuji was doing good to the world. Babuji said nothing. After an hour or so of this talk, Shri R. C. Ghatak came again and his changed medicine had magical effect. In 15 minutes, the force of the head jerks was appreciably reduced and in 2 or 3 hours, it disappeared entirely. The same day the urination and stool had their normal appearance and respiration also improved. In the afternoon Babuji said that the girl now was cured and he wanted to go back home. I did not agree and wanted to detain him. At my persistent request, he stayed for a day more only and then went to Lakhimpur. Soon after, I received a long letter from Kasturi detailing the process by which Babuji had extended the girl's life. I could not understand the process at all; nor was I convinced that the girl was already saved. The stage still was of wonder but not of conviction. Fever had not left the girl and at Shri R. C. Ghatak's own suggestion, the doctors were again called. Some thought it was a case of an advanced stage of tuberculosis in both the lungs; others thought of other diseases, with the result that they kept me in suspense for a whole month. The girl by his Grace is still alive. How Babuji is still alive is a matter concerning which it is not open to me to disclose details. Suffice it to say that Babuji's Guru Samarth Shri Ram Chandraji Maharaj of Fatehgarh had to intervene. Babuji has since been instructed not to visit the house of any Abhyasi where serious illness is prevailing. Whenever I think now of this incident and realise what Babuji had done and how I did not quite believe it, my head hangs down in shame and sorrow and I pray for his forgiveness.

I perhaps had the above attitude of mind because of what a famous Western Philosopher has said. He said "There is an irresistible desire in the disciple to 'miraculise' the teacher". I have, therefore, given above a bare resume of the events of which I have personal knowledge and I leave the reader to draw his own conclusions.

What has convinced me of the Master's great powers are my own experiences gained under his guidance, in the spiritual field. After my retirement from the High

Court Bench in July 1959, I used to sit alone on the lawn in front of my house in sweet remembrance of the all pervasive God and passed some happiest moments of my life. This happiness was quite different from the happiness caused by a favourable turn in worldly matters. Shri Babuji came to Allahabad in January 1960 and I told him of the feeling, but he said that I was not to let myself be lost in this happiness as I had to go higher up. He then 'initiated' me and appointed me a Preceptor. On 1st March the same year, I joined the Union Public Service Commission at Delhi as a member and retired from that post in July 1964. In December of the same year, I was at Raipur (M.P.) staying with my son. One day during meditation, I experienced 'bliss' for about ten minutes or so. I had totally forgotten every thing-including my own existence and I did not know where I was. There was only the feeling of bliss and no other feeling or thought. It was much deeper than the feeling of happiness I ever experienced before. But it came only once and I did not get it again, inspite of all my attempts and extreme desire to get it. I met Babuji at Shahjahanpur about a couple of months after this event and narrated it to him. He replied that it happened accidentally and I had not reached that stage yet.

After this second retirement, I could visit Shahjahanpur more often and I think it is open to me to disclose that I could feel my progress in the spiritual field only after I had crossed Pind-desh. Once at a sitting at Shahjahanpur given by Babuji, I felt that light in the head had advanced a little further but after that there was a black block. I was wondering what the blackness was. In the evening, Babuji himself mentioned that he had advanced me by one point but had put a stop after that. Only then I could understand what the blackness meant. A year or so after this, Babuji gave me a strong transmission and then I felt that I was not this body but the soul which ruled it. That day while I sat down for lunch, I did not know that it was I who was eating though my hand was automatically putting food in my mouth.

I now see Babuji deep down in the core of my heart while grace flows in from above and there are clearly felt vibrations all over the head and very often in the entire body also. At the same time, a bright ray of love emanates from and envelopes Babuji all round, and at that time, only he exists and nothing else.

My progress in the spiritual field has been much slower than the progress of some other Abhyasis, but that was due entirely to my own defects and shortcomings and to the delay in realising how all powerful the frail human body is. I pray to him in all earnestness and humility to remove my defects so that I may at least once see him in his full glory.



Om

*“ Lives of great men all remind us
We can make our lives sublime.”*

BY

RAGHAVENDRA RAO,
Principal, Government Polytechnic, Raichur.

I wanted to make my life sublime without exactly knowing what sublimity meant. I wanted to see and study the lives of great men without knowing what “Great men” exactly meant. I was earnestly praying in my heart, quite silently yet painfully, for my meeting with a really great man and consequently for the sublimation of my life. The Great Personality really took pity upon my condition and one day he came to me very silently and without notice!

I could not know that I was in the presence of the greatest Man on earth. Still less did I know that a revolutionary change had started in my life. It all started with fun and fancy. I saw the man. He was so simple and unassuming that I fumbled more than once in pin-pointing him. The moment I thought I had seen him well, He would vanish from my sight. without my knowing it, I had lost my heart to him.

And the pangs of separation started! THE PAIN - The ultimate pain which is the cure of all pains including itself took possession of me. Even after a lapse of many years its recollection is so sweet. The Master effected the spiritual journey in me. But I was too impatient. Before I could enjoy the journey, it was over. My existence was being continuously taken to more and more sublime levels.

Soon after the Master entered into my life, I was wonder—struck to see his world entering into me. I was made a preceptor of Shri Ram Chandra Mission by the Master. Sahaj Marg soon caught the imagination of some earnest seekers. Wonders after wonders were in store for me when I took up the study of the lives of the abhyasis who were great men for me. Their aspirations to attain the goal as depicted in Sahaj Marg and their intense desire to gain complete oneness with the Master, have really made their lives sublime.

I had read the life-stories of some great men. Some were past and some others passed away before I could contact them personally. I was quite confident that if a certain personality was really great he is easily available also and he will certainly be leading the most sublime life, and that I could make my life sublime through his contact. If I could not do it, either there is no real greatness or the above maxim is not true. Fortunately for us, the above maxim is quite true and there are really great men. We are more fortunate in having the greatest personality amongst us by whom we can be taken to the sublimest condition.

Here is the Master having command over the power of transmission of Divine grace. It is transmitted simply for the asking. No labour on our part. Only willingness to get transformed in his image is needed. I was too willing and too eager to have it. That did the trick. Master took possession of each particle of my being and sublimated it. This is a discovery done in the spiritual field for our benefit. An entirely new method has been invented by the Master to help one and all.



Sahaj Marg Sadhana and Sandhyopasana

BY

S. A. SARNAD, M.A.

Gulbarga

‘Sandhya’ means ‘union’ and ‘Upasana’ means ‘worship’ or ‘practice’. Sandhyopasana is an act of worship in which the doer tries to merge his consciousness in the Absolute.

Sandhyopasana has been extolled very highly in the scriptures. Its performance was obligatory on every one belonging to the first three of the four castes. It was thought that although no special merit (*punya*) accrued by performing Sandhya, its non-performance would be a sin. Sandhya being thought of as an essential duty, failing to perform one’s duty is indeed, a sin.

Sandhya is an elaborate process. It is required to be performed at least twice in a day, if not thrice. All the details of the performance can be reduced to four important steps. The first step is that of ‘Samkalpa’ or one’s determination to perform the worship. In this step, the doer utters or declares his determination to perform the act *viz.*, Sandhya, so that a firm will is formed in him. He also consciously decides the details regarding the place and time—where and when he is going to perform the worship.

Next is the step of destroying one’s sin or the act of self-purification. Here, the doer is required to purify himself heart and soul, by a sheer act of will. All the sinful acts done during the day and at night are thought of as being sacrificed in the Sun-god, who is considered to be the deity presiding and illumining the whole consciousness of man.

Then comes the step of 'Arghya' or offering water-oblation to the Sun. Here, the doer offers three handfuls of water chanting the sacred 'Gayatri'. For untimely performance of Sandhya, he is required to offer a fourth 'Arghya' by way of expiation.

After offering 'Arghya', the Sadhaka performs the 'Gayatri Japa'. This Gayatri hymn, on the one hand, is a prayer to the Almighty to illumine our intellect; and on the other, it is meditation on the Divine Light.

Last but not the least, there is a prayer for the well-being and happiness of the whole of mankind. This, in short, is the Sandhya Karma.

We shall now see how our Sahaj Marg Sadhana is not different from this type of Sandhya, with some alterations, of course.

First of all, the Sadhaka, when he starts the practice according to the Sahaj Marg system, makes a firm will to continue it till the goal is reached. All the Abhyasis may not have this firm determination in the beginning. But, as they continue the practice a sort of wonderful self-confidence develops. The only difference is that the Sadhaka is not required to declare his 'Samkalpa' as is done in the traditional Sandhya.

Secondly, there is self-purification in Sahaj Marg also, which is again an act of will. The Abhyasi forms a will that all his grossness and impurities are being washed off or thrown out of his system from behind in the form of smoke or vapour. In the morning, the Sadhaka purifies his subconscious mind; and in the evening, the conscious mind. Thus, purification of all the levels of consciousness is aimed at and achieved.

Thirdly, there is no water-oblation to the Sun in Sahaj Marg sadhana. When one has offered oneself entirely to the Divine, there is no real need to offer anything else to anybody. Dedication to the Highest Ultimate is the one thing which covers and renders superfluous all other trivial offerings.

Again, there is no recurrent chanting of the Gayatri mantra in Sahaj Marg Sadhana. But, *Burgo Devasya Dhimahi*—we meditate on the Divine

Light says the Gayatri hymn. Sahaj Marg sadhana is nothing but meditation on the Divine Light as present in the heart. The only difference is that we do not repeat the words describing the actual performance. It is not only redundant but it also tends to permit the mind to deviate from meditation.

