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The Annual subscription of Rs. 10/-for the Sahaj Marg Magazine for the year 1978 falls due for payment on or before the 15th January, 1978. All subscribers are requested to make the payment of amount through their nearest centres or direct to Shahjahanpur before the due date.

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Inauguration & Dedication of Mission **ASHRAM BUILDING** at TINSUKIA, (ASSAM)

An Ashram building has been constructed at Tisukia by the abhyasis at that Centre which is capable of accommodating 800 persons in Satsang. Our Revered Master has agreed to be present for three days 25th, 26th and 27th November at Tinsukia to personally inaugurate and dedicate the Ashram building for Mission work.

The Preceptors and Abhyasis of Tinsukia Centre join together in extending a very hearty welcome to members of the Mission from any centre anywhere in the world, and accommodation, convenience and comforts including food will be found without any charge for those who arrive in Tinsukia for the function. They hope that about 800 to 1000 members of the Mission will respond to their invitation. Those who decide to participate will please send advance intimation to Shri Dahyabhai B. Patel, Himalayan Plywood Industries (P) Ltd, TINSUKIA (Assam) 786 125.

The weather will be cool without being cold and the rains would have stopped. So the best time possible for the function has been chosen and Master's presence makes the function an absolute MUST for every one.

* ॐ *

सहज मार्ग

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।
(उठो ! जागो ! गुरुजनों को प्राप्त कर ज्ञान-लाभ करो)

प्रार्थना

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

O, Master !

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

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**EDITORIAL NOTES
& COMMENTS**

Dear Readers,

Issue no. 4 has been with you all for more than a month now and it is pretty certain now that all of you have been finding some benefit from it.

The latest book "BLOSSOMS IN THE EAST" recording in detail the recent visit of Master to Malaysia and Singapore is a fitting addition to the earlier similar works of the General Secretary recording the details of :

1—Master's visit in 1972 June to Europe and United States.

2—Visit to European Centres in 1976.

Almost every question that any jignyasu Abhyasi can ever think of asking and Master's answer thereto is certainly somewhere in these three books, and if we add 'My Master' by the same author to this group of reference books there is very little likelihood of any single question remaining unanswered. If at all by any chance such a question still remains back reference to Master's inimitable work "voice-Real" is sure to provide the answer,

Your Editor had the good fortune of visiting the Mission Centres in Rajasthan at Jaipur, Ajmer and Udaipur which have developed through the good offices of preceptors from Gujrat visiting these places earlier and bringing the benefit of Master's grace to the craving souls of these places. The extent of devotion to Master and addition to our practice found in Udaipur as also in Ajmer were really soul-filling and providing great spiritual satisfaction. We trust that these centres will grow to greater heights and that each individual Abhyasi will also develop in spiritual stature

The Editor had the good fortune of being in the company of sister Kasturi and the Lucknow Abhyasis for a couple of days. Owing to her compelled obsession with her mother's continued illness in Hospital as also domestic duties, it was not possible to have any long talk with her about her recent European visit. A few of the local Abhyasis are of great help and assistance to the family in the present juncture.

Your Editor was at the holy feet of Master for two days and spent some time in talking about the Mission matters including the Journal affairs. Master's remark that the general level of the Journal had shown some downward trend in recent issues was accepted in all humility and a close examination reveals that the inclusion of more than the usual quantum of verses has been one of the responsible factors. It is therefore decided that this will be regulated and exceptions will only be in respect of subject not previously versified. Sheer adulation of the Master has found adequate expression already and will have to be excluded in future

Also Master expressed the view that some of the articles tend to talk extensively about scriptural positions in

various scriptural works of many religions and also tend to use these quotations as supporting our own practices and principles. Master is of the view that this type of presentation is likely to give an impression that our system has been made up by borrowing a little from here and there which is certainly not the case. This Editor has been of the same view always and has a large collection of articles which are quite erudite and presentable but which exhibit the above tendency by extensive use of quotations from Buddhism Jainism Christianity etc. In fact, once or twice the Editor to his intense chagrin found that personal talks on this point with the concerned authors evoked disappointing response. All contributors to our journal will kindly bear the above factors in mind when presenting new articles for publication. It is requested that none should feel aggrieved if for any reason an article does not find a place in the journal. This Editor has nothing but love and gratefulness for all contributors- He is only restricted by his sense of duty to the Master and the mission in deciding upon the articles for publication and when putting his editorial pen to the pages of the selected articles,

The Editor requests that all contributions to the Sahaj Marg journal should be type written in double spacing and on one side of the paper only. Your Editor requests that at 73 with reading visitors for about 4 hours of the day and without any staff help he is unable to attend to hands written articles.