With regard to the prayer for the well-being of the mankind, it can be said that although there is no such prayer offered separately in Sahaj Marg practice the prayer that is offered by each and every Abhyasi is for the spiritual upliftment of one and all. Master has beautifully stated in his 'Reality at Dawn' that the true form of prayer is to stand before God as a humble suppliant, presenting to Him our true state and completely resigning ourselves to His will. It is folly to pray to God for petty worldly ends. Although prayer for the well-being and happiness of mankind is not a selfish act, still it is a prayer of a lower order in comparison with the one that is offered for spiritual advancement. So, the prayer that is offered by the members of our Mission as a part of their Sadhana, is of the highest type; and all other prayers are of little significance and too weak to solve the problem of life.

Thus, we see that Sahaj Marg sadhana is nothing but Sandhyopasana of a higher order in which all superficial things have been eschewed so as to suit the needs of the time. It is a practice about the efficacy of which any right thinking man would be convinced. One has only to embolden oneself to test it.



Our Master

BY

J. R. K. RAIZADA, Shahjahanpur

Sri Ram Chandraji's life is somewhat different from the ordinary. It does not have the wealth of events and glamorous achievements commonly found in the lives of great men. One has to develop the right perspective to find the correct approach to and evaluation of the contents of this life.

He has never come to the lime-light as people generally do. He is neither an orator nor an intellectual giant by usual standards. He has never appeared as a social reformer or a political leader. His humble and unostentatious life is in striking contrast with that of high dignitaries and so-called spiritual leaders of today. His outer life conspicuously lacks the glitter of those very things that attract the admiring gaze of the general public.

Yet this simple life has something of extraordinary value and something very subtle that is beyond the grasp of a common historian. I have a great hesitation in attempting to produce a pen picture of my Master for fear of the attempt proving inadequate.

He does breathe the air about him as we do, but his whole personality is resplendent with divine glow. His entire being is nothing but divine. To understand him one needs spiritual insight. Within seventy years of life, he has created spiritual history. He has laid the foundation for the coming civilization. His extraordinary personality is beyond the range of intellectual comprehension. Yet, I make bold to place on paper all that is within my knowledge, of the life and mission of my Master, Sri Ram Chandraji of Shahjahanpur.

The Genesis

His family has a hoary history ; its rise dated from the time of Akbar, the Great Mughal Emperor, and its misfortune followed upon the downfall of the Mughal Empire and subjugation of India under

British rule. One of the members of this family was the Mir-Munshi at Akbar's Court. He was granted the title of 'BUGARA'. He held a jagir at Talgram in Avadh. For several generations the estate remained in the family. One of the later descendents of this family Bakshi Kundanlal was the chief army officer under Nawab Shujaudaulah. In 1762 Bakshi Saheb commanded the armies of Shuja-Uddaulah in the third battle of Panipat. After this battle Hafiz Rahmatkhan, who was impressed by the bravery of Bakshi Saheb, borrowed the services of Bakshi Saheb from Suraj Uddaulah and appointed him as army officer. In the battle of Fatehganj (near Shahjahanpur) in 1774 between Rahmat Khan and Shuja Uddaulah, Bakshi Saheb was killed along with his new nawab. Shuja Uddaulah ordered the confiscation of the family's property and Jagir. The surviving members left the place to save their lives, and got scattered in various districts.

In the year 1924, Diwan Shadilal, grandson of Bakshi Saheb and great grand father of Shri Ram Chandraji was appointed Diwan to the Nawab of Shahjahanpur. His son Janki Prasad, grandfather of Shri Ram Chandraji joined the civil courts as Munsarim, under British rule. Shri Janki Prasad's son, Shri Badri Prasad, was born on July 12, 1867 at Badaun. He was taught Urdu and Persian at home and was sent to the English School at the age of 9. He was a brilliant student. He studied law, became a pleader and started legal practice in the year 1892 at Shahjahanpur. In a short time he became a leading lawyer with a roaring practice. He was appointed I class Special Magistrate and in 1929 he was awarded the title of Rai Bahadur.

He was a great scholar of history. His work on ancient period of Indian History is of rare value. His research about Lord Krishna's lineage is a very valuable contribution. This work is in Urdu, named, Mushraf-ul-Tarikh-Hind. His works being unpublished have not come into the lime-light. He was lawyer, scholar, historian and above all a gentleman. His wife was a pious lady. Through this couple, the Divine Child now known as Shri Ram Chandraji graced this earth on Baisakh Badi Panchami, Saka 1821 in the star Moola (30th April 1899). According to established custom, we base our celebration on the birth star-which occurs this year on 6th May.

Divine Child

The advent of a Divine Personality is always heralded in advance by saints of high calibre. Seventyfive years back, Swami Vivekananda spoke in America :

“ Today man requires one more adjustment on the spiritual plane ; today when material ideas are at the height of their glory and power, today when man is likely to forget his divine nature through his growing dependence on matter and is likely to be reduced to a mere money-making machine, an adjustment is necessary, *and power is coming, the Voice has spoken*, to drive away the clouds of gathering materialism. The power has been set in motion which at no distant date, will bring unto mankind once more the memory of their real nature ; and again the place from which this power will start will be Asia.”

The voice spoken has come true. Being an Indian himself, the Swami said modestly ‘ Asia ’. The power came down on 30th April 1899 in the form of Shri Ram Chandraji at Shahjahanpur. This can be verified by persons having spiritual insight from the clothes which this Divine Baby wore when he was six days old. They still radiate power.

From an early age, signs of his extraordinary nature were evident. When two or three years of age he did not show any inclination for food. He did not eat food himself in his childhood, even served food, unless specifically induced or fed by someone else.

At the age of seven he had finished three books of Urdu and Persian which he was taught according to the period and his family. At this age he had an attack of typhoid. The illness continued for one year and it was most surprising that when he was recovered he had forgotten even the alphabets and had to begin afresh.

By the time he was 9 years of age, with his peculiar instinct he was able to recognise his clothes by smelling and this faculty developed further and at the age of fourteen or so he could know the character of a man by the smell of the perspiration.

At the age of nine, he felt a kind of thirst for Reality and he remained extremely flustered like a man drowned in water. This state

continued for about five years and finding no solution he decided to make himself deserving, praying and craving for a real and capable Master. When we was fourteen he decided that he should not seek for a Master, and if at all he went with this idea to anyone he would definitely accept him as his Master. He started the practice of Pranayam which continued for seven years.

From school to service

The son of a scholar is usually given the best education. But the purpose of his coming to this world was different. He was not interested in studies or things taught in schools. Playing and pondering interested him more than dry books. The result was that his educational career was full of failures. Like all Divine personalities he was weak in Mathematics. At the age of sixteen by exercise of the will, he developed, a taste for learning. He became interested in literature and geography, perhaps to have an idea of the physical world, for its readjustment in future. In his early days he was much interested in riding which is also akin to the symbol of the personality of the age given in our Shastras. He was good at hockey and football and used to captain the class team. Once, at school during a leisure period, the games teacher refused to issue the games equipment, and Ram Chandra gave up games for good. Now pondering and writing philosophical essays became his game and he prepared to captain the destinies of people.

While he was a student of class nine, his Headmaster developed colic and suffered with intense pain. Ram Chandra went to him with the will that the pain should stop. The pain ceased and the patient slept. When boys got hurt in games they went to him for healing without medicine. He could do all this not because he had any hypnotic power but had complete confidence in his own self, which is spiritual. Even at school he could concentrate like a seasoned Yogi. Even During boyhood he predicted a few things which proved true.

After passing matriculation and S.S.L.C., in obedience to his father's wish, he joined the civil court in 1924. He was already married in 1920 at Mathura. In service, he set an example of hard work and honesty. His saintliness impressed his official superiors, who did not hesitate to mention it in their reports in his character roll. Some of them are reproduced below for the interest of the readers.

“.....He is a great soul of man and good at his work”. —2-9-29

“.....He is a careful and hard working official and is generally honoured to be scrupulously honest”. —6-7-49

“.....He leads a very saintly life and adheres to his high principles in day to day affairs and he is very conscious of his duties”. —29-2-55

“.....He earned the enviable reputation for honesty and a disciplined life. Worked but in an unassuming manner and can, I think, serve as a model for the ministerial staff.” —4-11-56

To set an example for the coming generations he did not give up the world to become an ascetic but remained in it and worked in it effectively and honestly. He is still quoted at the Bar and in the town as an example of honesty in service, though it is now well over a decade since he retired. He is a real Karma Yogi.

With His Master

He had taken a decision at the age of fourteen, not to go to any Guru and he did not go. But as it was to be, he came in contact with the Greatest saint of the age - Samarth Guru Mahatma Ram Chandrajji Maharaj of Fatehgarh, - unknowingly. He was pulled by the divine force to the holy feet of the Great Saint on 3rd June 1922. When he was face to face with the Guru he had no words, he was spell - bound. Soul - to - soul contact was reestablished. Interest in philosophy vanished and he was anxious to gain all from his Master, Perfect satisfaction was felt by him at the very first glance of the Great Master. He gave up Pranayam and commenced Abhyas under the Guru's guidance. The divine child arrived into the care of the divine Master.

He had marvellous spiritual experiences under the benign care of his Master. The picture was already there; only finishing touches were needed. The progress was very quick and unprecedented in the history of spiritual progress. In 1924 he felt an ubiquitous force present in every animate and inanimate object and particle. He was drowned in a sea of wonder. He felt God pervading over every thing like broad day light.

In 1929 he reached perfection and he might have left this physical frame that very year when he had an attack of cholera. But there was the purpose for his coming. As God willed it he survived, but his eldest son expired.

During his Abhyas period the preceptor at Shahjahanpur related his spiritual condition to his Master in 1926 to which his Master replied that "Ram Chandra will be the lamp of the family". When the Grand Master was ailing and his condition was serious, one of his disciples, Pt. Ganga Sewak asked him "Have you left your representative?" He replied, "Yes, I have left my representative and he will himself appear. The moths will crowd there, where the light be".

His Master's Representative

Grand Master went into Mahasamadhi on 14-8-1931. Just the next morning, *i.e.*, 15th August 1931 my Master felt a great flow of power within and outside him, which was transferred to him by His Master. His Master became merged into him.

Grand Master continued to transmit to his extraordinary disciple and his representative in dreams till the time for his active work came. The year fixed for his appearance on the arena of spirituality with complete powers was 1944.

In 1943 a disciple of Swami Vairagyanand, who used to stay with my Master for months, came and stayed with him. Before taking to Sanyas he was also a friend of my Master. This year my Master gave him a few spiritual transmissions. After this he went to his Guru, Swami Vairagyanand who on seeing him asked him "From whom did you have the transmission?" He told him the name of Shri Ram Chandraji of Shahjahanpur and also informed him that he was disciple of Samarth Guru Mahatma Shri Ram Chandraji Maharaj of Fatehgarh. Hearing this Swami told his disciple that he was the representative of his Master who had absorbed himself in him at the time of Mahasamadhi. He also told him that the time would very soon come when his condition would open. After a few months of his visit, the Swami told him that when he went to Shahjahanpur next time he should tell Ram Chandra that the time had come. After a week this disciple visited Shahjahanpur and the condition of my

Master began to open. He absorbed all that was bestowed upon him by Grand Master. He had no words to express the condition prevailing then.

As the instructions were, this fact was to be announced in Bhandara at Fatehgarh through his spiritual brother, Pt. Rameshwar Prasad Misra, with a challenge to test if doubt there be. One of the disciples of Grand Master, Mr. Sripat Sahai of Allahabad, wanted to verify him by some tests. In one test on the spot he was satisfied, yet he wanted some such things which might be put to all the preceptors of the Grand Master.

My Master wrote to him four items for tests which only Grand Master could have done. Anyone who could satisfy all four tests should be taken as the representative. They were the following :—

(1) The worst Abhyasi with the Preceptor be prepared in a minute so that he may do the training of his master.

(2) All the approaches be given, which are possible for man, in a minute without death occurring.

(3) To bring the whole world under trance in a minute.

(4) Any place may be charged in a minute that who ever meditates there may come in the spiritual state.

None accepted the challenge. They knew the command of powers which my Master was having. Their stunted growth became a block for them to see things crystal clear.

On His Mission

My Master decided to go on single handed with his work. To begin the work under orders from above, he had to select the oldest rock of the earth *i.e.*, Deccan plateau which has ever remained a field of activity of personalities right from the days of Bhagwan Ram. Whenever Nature wants change and readjustment upon this earth, the work always starts from here. My Master toured South India incognito from December 44 to Feb. 1945.

The work done by him is marvellous. The problems with which the world was confronted in the times of Ram and Krishna were not so numerous or intricate as they are today. Each man is to be reshaped. Each country is to be readjusted and provided with spiritual values. This needed an organised effort with the subtle working. Therefore, my Master, in consultation with his spiritual brother Pt. Rameshwar Prasad Misra the only preceptor of Grand Master who joined hands with him, decided to form an organization in the memory of his Master. So he laid the foundation of Sri Ram Chandra Mission, Shahjahanpur (U.P.) India, with himself as Founder-President.

Before I mention the work of the Mission I would like to write for the interest of the readers, that in March 1945 Babuji (My Master) discovered the birth place of Lord Krishna which was hitherto unknown, for the aspiring souls. The cremation place of Lord Krishna has also been discovered by him which lies in the bed of Jamuna under the railway bridge.

He did not have the required number of persons to form the society. He took the help of his acquaintances in this respect to become the promoters of the Society, the-Mission.

The Mission was registered in 1945. For over a decade he continued to work with his own finances spending thousands of rupees over the work of the Mission. Yearly tour was a normal and regular feature.

I came in his contact in the year 1946 when I was a University student at Allahabad, through Pt. Rameshwar Prasadji Misra whom I knew from early childhood. From this period I have personal knowledge of the work done by him.

My pen is restrained from opening all the facts to the general public but I take the liberty to mention a few of them.

In 1948 he told about Egypt and Suez which came to pass.

His work for the exit of the British from India of course subtle, was known to just a handful of persons. The withdrawal of Lord Wavell was a surprise because of its suddenness but not for me who knew about the work of Master in this respect.

The destruction of Dhanushkodi was known to his associates since 1949. The reader perhaps thinks all these are after-thoughts.

The greatest contribution of Master is that he has created the field for spiritual progress. The whole atmosphere is charged, and the result is that thirst for spirituality is on the increase. The whole world has to adopt this way of life sooner or later.

In the history of spirituality no personality has prepared men to become Jiwan Muktas, but Shri Ram Chandraji has given the highest spiritual approach to a few persons and others are coming up.

His attitude towards his disciples is so affectionate and filial that he is called by all in the Mission as Babuji. He is really father of all of us. He leads a simple and unassuming life. To bring integration in this disintegrated world he has descended upon earth. This can be seen by anyone staying with him for a couple of days. He is himself an embodiment of integration. His simplicity is a veil.

His first book was published in 1948 and it is the Urdu Commentary on Ten Commandments of Sahaj Marg. It was followed by Efficacy of Raj Yoga in the light of Sahaj Marg (1950) and Reality at Dawn (1954) in English. His fourth book Anant Ki Or in Hindi was published in 1950. These four books are the basic books of Sahaj Marg, the system of God Realisation founded by him for the benefit of all the aspiring souls. This is the only system which stands for the divinisation of Man.

Today the world has a number of saints, scores of japas, and mantras, galaxy of personal gods and the like to whom people flock and sincerely too to some extent. It should be noted that this pursuit, while giving some rewards, cannot give the ultimate and full fruit, namely, the fruits of

realization. Realization is possible only through right meditation and that one imparted by a Guru who is himself a Realised One. This is what is enabled in Sahaj Marg.

At the time of completing his work his Master asked him to spread this among the masses. True to his promise, he has made it so simple and natural that it is within the reach of the common man to achieve the highest.

Shall we be wise to recognise the Divinity amidst us once again now and shall we not avail the grace of the Divinity which is easily accessible to one and all? Let not the simplicity and unassuming outer of the Master blind our senses. This is a precious moment which may come again only after a very long interval, perhaps thousands of years.



Through Time to Eternity

BY

Prof. K. SESHADRI

Eternity is the mother of Time. Time draws its sustenance from its own source—springs in the heart of the Eternal. In Time and through time are the plans and purposes of the Eternal revealed and subserved. The temporal, though real, has no status of its own. It is the Eternal that gives value and meaning to time and all that is temporal or historical. There is no finality in history, for, being supported by Time it shows itself as perpetual *movement*, whose origin and goal are alike hidden and beyond temporal comprehension. The ultimate meaning of history is in metahistory, as the final fulfilment of Time is in Eternity,

The temporal is the condition “given”. We do not make it; neither can we destroy it. It destroys itself, by ceasing to be. Time is a constant “ceasing to be”. But we can get beyond it, or we can take it beyond itself, leading time into something which is beyond Time,—and leading ourselves into it along with Time. This is the secret of the emergence in the Eternal.

The temporal, the “given” is a point of departure and a state of transition,—not the destination. In a sense, even a destination, being within Time, marks a fresh point of departure. There is no respite in Time. The “given” is incomplete, inadequate, provisional and preparatory. It is an irksome but positive challenge, putting the soul on its mettle and calling forth its potentialities. Hence the urge to move out of Time, to emerge from it, - into that, which is self-complete and final. The urge inspires and sustains effort and discipline, though these are not all. Time equips man for the great journey beyond Time,-beyond all destinations and points of departure, towards the consummation of a destiny.

The “present,” in the human context, is the temporal present. Hence the longing for a “future”, which is yet to arrive, and which being

yet unrealised is unreal. As the past is no more than a memory, the future is no more than a hope. What is real is always the present, for it is the present that offers itself in experience, for experience and as experience, direct and unmediated by memory or imagination. But the temporal present, which is conditioned by its past, and seeking perpetually to fulfil itself in the future, is just a stage in a process, a link in an endless chain. So long as the present is part of a process, the thirst for fulfilment remains unquenched, and the "seeking" must persist. All seeking ceases in the Eternal, for the Eternal is the "eternal present". In the realisation of the Eternal as the Eternal Present lies the fulfilment of the temporal. If the temporal is "*anitya*", the eternal is the *nitya*. Being eternal it does not cease, being the "present" it is "given" in a more direct, intimate and substantial sense than the fleeting and "precarious present". In a great moment of "instantaneous" illumination, Truth envelops the soul and penetrates it through and through. This is the moment that marks the *conquest* of Time. The illumined soul, surcharged with a strange, inward power has conquered Time - and with it the temporal, created world. All relevance of Time drops off, and the individual lives, not a shackled existence in Time, but a life of spontaneity and freedom in the eternal present. All things are transformed for him, for all are established in the Eternal, and revealed in the eternal light. Nothing appears in the borrowed light of temporal existence; the temporal is itself seen as an incident in the Eternal. The world is not "destroyed" or denied but recovered and received in a new aspect, where nothing is error, nothing is superfluity, and even the most insignificant detail takes its place in a universal order. The "timeless" is not the negation of time, but the fulfilment of it. The illumined person is a child of eternity, not a slave of time. Time is his tool for he works with it, when he returns replenished in strength and energy, after moments of deep withdrawal into the recesses of his being. He has attained to an eminence, at which he is contemporaneous with all times and conditions.