With prayers for master's blessing for all.

Madras, 10-9-77

Your Editor

HIS GRACE

S. Vijayaraghavan, Madras

Many climb holding the banisters
Some progress with the help of the Minister
The chosen few ascend with the master !

Plucky was I with whims and fancies
Fortunate am I, understanding his teaching !

Happy are those drawn to the pulpit
Happier am I, drawn to His Orbit !

Wise men discourse on universality
Layman, I, understood His Totality !

In worldly goods emphasis I lay on brand
In spirituality I hold His hand !

Lace garments endow material grace
Spiritual practice bestows His Grace !

His Beauty is here, there, everywhere
His Bounty is for all, ever and ever !

I follow Him, abjuring fate
"My master" is truly great !

Talk on Sahaj Marg Meditation given to Kaslo Women's
Group at 8.30 p.m. on Thursday, May 5, 1977 by

Christine Langstaff.



The system of meditation that we practice is called Sahaj Marg, which means the simple or natural path. Master says that God is simple, and so we need only use simple methods to reach Him. This system is an ancient Raja Yoga method modified to suit the way we live today.....especially for people living an ordinary householders life. In times past people had to renounce all their worldly goods and retreat to the forest to attain high spiritual states. But master says this is not necessary. Human life consists of two planes of existence: the material and the spiritual; and both of these are important and essential for the harmonious well being of an individual. Where one's efforts of thought and action involve only one of these spheres of existence, then discontent, unhappiness, etc, are inevitable consequences of such unbalanced living; The practice of meditation makes possible the fulfillment of one's spiritual purpose in life while simultaneously making it possible to attain similar fulfillment in one's material life.

There are three essential aspects to this spiritual life which I would like to talk about. These are: the way or path, the goal we are to achieve; and the Master or spiritual guide, who helps us on the path to our goal,

The way or path is that of meditation on the heart. Meditation is actually a very simple thing. It means to think continuously about something. So if we are thinking about planting our gardens, remodeling our house or how to best bring up our kids, that is all meditation. In the spiritual sense, there has unfortunately been a great deal of misrepresentation of this term, as people generally think it means concentration. Many people have told me they are sure they'd never be able to meditate because they lack powers of concentration. But meditation has nothing to do with concentration, at least not in the process. My Master says that meditation is the process that leads to the result of concentration. In fact, what we achieve by meditation is a state of mind where we can be said to be concentrated. Meditation is not something foreign to our natures in which we have to be trained, because meditation is something we are naturally doing all our lives.

All that we do in spiritual meditation is simply to change or divert the mind from outer, material objects, to thinking on the spiritual goal we have to gain. The spiritual goal that Master offers is the goal of highest human perfection, the state of realisation of oneness with the Ultimate. This perfect state is somewhat abstract and we do not know what it is until we have actually achieved it. So Master has specified for us a simpler object of meditation which approximates closest to our goal and that is Light in the heart. So in the morning we are advised to sit for half an hour or one hour and suggest to ourselves that there is Divine Light present in the heart. If thoughts arise, as they surely will we are to pay no attention to them

If we find that we are carried away with them, we should gently bring our attention back to the heart, and treat the thoughts as uninvited guests. It is our attention to thoughts which give them so much power, and if we can just not give them the attention they clamour for, then they lose their power to disturb us.