This ascent in illumination above Time is not only a liberation from time but an emergence in eternity. When the *moment* is liberated from its involvement *in* Time, it emerges as the Eternal. When the individual is liberated from his bondage *to* Time, he emerges *in* the Eternal. Time is death. But Eternity is more than deathlessness. It is far above more immortality. The transition here is from death-dealing Time to the peace, plenitude and perfection of the Life Eternal. One may even say that there

is no real transition, in the sense of a transit or movement, in this kind of emergence. It is comparable to a city “emerging” from its darkness over a night into the dawn of a day. It is not the city that *moves* from darkness to light. It is the *light* that graciously *descends* on the city at dawn, freeing it from the darkness of its night. The city would have remained plunged in interminable darkness, if the dawn had not descended. The “ascent” of the individual to an eminence beyond Time would not have been possible, if *Grace* had not descended as illumination. The secret of the liberating illumination is in Divine Grace.

It is the descent of this Divine Grace that our Revered Master, Shri Ram Chandraji offers through the Sahaj Marg System of Sadhana involving Pranahuti or transmission of Divine Power into the Abhyasi to achieve the twin object of cleaning and divinisation of man. May Humanity succeed in deriving the maximum benefit from the presence among us today, of this unique special Personality !



Our Master - The Free Thinker!

BY

Prof: SURESH CHANDRA

Srinagar (Garhwal U. P.)

“I am a free thinker, brother! When any one talks of the Shastras to me, my intellect refuses to co-operate.” (From the conversation of Gnrudeva Shri Ram Chandra).

* * *

Freedom of personality!—with that, Shaj Marg system has dawned upon the horizon of human consciousness. A sense of deliverance from the growing weight of existence; a growth, a blossoming of personality in the expanse of infinitude; a conscious blending of individuality with cosmic awareness—are certain living truths felt and enjoyed in the Mission.

* * *

An air of freedom breathes round our Master. Heading a rapidly growing Mission, he is conspicuously free from the shackles of vain glory and Gurudom. When one meets him he talks like a friend and feels most happy and at ease, while discussing problems of life—here and hereafter. Gradually his charm works and recesses within listeners' being that had earlier remained dark and dormant are stirred. A system of thought and practice is seen taking form and the Friend becomes a philosopher. Yet there is nothing to overawe. By now an imperceptible bond of intimacy is established and the dazzling brilliance of the philosopher mellows to comfort and sooth. The listener feels assured that the speaker was none but his best well wisher. Who else can be a better guide!—and one sits in his boat—‘Launch the boat, helmsman!’

* * *

What is freethinking? Can there be any school of thought quite independent of others and of the past?

Rootless and bottomless thinking is not free thinking. Existence has its own demands upon time and place. Many unrealistic systems of thought that boast of boldness and brilliance, rise upon the surface of time like bubbles and then they burst to pass into nothingness. Shri Ram Chandra, our Master, has firm grasp over such laws...

On one hand, Sahaj Marga system has its own link with the past ; on the other, it faces the problems of the present squarely and rises to infinite future. No system can stand, he says, which ignores the capacity and nature of the individual and also fails to answer the questions of contemporary life. The fundamental urge is that of construction and human welfare—to make the world better than it is.

For it Master has been iconoclastic. The first victim has been man's pre-occupation with sense bound body consciousness. This is the root of so many worries and complexities. The craving for physical comforts and hectic search for their means has surprisingly led mankind to path of unhappiness. In 'Efficacy of Raj Yoga' he has been vehement. Every form of human activity is only to achieve pleasures of the flesh. The spirit, of the soul of man, is forgotten. Man has made a robot of himself. A soulless biped that is flying in search of new spheres in space has yet to search out the source of his own being. This body-consciousness is to be replaced by soul-consciousness according to the message of our Master.

Next is religion. It has, however, joined hands with tendencies that have pushed mankind to gross and flesh-centred existence. Where is that religion that sustained and enriched human spirit and inspired it to achieve higher levels of being?

Religion is the primeval necessity of the human spirit. If body and soul are to be kept together, we have to attend to the demands of the soul as well. Modern life, as visualised by Shri Ram Chandraji is a body having all flesh but no flame of spirit. The flame of spirit, the flame of spirituality has unfortunately not been kept alive by religion. That is why in 'Reality at Dawn' our Master states the unequivocal truth that religion today has become only a relic of the past or the bones of the dead.

Religion shapes society. But, talking with people at Hyderabad during his tour, Master said that religion today stands upon the feelings of greed and fear. Fear—because gods may do harm, and greed—because

gods may give immense material benefits. Temples and shrines assume importance in proportion to their power to oblige the devotees. Thus religion has shrunk to be mere superstition.

Fear, greed and superstition have gripped modern Society which claims to be far more advanced than before both technologically and intellectually. Just imagine, says Master, What would be the fate of society which now stands upon the treacherous sands of greed and fear! We have become flatterers and weaklings.

Renunciation, not greed and fear, was the feeling with which ancient Rishis wove the fabric of Hindu thought. Hence it has withstood the ravages of time. They boldly declared that a weak person cannot attain his own soul-self. "Nayamatma Balhinen Labhyo". Hence came their grand proclamation—Do not fear - Ma Bhaiha" But greed, fear and superstition derived those bright eyes full of earnest boldness of a seeker for truth. Who now resorts to religion as a means to achieve truth? It has reduced us to beggary. We beg at the doors of gods, we beg at the doors of nations. Where is the self-confidence and the indomitable spirit to make tireless efforts—'tapasya'—? Before creation even Brahman had to do penance-tapasya. No creative work is being done because religion has failed to inspire man any more. The fountain head of human spirit has dried up. Consequently mankind is suffering—a pain which grows at its bones but remains unspoken.

Confusion of values is the greatest harm done by the pseudo thinkers and the so-called gurus. Sri Ram Chandraji has in unmistakable way expressed that religion is only a means but people have taken it to be the aim of life. Secondly, the ultimate aim of life is to be one with the Infinite—the Immaterial Absolute. To think that our duty ends by worshipping deities to keep us safe from harm and to give us benefits is simply pitiable. But it has become our habit. According to Master from religion to spirituality, from spirituality to Reality, from Reality to bliss and from bliss onwards is the path to be covered.

This is dynamism—a ceaseless growth, a restless pursuit. At Raichur a venerable member of the Mission said that the Vice Chancellor of a certain University found Sahaj Marg all dull and static. Master felt aghast at the ignorance of such learned persons. He has all the time called spiritualism a

journey, an onward march, growth and expansion. Point after point, circle after circle, knot after knot lies the path. Where else are steps and path so well marked out ?

Very pointed has been his attack on the confusion regarding the concepts of peace and satisfaction. Satisfaction comes from repetition of habits while peace relates to the soul—said he in his first speech at Vijayawada. Religion, which has the greatest formative influence on life, has blinded man from this minute but very vital distinction and his spiritual growth has, therefore, been stopped altogether. Spiritualism is the need of the hour. We have to realise the limitations of religion and rise above religion where spirit of man may be revitalised.

This free thinking is formative. Destruction with a purpose and a plan characterises the free thinking of our Master. In the name of intellectualism, he has ambition to add to the chaos and anarchy prevailing in human soul which is neglected in modern social behaviour. Where is freedom ? India, like several countries, has achieved political freedom, says our Master, but the freedom of the soul is yet to come. Emancipation of the soul from the bondages of Samskaras is to be brought about. Let the aim be not confused with traditional moulds of religion and bookish philosophy. Let this not be confused with hazy notions of peace and satisfaction. Spiritualism, whose finest expression lies in the practical path of Sahaj Marg can bring about the true life. No stay, no stagnation but a continuous effort, to rise, a regular march to the goal of life—is the message of our Master. A grain of practice is more valuable than tons of bookish knowledge. No armchair - thinking but he wants people to see truth complete and whole. How many of us are ready to face naked truth of Reality free from all shreds of traditionalism ? This is Master's challenge : Come, see, discuss and accept it only when you get the acknowledgement from the depth of your being. The days when all roads led to Rome are over - Now the path of spiritualism also needs scientific precision. In books after books, articles after articles he has pricked the bubbles of traditional thinking. But this has been a silent way and under his guidance a silent revolution is going on to rebuild the future of mankind on a brighter and more sound foundation.



Master and his Mission

BY

Prof. S. P. SHRIVASTAVA, Ph.D.

India is the land where the 'Science of the Human spirit' has been systematically cultivated and harvested, through the ages of human history. The tasks of saving the crop from the weeds, and of sifting the grain from the chaff, have fallen to the lot of the greatest of the masters of this eternal science and technique of human engineering, from time to time. In the present era the renaissance movement has come to be developed by the Adi Guru of Sahaj Marg, the late Mahatma Shri Ram Chandrajji of Fatehgarh (U. P.) ; and is being consolidated in a sure and systematic way by his most capable spiritual heir and representative, Shri Ram Chandrajji of Shahjahanpur popularly and affectionately called Shri 'Babuj', who, now completes 70 years of his earthly existence in human form. He laid the foundation of Shri Ram Chandra Mission in memory of his own master, 25 years back, and this institution has now bloomed and blossomed, and promises to provide for what humanity today with all prosperity and poverty stands most in need of, and unconsciously aspires after.

The central need and the basic aspiration of the individual human being has always been and will always be, the search after the realization of the fundamentally simple, which constitutes the very hub of the entire complex of one's existence - macrocosmic and microcosmic—the socio-psycho-bio-physical flux. That simple self-existing non-self—the quibble for the scholar, the puzzle for the philosopher—must needs be a matter of one's experience and becoming, if it is not something chimerical and illusory. This experience and becoming—the rapture to the mystic believer, the mirage to the cautious sceptic—must bring enrichment and fulfilment of the whole being, if it is to be something different from self-deception and auto-intoxication. Peace is dear to humanity but not at the cost of efficiency ; lunacy wrought by intellectual intensity is deplorable but idiocy can not be a satisfactory substitute ; the need of self-control is no doubt there, but it can not be acceptable as a synonym of impotence. The balanced personality enshrining all the dignity that belongs to Man, shedding refreshing fragrance, like full bloomed flower, all round, remains the dream and despair of modern human civilization, The science and technique that may help in the realization of this dream is very much welcome, and expected from India, traditionally reputed as the home and source of that science and technique.

But humanity today is sufficiently mature and enlightened to be led away by esoteric indulgence, slavish subservience or dogmatic fanaticism. Yoga and Brahma-Vidya, to be of some significance, must rather be a matter of science and technique than of magic or religion. This surely does not mean to suggest any change in the subject matter of the ancient branch of discipline ; what is desirable is only a change in the treatment of, and attitude to, that special subject-matter of the science of the human spirit, as it has been referred to at the outset. It is such a treatment and attitude that has removed the barriers to the progress of human knowledge and human control with regard to the subject matters of so many sciences ; in fact such a treatment and attitude to the subject-matter of Yoga and Brahma Vidya itself, has characterized the advent of all the renascent movements in the whole course of the history of this ancient discipline, as well.

The efforts of Shri ' Babuji ' are aimed in the same direction, during the present era of cultural renaissance, in this country. He has grasped, and gained mastery over all the details of this science and technique through right attachment to his own Master. His capacity to make the aspirant experience the increasingly sublime levels of consciousness and being is—marvellously convincing. He does not make a secret of anything concerning this discipline, and in fact, is rather anxious to impart every thing he knows and has, to the deserving aspirant, in the humble spirit of service as a repayment of the debt he feels he owes to his great master. He has perfect clarity about all essentials which he is prepared neither to mystify nor to compromise. He has a flickerless self-confidence concerning every matter in the field of his special interest, and yet he is open-minded like a true researcher. He has introduced a number of innovations in the traditional system of Yoga without causing any injury to the organic unity of the purpose and method of that discipline. His numerous researches in the sphere of Brahma-Vidya are surprisingly revealing ; and make very significant head-way beyond scholasticism, which has accounted for the centuries of barrenness in the history of this science. His work during the short span of about thirty years is an index to his genius ; and does credit to the essential dignity of the culture of the country of his birth, and to the basic vitality of the species of his emergence. With all these achievements his egolessness and spirit of detachment are wonderfully admirable. Posterity will acknowledge its indebtedness to him as the greatest of the Masters known to human history. May he live for a hundred years and more to see the consolidation and fulfilment of his mission. May his work be an eternal beaconlight to humanity and to all creation.

Oh! The Vocabulary

BY

V. PARTHASARATHI, Vijayawada

With barely twenty-six letters in the alphabet, oh! how many thousands and thousands of words are formed and we bother to probe into the meaning or meanings each word conveys. These words join to form our medium of expression and understanding and help to exchange ideas.

This vast armamentarium helps us to grow to understand the several aspects of Sahaj Marg. Yes, we grow to understand things. To begin with, we say that we have joined the Mission, since we read a little about Sahaj Marg or Efficacy of Raj Yoga or a friend was kind enough to introduce us to the path. It is all right, but the fact remains that Master is instrumental in all this, and we must be grateful to Him for having been gracious enough to have drawn us into His fold. Similarly, we join with a little faith or even no faith at all but having no objection to try Sahaj Marg. After sometime, we ourselves find faith and confidence gradually growing. Again, when we started meditation, we were struggling with disturbances, attempting to ward them off and trying to enforce concentration. Now we grow to realise that we need not do anything at all, after saying the prayer, excepting thinking of Divine Light at the region of beating heart—then the figure of the Master and later that too disappears and then the idea of Master leading on to the essence of His Being. Submitting oneself to transmission and seeking it with an earnest prayer for a liberated life is indeed ideal.

Transmission is the ‘taming of the animal in man’, as Dr. Varadachari puts it. It is the introduction of Divine Consciousness in the abhyasi. To put it picturesquely, Master says, “You grow angry with your servant and pounce on him. The servant also retaliates. That is transmission”. The anger in you produced more or less the same reaction in the servant, to more or less the same degree. Similarly, in Sahaj Marg, the Divine Consciousness introduced into the abhyasi divinises his system (the cause and the effect).—it brings about transformation, though gradually.

Even so, force-less force, peace-less peace, surrender, subtleness, negation etc etc, are to be slowly digested and absorbed and assimilated before their meaning becomes revealed.

Now why do we not understand fully the meanings of these words even when they are explained by illustrations etc. ? Just as in a laboratory one is convinced better after the experiment is conducted and demonstrated, we require an experience of the meanings conveyed by words and ideas. Is it by experiencing an incident and drawing your conclusions? No. Our Revered Master, through His transmission, not only introduces the Divine Consciousness which lifts up the abhyasi spiritually, but illumines him and his inner self-this broadens his vision, his inner vision. And because this inner vision is fed by Divine Consciousness, clearer understanding, sound basis, firm faith and confidence etc. develop. It is this illumination which we get unasked slowly, and it is this which we crave for, to understand the different words and ideas. Surely there is vast difference between just referring to a dictionary and understanding the meaning of a word and experiencing the same without our knowledge, in this spiritual path, by Master's grace...

And what is it that we give our Master in return?—words of praise, flowers, fruits, Pranams etc. fall short of the mark-tears wetting His feet? No. Only the total giving up of oneself unto Him-like the moth over a burning candle-this is all that He expects of us. Even for this we have to depend on Him, for, how to give oneself up to Him?

I sincerely pray that Our Revered Babuji Maharaj makes us understand this total surrender to Him.



“ The Facile Figure Five ”

and Our Mission

G. VIJAYA RANGA CHARY, M.SC. (LL.B.), M.I.E.T. (London)
Hyderabad Centre

Our Divine Master, Beloved Shri Babuji Maharaj, was born on the Panchami day, 30th April, 1899. The Grand Master Shri Lalaji Maharaj was also born on Panchami of Basanth. Panchami is therefore, a hallowed day in our Mission.

Master completes an eventful Saptati on the 5th day of May, the fifth month of 1969. Born on the fifth day of Baisakh Badi, he completes the Venerable age of Seventy on the fifth day of the fifth month of the Christian Era a feast of the figure Five. And Five has a remarkable fertility of association with great ideas, things, events and persons.

Not only in Indian traditional thought, but even on the Global plane, the number Five has an over-riding consideration. Take Judaism, mother of Christianity and Islam, its Scriptural Authority is the Pentateuch or the Five Books of Moses. The Orthodox Christian ritual is said to be made of five items and Muslims all over the world are enjoined to pray five times a day.

The root word in almost every language for this figure is, Pancham, Panch, Penta or Pinj.

The Primer of Geography, which knows no division of race, clime, creed or colour, has five Continents and five Oceans. Civilisation itself is held by some scholars as being made up mainly of five strands of culture.

Nearer home, out of two of our simple-books, which have received world - wide recognition through translation into major languages of the Globe, one is Panchatantra.

The basic tenets of our Foreign Policy as enunciated by our first and great Prime Minister late Sri Jawaharlal Nehru, are known as Panch-sheel ; As an extension of it to the neighbouring nations, we have the well-known Five Colombo Powers.

The simplest village administration is called the Panch and we have evolved on this basis, a modern form of Government, called the Panchayati Raj. On the other side of the globe, lies the vast military complex of the United States of America known as the Pentagon.

The Indian Almanac is called Panchangam comprising Tithi, Vara, Nakshatra, Yoga and Karana. Coming to our own body, each of our hands and feet has a set of five fingers (toes), an increase or decrease of which impairs efficiency and one's very deportment.

Philosophy speaks of five Karmendrias and five Jnanendrias. All stimuli from outside are received by the human system through these sets of five.

Nature itself is made up mainly of five elements : Panchabhutas—Prithvi, Appu, Tejas, Vayu and Akash.

The very Pranas are five in number : Prana, Apana, Vyana, Udana and Samana.

Parenthood is classed in five on each side, Paternal and Maternal. Paternal five are : father, guru, teacher, provider of bread and protector from fear. Maternal five are : Mother, elder brothers's wife, Guru's wife, wife of the ruler and mother-in-law.

Great works of Poetry are again five ; Panchakavyas ; Raghuvamsa, Kumarasambhava, Meghasandesa, Magham and Baravi. Panchayudhas are Chakram, Sankham, Gadha, Khadga and Sarnga.

There are Panchavarnas: white, red, black, green and yellow ; Panchakavyas - Gomutra, Gomaya, Goghrita, Godadhi and Gokshira ; and Panchamrutas ; drinking water, milk, curd, ghee and honey.

Well known are the Panchabhakshyas : Baksham, Bhojyam, Lehyam, Choshyam and Paneeyam. Again Panchagangas or Panchatirthas are : Cauvery, Tungabhadra, Krishnaveni, Goutami and Bhagirathi.

There are Panchalohas (five metals), Panchaparvas, Pancha-upavayus and Panchamaha pathakas (five evil deeds).