One of the features of this system is the cleaning of the inner person. The cleaning away of past impressions which actually govern our whole life. These impressions or grossnesses are a bar to our advancement on the spiritual path. Every time we think of something, and we become attached to what we think about, an impression is formed in the mind, and that impression becomes the parent of an action or activity. When the activity is indulged in, the impression becomes deeper, and we enter into a repetitive cycle of existence. It is in this way that habits both good and bad are formed. Our personality is actually made up of the impressions we have formed inside from our actions and thoughts, and as these impressions become deeper they solidify. At that stage we find that we are prisoners of our own past, and that unfortunately we have no free will which we think we have. If each one of us would examine our life without bias, we would find that we have been repeating our thoughts and our actions in very definite pre-determined patterns.

It is to break these pre-determined patterns that the process of cleaning in comes. This is the duty of master and the preceptors he has made to help him in his spiritual work. Through the application of his inner powers Master cleans

away the past impressions of the mind and pours his spiritual life into us. This process is called Pranahuti, which is a Sanskrit term meaning "offering of the self." And this is the most unique and important feature of the system.

In the evening meditation that is prescribed, we sit for half an hour suggesting that all complexities and impurities are leaving us in the form of smoke or vapour. This cleans the impressions formed throughout the day, and ensure that we are creating no new "samskaras" for master to clean off for us. He is kept busy enough with the impressions we have made in the past ?

The second aspect of a spiritual life is the goal that we are working towards. This goal is, as I have already mentioned that of the highest state of human perfection, of the attainment of oneness with God or the Ultimate. It is important to keep the goal of our meditation in mind. We do not get into the car or on a train without some idea of where we want to get to.....and it is the same with meditation. I have heard many people say that their goal is to achieve peace of mind, and that is admirable goal, but does not take one far enough. when your goal is of the highest, then all else is included in that

The third aspect is the spiritual guide or master. to take us to our specified goal is his duty, and by virtue of his own connection with the Infinite; Master can make that infinity available to us. It is very necessary to have a spiritual guide I think. It is possible in very rare cases to attain a high spiritual level without the direct aid of a

Master, but such people have very strong wills. We are not all like the Buddha who can sit under the bodhi tree and wait for Realisation to come to us,

Spirituality is not a progress, or a search or travel in time. It is travel in eternity. So, as we continue our journey we also continue to need Master and his transmission of spiritual life in greater and greater measure. In a sense Master acts as a transformer giving us the power of the Ultimate in graduated doses. And thereby developing in us the capacity to receive higher and higher doses until, at the final, we become capable of receiving Infinity itself into our selves, without any limitations. This is the stage he calls Merging with the Absolute.

This is where the three aspects of spiritual life, i.e., the way, the goal and the guide, all become one and merge into one Divine entity.

To help Master with his spiritual work, he has made Preceptors. There are about 250 of us throughout the world. A preceptor is still a seeker and a person needs no special spiritual or material abilities to be one. Master made me a preceptor only three weeks after I began the meditation. This could definitely not be because of any special merit of mine but because I happened to come along at the right time. I was both the first Canadian abhyasi (or-aspirant) and preceptor. So I have been doing this practice for more than five years now—and it has become my life. This is where I find my peace of mind...in doing something which is right for me and give me a worthwhile goal to work for in this life.

Preceptors have the work giving initial sitting to people who want to start the practice of this meditation, of conducting weekly group meditation, and giving individual sitting to abhyasis at least twice in a month. And also to help with any spiritual problems that may arise.

To close I would like to relate this story to you. In 1972 when Master was on a tour in the West, a Danish radio interviewer asked him "Master, what are you?" And Master replied, "I am what I ought to be." And that has become my prayer...that we all become we ought to be.



OUR BASANT UTSAV

C.S. Ramachandra Murty



We start thinking at the Great Occasion, the Birth Day Function of the Lalaji Maharaj months in advance. We count down the days and the proximity of our Beloved Babuji fills us with a rare sense of ineffable joy. Our anxiety to be at His Feet, to bathe in the shower of His Grace, to have the benefit of His benign presence, makes us totally blind to the charms of the world. We work, no doubt, we talk and we move about during this intervening period but if we look inside, there is no attachment to or involvement in what we do. After doing the work, we forget it all and get absorbed in our 'madness'. It is a strange condition of 'other worldliness'. Busy, but really not busy at all; in this world, and got not in this world. Just a mere thought, but so intense that with the approach of the Basant, it brings us to a state of oblivion. The proximity of the Object of our worship creates a vacuum and Master loses no time in filling up the vacuum with his grace. As the 'zero hour' approaches and during the course of our journey to Shahjahanpur, there is such an immense bliss that it is difficult to describe it.