Who is not acquainted with Pancha Pandavas, the righteous heroes of Mahabharata; Panchali, the Pativrata wife of five brothers; Panchagni, Pancharatnas and, last but not the least, Panchamas, whose social improvement has been one of the main concerns of our Constitution.

I have tried to exemplify the versatile nature of number Five, glorified by the rare association it has secured with the birth-days of two great spiritual Personalities. I would like to add to this glory a scheme of five chapters of life.

The Adi-Guru, Our Grand Master, is said to have formulated a code of Conduct consisting of Seventeen rules for a due regulation of life in relation to various day-to-day matters. Later, the 'Ten Commandments' came to be revealed to Our Master in a state of Supreme Super Consciousness. A set of teachings numbering nine, have also been added in due course. These nineteen, therefore, form the corpus guiding the associates in their various concerns of life. To my mind, these should furnish a complete scheme of life under the Sahaj Marg auspices. They provide the 'View' as well as the 'way'. They embody both the 'Purpose of Life' and the 'design for living'. The corpus may be constructed from the very words of Master to suit the five-fold division mentioned above.

The first division would relate to the 'aim and goal of human life'. In this regard, teaching number nine, Commandment number three and teaching number one, should be the guide line. Stated in Masters's own words, the advice would read :

“ Aim at the highest, putting in honest and sincere efforts for its achievement. Fix up your goal, which should be complete oneness with God. Rest not till the ideal is achieved. Have firm faith in God-the one Absolute-and live in Him.”

The above serves both the temporal and spiritual aspirations. One need not feel that he is unsettled in the matter of choosing paying careers or occupations which eke him sufficient livelihood. Indeed the call is for going in for the highest opening in life. Dubious means for achieving such an aim are, of course, deprecated. And this is as things should be.

Regarding the spiritual goal, it is to be the highest again. This squares with the scientific spirit of the Age which does not admit of any limitations in the Progress of man. One is to live in the ideal he has chosen, *i.e.*, live in the thought of God. Faith and constant remembrance are stated as means of achieving the goal.

The second aspect would be the 'Work-a-day state' as the ideal is being lived. In others words: what attitude one should adopt to the challenges of life, its cares and crosses, as one is attempting to live the aim and goal he has fixed for himself?

The Commandment number four is the guiding directive in this regard. Then follows teaching number eight, seven, three and Commandment number five. Stated in Master's words, the instruction would be:

“Be plain and simple, to be identical with Nature. Follow toleration and moderation in all activities of life. Meet adversity with resignation, banishing from the heart feeling of anger or vengeance. Take everything in the sense of duty and attend to it without any feeling of attraction or repulsion. Be truthful. Take miseries as Divine blessings for your own good and be thankful.”

The above is a very important gift from Master. It is a lesson of samatva, simplicity, surrender and acceptance. God is simple and can be realized by simple means. One must be intelligent enough to realize that if he can surrender to God direct and fall at his feet he can achieve Him without the egoistic efforts involving so much trouble, money, expense, life. The simple fact is that even if God is willing to enter into us, He is not received in our heart. We tried to escape from pain and misery and adversity but did not accept God in our heart. Saranagati is not just an instrument. It is a Yoga. It connects us with God at once. Modern scientists are making efforts to make nature yield to our will-taming of the tyrannical forces of nature as they call it—for the sake of our comfort, for our pleasure and for our needs. The call of our Master is that we must be one with Nature, identical with it, so that Nature's very characteristic, Samatva, may be a natural part of our daily life. We are not to be apart from Nature, other than Nature or fight with Nature. If there is a true acceptance of God, every thing else will follow.

The third aspect would be: 'Spiritual Discipline'. The instructions in this regard are meditations twice a day, morning and evening, and a

simple and short prayer at bed time. The meditations are to be effortless but God-centred. No artificial controls are included. Commandments one, two and ten state the natural discipline which, done with the spirit of the earlier instructions, cover human activity from before dawn up to bed time, when one retires with divine thoughts running in him, so to say. Master's own words are :

“Rise before dawn. Offer your prayer and puja (worship) at the fixed hour, preferably before sunrise sitting in one pose. Purity of mind and body be specially adhered to :

“Begin your puja with a prayer for spiritual elevation, with a heart full of love and devotion.

“At bed time, feeling the presence of God repent for the wrongs committed. Beg forgiveness in a suppliant mood, resolving not to allow repetition of the same.”

The fourth aspect may be called: “Fraternity.” In these days of world-wide conflicts and tensions, warfare and disorders, chaos and confusion, the message of fraternity would be refreshing indeed. Conflicts are by no means limited to secular fields. Religious intolerance has been the cause of many dissensions and also war. Christianity and Islam have been disgraced by more and bloodier crusades, inter-denominational wars, persecutions and proselytising Imperialism than has been witnessed in the history of Hinduism and Buddhism. Master has removed all causes of dissension by making Sahaj Marg a way free from shackles of custom, tradition, ritual or sacrament. He has opened the doors of his Mission to all, irrespective of caste, colour, creed or community; denomination, status, wealth, learning or sex. There is no room for idol worship, for sacrament, for elaborate ceremonial, for liturgy or for Fatwa. For, absurd and idolatrous doctrines, affirming the quasi-divine nature of sovereign states and their rulers, have led people into innumerable political wars—Arab-Israeli conflict, for instance, to say of the present—and mass murder for Religion's sake. It is the idolators of past and present, of reactionary memory and perverse learning of destructive pursuits and utopian dream, who do the persecuting and make the wars.

So Master's message of fraternity and equality is welcome to our troubled times. The message is contained in commandment number six seven and nine and teachings numbers four, five and six. Stated in his own words :

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

“ Be not revengeful for the wrongs done by others. Take them with gratitude as heavenly gifts.

“ Mould your living so as to arouse a feeling of love and piety in others.

“ Love all beings with a spirit of service and sacrifice.

“ Give every one his fair dues, treating him as your own.

“ Treat elders with respect and younger with affection, abiding by the general rules of etiquette.

The fifth aspect I would discuss happens to be the pinnacle of Master's bounty on a much neglected sector of society, namely the house-holder. For a very large part, the house holder was traditionally relegated to the function of acting a host to men of the holy order. He was to attend not only to their creature comforts but supply them also some good things of life. Apart from other considerations, the economic condition of the country does not permit the householder to indulge in this luxury. Moreover men and women, doing some independent thinking, are beginning to wonder if any spiritual merit would accrue to them at all by this process.

Our Master's solicitude for the house holder is remarkable. He vouchsafes the highest spiritual attainment to him and considers the very cares and crosses of life as more than the penance needed for the purpose. He and the Grand Master are venerable house holders themselves and have attained the highest spiritual reach possible to human endeavour. This prospect makes one feel directly and supremely inspired. The compositeness of life is rosy ground for any one to tread, be he a house holder or one enjoying single blessedness or a monk Sannyasi or Parivrajaka. Renunciation is not exalted as before. At any rate no escape from proper responsibility is allowed. Running away from home, family and children is considered as sacrilege and not a sacred act. The stress on composite life is so exalting indeed as to allow ; domestic with divine, today with tomorrow, Samsara with Nirvana, Time with eternity, Maya with Daya, herein with hereafter, science with Reality, gain with glory, present with future, good with God, work with worship, immediate with Ultimate, Deen with Duniya, best of both.

This is but in tune with the very vedic injunction which says “ In darkness are they who worship only the world but in greater darkness they who worship the Infinite alone. He who accepts both, saves himself from death by the knowledge of the former and attains to immortality by the knowledge of the latter.”

The crux of the benediction is : Be content with what you get with work's fair wages. Soar high on both the wings, domestic and divine '. This is nectar to the hard-hit house-holder. He may feel his duty done by eking an honest livelihood, putting his best on any work or vocation that falls his way and living in the thought of God. He need not fret and fume looking to a friend or neighbour better placed in life. This will only invite a suffering by comparison and an idle pursuit at the best. Under Master's auspices, he has to eat whatever he manages through honest and pious earnings in constant thought of the Divine, so that the very scant and mundane may become great and divine in the process of a Divine thinking. This would also heighten his fare and minimise a needless slavery to taste and variety.

The advice quoted in own words of Master reads :

“The two phases of life, the worldly and the divine, must go side by side, in conjunction with each other, and must be attended to without least neglect of either.

“ Be happy to eat, in constant divine thoughts, whatever you get, with due regard to honest and pious earnings.”

Only five simple offerings Master would ask of his associates for leading them on to the promised goal. And these five are but to be stated to be understood by every aspirant for higher life. The five are : faith, love, devotion, surrender and constant remembrance. Master lays great store by it and calls it a cure-all for all spiritual ills and failings. It is also an effective process for a non-stop life in thought of God so that whatever is done by one, is done right and need not be ruminated on for good or bad. It is one continuous divinity, a living indeed in God, by God and for God. And though man is really nothing, he becomes through Constant Remembrance, a nothing surrounded by God, indigent of God, filled with God and deserving of God, and so, delivered to God.

The figure five again ! It has provided already much feast and fare. But associated with the day of birth of a Special Personality, there seems to be no end to its many-sided faculty. Fanciful and yet fine, its facets seem inexhaustible. And rightly, I believe. For is it not related more than by fact of coincidence to the Immeasurable and Unfathomable, our Master ? Its least feast there cannot be a last to Master's bounties to mankind—therefore is the eradication of five great obstacles to progress in any field, especially the field of Spirituality, which is the greatest and highest of all. The five impediments are: Despondency, Frustration, Sorrow (which includes cares, miseries pain etc.), Uncertainty and Inertia. I would quote only one passage from 'Reality at Dawn' of our Master which dispels dark clouds and drives out 'pessimism' from the dictionary of Sahaj Marg : " 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."

A thousand glories to our Beloved and Divine Master, then, who is ready to take the willing aspirant to the highest Land of Promise. May His Saptati, which we celebrate in our very humble way, be the herald of many rich years to Him yet, so that Mankind may be fully served by Him. Lay abhysis that we are, it is not open to us to scan his heights nor is this necessary. That he has enabled us to be our own uninhibited selves, free from the curbs of tradition and usage, to seek and gain a new strength, is no small boon conferred on us. That he has made us a better husband or wife, parent or child, brother or friend is no small thing to those concerned, to society, to the nation, to the country, this tension - torn twentieth century, and indeed, to the world as a whole.



My Search for Spiritual Shanti

BY

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My search for spiritual shanti started at the age of twelve. I do not remember whether any Guru induced in me the thirst for spiritual knowledge. I started Hatayoga to achieve the same. I used to stand on the burning sand for several hours in the hot Sun repeating Panchakshari in my mind ; the Namamrutham of my Istadevatha. Pouring rain or burial grounds were no exception for my Hatayoga. Whenever I was out during day time and during night time, I used to gaze into the sky for hours and fix my attention on Istadevataswarupa with repetition of Panchakshari several hundred times. This brought to me the nick-name "AKASHI" in my village. Years rolled by, but my efforts were in vain. Spiritual shanti remained only in words.

On the other hand, the thirst for Spiritual Shanti increased every year. I had one good practice in the morning during my village life. I used to get up at 5-30 a.m. every day and go out. After ablutions I used to sit in the fields looking at green garden trees, bushes and flowers. I used to merge in Nature and forget myself. This commenced to give me a bit of spiritual shanti. So, I gave up Hatayoga and followed the way of sitting in meditation in my fields every day in the morning. This led me to meditate in Sahaj marga, though I did not know the meaning of it then. I developed a taste for meditation. Except for unavoidable circumstances, I would prefer to sit in meditation every day. While meditating, tears would flow profusely. The hairs on my body would stand erect. My throat would choke up. The vastness of inner vision used to be sky blue. It developed a kind of pride in me. Consequently some supernatural powers commenced to appear. I would prefer to narrate only two incidents out of many. The first was regarding examination. I was sitting for the intermediate examination. The Chemistry question paper was difficult. I was unable to answer a particular question though I had read it well. I simply closed my eyes and entered into meditation. Immediately, I was able to see through my inner sight, the exact page of the text book which contained the answer. The second incident was with respect to the death of my father. In my dream or vision at about 4 a.m. on January 1950, I saw the pale and dead face of my father in sitting pose in the

verandah of my village house. I was then living in Bangalore, working as Lecturer in Engineering School. At 11-30 a.m., the sad message was received.

It was in December 1961, Sri. Raghavendra Rao and Sri. M. Narayanarao of Raichur informed me of the work of Shri Ram Chandra Mission in propagating Raj Yoga through Sahaj Marg Sadhana, I was working at Raichur as Principal, Polytechnic. Bhagavan Ram Chandraji the President, Shri Ram Chandra Mission was present there during the course of his South India tour. I had darshan and explained to Shri Babuji my search for spiritual shanti. Sri. Ram Chandraji wanted to help me in my efforts. But I could not accept him as my Guru, since I had the practice of obeying only my inner commands. Years rolled on, but hardly any change in my attitude. It was after 5 or 6 years, I had a strange dream or vision, when I was working as Principal D. R. R. Polytechnic, Davangere. In my dream, I saw Bhagavan Ram Chandraji sitting before me and transmitting divine power. I heard a voice stating that Bhagavan Ram Chandraji be accepted as Guru. I woke up and found that my body was vibrating from heel to head with divine Grace. Then, I wrote to Shri Babuji stating "I have surrendered at your feet". Bhagavan Ram Chandraji replied that I should be present at Raichur during his visit in the month of December 1967. Finally I was accepted into the fold by Bhagavan Shri Ram Chandraji at Raichur in December 1967.

Now, I am a child at the feet of Bhagavan Ram Chandraji. As per my experience, Shri Babuji's blessings are already working. There are no more tears during meditation, no more hair-raising effects. Sky blue vision has been replaced by misty dawn colour vision. The pride has been replaced by non-emotional calm, effort-less and thought-less meditation with awareness. I am praying to Bhagavan Ram Chandraji to bestow on me spiritual progress and for final liberation.

I shall not be over-optimistic about final liberation. If it comes I shall accept it. But I feel that our efforts in this direction should be ceaselessly pursued. Meditation brings about other benefits too. It gives courage and mental stability to face any tough problems in the world. It increases mental power of absorption and retention. For youngsters this is of high importance. Many chronic ailments get under control. More than all meditation bestows on us, "Spiritual Shanti."



OM TAT SAT

The Efficacy of Pure Thought-cum-Feeling Force

BY

Dr. MARNI T. RAMJI, New Delhi

God, according to Sahaj Marg, is the Ultimate Reality which is the Embodiment of the Eternal Sublime Universal Life-Force, Thought-cum-Feeling Force, Light, Universal Love, Perfect Calmness and Purity. God-realization, according to Sahaj Marg is the state of experiencing the unity of the individual self with the Universal Self. It is the state of Waveless Peace which is the birthright of every human being.

The way of God-realization is through the effective use of pure thought-cum-feeling force which is the highest expression of the Eternal Sublime Universal Life Force (God).

Thought-cum-feeling force has two basic aspects: pur and impure. The pure aspect finds expression in positive thoughts and feelings of love, light, piety and goodwill which are conducive to one's physical and mental health as well as to social welfare and adjustment. The impure aspect, on the other hand, finds expression in negative thoughts and feeling of lust, anger, greed, cruelty and jealousy which are detrimental to one's physical and mental health as well as to social welfare and adjustment.

Pure thought-cum-feeling force plays an effective role in the scheme of living advocated by *Sahaj Marg*. The various steps involved in the process of utilizing pure thought-cum-feeling force in *Sahaj Marg* are indicated below :—

First, there is the unique technique of *Yogic Transmission* in which a highly evolved spiritual Master transmits vibrations of sublime thought-cum-feeling force into the heart zone of a person and activates the latent spiritual consciousness of that person.

Second, there is the natural technique of meditation which is the process of positive thinking of the presence of the pure thought of Divine Light in the heart zone without any forcible attempt to visualize any visual light. Thus this process of positive thinking introduces the thoughts of purity and piety in the entire human system and vivifies the hidden layers of the spiritual consciousness in man as a result of which the concerned devotee experiences deep states of calmness and purity.

Third, there is the unique prayer which invokes God to bless one with purity and take him to the Ultimate point of Reality.

Fourth, there is the technique of purification which is the process of driving all mental and physical impurities in the form of vapours from the back portion of the body, through the help of pure thought-cum-feeling force.

Fifth, there is the technique of constant remembrance which is the process of uninterruptedly feeling the presence of God (Master) during all ordinary daily activities. In other words, it is the process of filling one's mind with the pure thought of the loving presence of God.

Sixth, there is the special technique of repeating the pure thought— 'All men and women in the world are my brothers and sisters' at a spot in the heart-zone in order to cultivate purity and universal love.

Lastly, Sahaj Marg advocates certain principles of life whose foundations are pure thoughts and feelings of love, goodwill, truthfulness and piety. The commandments of Sahaj Marg recognize the efficacy of pure thought-cum-feeling force in life—May Peace be unto all !



The Path of Pranahuti

BY

(A S U R I)

There is a mysterious Power that pervades everything, operating in three ways - the creative, the preservative and the destructive. A wave rising out of the ocean is in the creative state; staying for a moment on the sea-breast is in the preservative state and sinking back into the deep goes through the destructive state. The sages of yore personified these three primal forces as Brahma, Vishnu and Shiva, while the ultimate ever remains hidden behind their consciousness. In times of cosmic dissolution all these activating forces dissolve back into that ultimate, the 'Bhuman' or the 'Resting place.'

There should be some truth in the theory that the whole world must have been created out of ideas and somebody must have had that first idea of the universe. While scientists can say how such and such things happen, they cannot say why such things happen. Everywhere we see evidence of order and harmony in the universe. There must be a Single Intelligence that governs all. Hence our Scriptures proclaim :—

*“ Bheeshasmath vatha pavathe,
Bheeshodhethi Suryaha,
Bheeshasmath Agnischa Indrascha etc.*

Cut of fear of that Supreme Intelligence all the elements of Nature perform their functions to the precision of the clock. It is impossible to understand fully the architectonic skill of the Creator. Our imagination reels and our mind remains enwrapped within itself if we just look at the handiwork of this Supreme Power either in the macrocosm or in the microcosm. Even in this nuclear and space age, when man is making attempts to land on other planets, when he can blast into outer space, he is still

confronted with the mystique of the Divine. It is oversimplification of truth to explain away social phenomena in economic, political or psychological terms. In spite of all these analyses there still surrounds life in the universe an aura of mystery and this must simply be accepted.

Most of us live almost mechanically, unconscious of any ideal or plan of life. Most people come on earth, struggle for a living and leave the shores of mortality, without knowing why they came here and what their duties were. As Pythagoras put it humorously, "in this fair of life some people come to buy and sell; these are the economists; others come to engage themselves in games; these are the politicians; still others come simply to look on; these are the philosophers". No matter what the goal of life is, both the gnostic and the agnostic, it is obvious, are so undermined with needs that they struggle to meet them. It is very important that man should concentrate on his needs and not create a lot of useless extra desires. He must differentiate between real needs and unnecessary necessities. There is a great need to develop mental efficiency in everything and to acquire Divine content. No amount of external good fortune can bring lasting happiness. How then can one make oneself really happy? Every man must remember that the real needs of life are mental and spiritual efficiency. But man is so busy multiplying his conditions of physical comfort that he spends his entire time in unsuccessful attempts at making money, thus becoming a slave of his wishes and at the same time crying hoarse that he has no time to cultivate and develop peace within.

God is the secret of all mental power, peace and prosperity. The surest way to prosperity lies, not in begging through wrong prayer, but in establishing first our oneness with Him, as the third Commandment of the 'Ten Commandments' of Sahaja Marg stresses. What matters is the experience of the identity of Self and God, not mere assertion of the identity.

Naturally when we talk of 'God', the question that immediately arises in our mind is 'which God'?—

“ Kasmai devaya havisa vidhema ”

Well. We are accustomed to worshipping God so much in some form or other and calling it our 'Sampradaya' or tradition all these two or three

thousand years, that we have forgotten the real or original 'Sampradaya'. I mean by this the way the great Rishis of yore had been practising to attain Realisation. Our scriptures say that the Ultimate is indefinable; words cannot express; mind cannot conceive of, nor intellect can understand it—

“ aprapya manasa saha. naisha tarkena mathirapaneya ” etc.

It is beautifully put in Mandukya that one should realise the Great Atman which is—

“ nantah prajnyam na bahisprajnyam nobayatah prajnyam na prajnyanaghanam

na prajnyam naaprajnyam. adrussyam avyavaharyam agrahyam alaksanam

*— achintyam avyapadesyam ekatma pratyayasaram prapancho-
pasamam*

saantam sivam advaitam chaturtam manyante sa atma sa vijnyeyah.

It is not that which is conscious of the internal world, subjective not that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconscious. It is unseen by any sense organ, not related to anything, incomprehensible by the mind, uninferable, unthinkable, undescribable, essentially of the Self alone, negation of all phenomena, the peaceful, all bliss and non-dual. This is known as the Fourth. This is the Atman and this is to be realised.

Even this concept of the Ultimate cannot be said to be all-comprehensive, it is mostly negative definition. But yet this shows what the great Seers had realised. So it is imperative that one should have a right concept of God, meditate and pray until that conception becomes perception, which in turn leads to absorption and complete union—as Lord Krishna puts it.

Jnyatum, drushtum praveshtum cha

Then the next question will be what is the right method to practise to reach this goal. Before this I would like everybody to pause and think to find out the cause which is responsible for our present state or condition. If we just reason out we will realise that we have come to this present state through the path of the mind,

How? It is said that the first creation itself was because of the First Mind—' *Brihat Man* ' or ' *Brahman* ', the Total Mind or the Universal Mind. When soul or the Atman became embodied, a particle of the First Mind also became a part of it. Thus we can say that mind is the ' *Sahaja* ' or the one born along with. All further things are only ' *Manasija* ' or creations of our own mind. In other words, the cause of our present condition is our mind only. So if we somehow control our mind, tame it, purify it, regulate it and make it one with the Universal Mind (*Brahman*) as at the time of creation, the soul also will slip back into its original source *i.e.* the ' Ultimate '. This is *Sahaja Marga*. This is yoga of the highest order. This is the Natural Path through which one can jump into that ' Infinite '. This is also called *Raj Yoga* the ' Royal Path ', because it was supposed to have been followed by the great kings of *Bharat* who had attained Realisation, in the midst of their exacting activities and duties. In fact it is said that this path was specially prescribed to them. It shows that this *Raj Yoga* is most suited to the modern man who calls himself the busiest bird and who is leading a life of tension and distraction.

Realising that the traditional steps or ' *angas* ' prescribed in the *Raj Yoga* would be difficult to follow in the present age, Shri Ram Chandraji of Fategarh (the Grand Master), in his kindness towards humanity, evolved a modified *Raj Yoga* by which even the present day individual, be he a follower of any creed or religion, can attain that ' Highest Goal of Human Life ',—and handed it over to our Beloved Master Shri Ram Chandraji of Shahjahanpur. This can be called a simplified *Raj Yoga* to suit the modern conditions of life. Pujya Shri Babuji calls it ' *Sahaj Marg* '.

As per this we start with meditation in the heart. As the progress is maintained, the other conditions which are considered to be the first steps in Yoga become the results of meditation. So much time is saved by the modern man when he directly takes to Meditation. But what is meditation? It is the best form and the subtlest way of worship. It is the highest form of activity that man can perform and it is the most balanced way to realise

God. If you work all the time you may become mechanical and lose HIM in pre-occupation with your duties. If you seek HIM only through discriminative thought you may lose HIM in the labyrinths of endless reasoning. If you cultivate only devotion for God, your development may become merely emotional. But meditation or *Dhyana* combines and balances all these approaches.

You must know that since your soul's message cannot reach God through your mental microphone if it is broken by hammers of restlessness, you must repair it by practising deep silence and meditation. Most people pray in restlessness and do not pray with the determination to receive a response. But you must continuously broadcast your prayer to God through your calm mental microphone until you hear His Voice. This is *Abhyasa* or regular practice.

But it is also seen that by mere meditation alone one cannot easily reach the 'Real Goal of Human Life'. Self-teaching process may help to a certain extent but not beyond a certain stage. It requires the help of a Guide of calibre who can kindle into the heart of the aspirant the 'Supreme Subtle Power' - what is called '*Prana*'. It is not that any Master can do this '*Pranahuti*'. It is necessary that he should be a personality who is ONE with the ULTIMATE, who has realised God, who knows the Path, and who is capable of taking others through that path to the Absolute.

When I say *Pranahuti*, it is likely that the so-called rationalists purse their lips and whistle and raise their brows with an enquiring eye. It is all because they do not want to go beyond the intellectual level. Rather, they are afraid of going beyond this. It is a pity that such persons are not aware of a super-conscious or super-intellectual level, which can only be experienced, let alone the still higher levels of consciousness.

Everybody knows that life (the vital) is in the gross body - *Sarire pranah pratishitah*. This is ordinary life breath, keeping the body and soul together. But there is a still subtle *Prana*, which makes not only this ordinary *Prana* itself function with all the sense and subtle organs, but also connects the Soul with the ULTIMATE. This is the Superconscious Power that activates the mind, connects it with the Universal Mind and finally

enables the Soul to transcend. This *Prana* 'is allknowing. He is Bliss, undecaying and Immortal'.

There is an interesting chapter called '*Pratardana Vidya*' in Kaushitaki Brahmana. When Indra asks Pratardana to ask for a boon, the latter prays to Indra 'to teach him (Pratardana) what was most beneficial to man' *pranosmi prajnyatma tan mamayuramrutanityupasva. Sa esha prana eva prajnyatma anando ajaro amrutah.*

It is this *Prana* that is invoked in the inner-most core of the heart and this process is called '*Pranahuti*' '*Ahuti*' means 'calling' or 'invoking'. Just as the ordinary *prana* is the connecting link between the body and the soul, this 'subtle *Prana*' is the connecting link between the Soul and the ultimate and when this is invoked by a Realised Soul, immediate connection or Yoga is established. This process is called '*Pranahuti*'. When once such a contact is established by this 'Forceless Force' and the Abhyasi starts his meditation as mentioned earlier, he is sure to reach the goal and very quickly too. The Guide is always there to take care of the Abhyasi at every stage of his evolution from now on.

This 'Path of *Pranahuti*', which is termed as 'Transmission' in English for want of a better equivalent word, was in existence till some centuries back. But due to lapse of time and other historical factors this was lost to us. It is to the credit of our Grand Master that it was revived and handed over to Pujya Shri Babuji, who in turn has perfected it and is utilising it for the benefit of mankind. He is ever keen in making this available to all who approach him.

Use the key of reason. It is not found in stones and animals. God gave man reason that he might find freedom from the delusion of mortality. Remember, you yourself must start for the Kingdom of GOD. Seek the guidance of a GUIDE of calibre. You have to go your way alone with his help. Remove the dark consciousness of ignorance and behold the light of Reality. Look within yourself. It is sure and certain that this 'self-less SELF' with the 'FORCELESS FORCE' will realise that 'STATELESS STATE'.

May the Grace of our Master be upon us all.

Our Thanks

We offer our humble and grateful thanks to our Revered Master for :

- (i) permitting this Celebration of his 71st Birth-day, but for which this Souvenir would have remained a dream,
- (ii) graciously giving us and the world, a special Message for the occasion, and
- (iii) blessing our efforts with such signal success as can be seen from a perusal of this Souvenir.

We offer our thanks to all our brothers and sisters who have contributed the very fine articles included in this Souvenir, in English and in Hindi. These articles deal with the living, practical way of reaching Godhead—Sahaj Marg—and are all of permanent and real value to us who are on the path. We regret that, due to lack of space, we could not include quite a large number of articles that were received.

Our thanks are tendered to all the Advertisers who have responded to our call and made this Souvenir a financial success instead of a financial responsibility, and all Donors for their generosity.

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- (i) The Hindi Prachar Press, Madras-17.
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- (iii) India Printing Works, Madras-4.

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Lastly, we offer our grateful thanks to all the Centres of the Mission for their unstinting co-operation but for which we could not have achieved what has been achieved in such short time.

We close this acknowledgement with a humble prayer to the Master for His Blessings, on this unique occasion, on all Sathsangi brothers and Sisters, their families and friends, and on the entire community of human beings.

6th May 1969

Members of Celebration Committee.