The atmosphere at Shahjahanpur is superb. Every spot of the Ashram and environ is charged. Every one is carried away by the Infinite Love of Master and there is

brotherhood everywhere. Each and every Abhyasi's face is bright, for, they are all full to the brim with the Love that Master continuously pours into their hearts.

Later even after we come away from Shahjahanpur, we feel, for some days that we are still in a state of expansion. Whosoever you come across, even if unknown to you, you feel he is your own Brother. And, you love even inanimate things, what to say of animate beings.

One of our respected Preceptors told us once, during Basant, at Shahjahanpur, that the Utsav is not a formal 3 days festival, to enjoy and go back. This is a spiritual training. Here we live, ever aware of the Presence of Master we are not only fed on spiritual food in abundance, but are also taught, in the most subtle way, in an atmosphere of purity and simplicity. How we should conduct ourselves in our day to day life. The love, the brotherhood, the spirit of adjustment which descend on us so naturally and bountifully during our sojourn at Shahjahanpur are to be cultivated throughout, for the rest of our lives. Once we attempt to make He gives ours indeed; we become deserving of higher experiences of greater and greater proximity to Him the 'sumnum bonum', of our lives is to achieve bliss by making master happy. that we can, it we mould ourselves in the way he wants us to. and, Basant is the time when we can learn from master and from our respected elder brothers.

Once we cultivate that. we see that everyday is a Basant day when we feel His presence throughout and get merged and submerged in Him. May master bestow such a condition on us all:

The Three Regions

Continued from July 1977 issue)

(S. A. Sarnad)



Master has made many discoveries in this region. The points A & B located in the physical heart are two such mentioned in 'Efficacy of Rajayoga'. These points pertain to the cleaning of the entire consciousness and getting rid of all desires. There are innumerable other points which are crossed over. The preceptors know as many as 21 points related to purification and regulation of mind at each stage the principle of Invertendo, comes into operation and the experiences are reversed. Certain experiences of the Heart Region are so charming that the abhyast feels to retain them permanently or at least wants to have them again and again. But due to the dynamic nature of transmission he moves forward instead of stagnating in the same condition. Rising higher, the abhyasi goes beyond all the five elements and crossing the. Ajna chakra, enters the mind Region.

Mind Region is said to be the essence of Heart Region. If the Heart Region is called the Brahmanda, the Mind Region is called as the para-Brahmanda. This is the sphere of the First Mind or the Supermind of God. Without the help of transmission by a Master of the highest calibre, it is not possible to enter this region. This is the most powerful region of God and Master has called it as the Power-

house of God. This is also the realm of egoism, which offers a serious obstruction for the onward march of the sadhaka. For it is quite likely that he may mistake his ego to be the Self and think that he has realised the goal, thus putting a full-stop to his sadhana. But, unless one crosses this big region, one cannot reach the Root Cause or the Absolute Base. An indescribable calmness is experienced here, which is different from that of the Heart Region. But, even this has to be sacrificed for the sake of the Highest.

Crossing the Mind Region, one enters the Central Region. It is beyond the sphere of para-Brahmanda. The traditional literature is silent on this point. This is one most important discovery of our Master. In our ancient literature, frequent mention is made of Satyaloka or the world of which was considered to be the highest for man to attain. But, our Master says that one cannot call it as Truth which is the cause of both matter and chaitanyata. The Centre-point is beyond all movement and it can only be designated as Nothingness or Zero or the state of Tam, It cannot be exactly described in words. It is extremely difficult, rather impossible for a man to reach this state with his physical body. Master's power alone can help one to enter this region and swim nearer to the Centre, The individual identity is lost here and one becomes a 'living deed' in the true sense of the term. Master compares this state to a piece of salt- from which all saltiness is taken away ! perhaps, people may not like to attain this state as there is no charm in it. Absolute calmness prevails here. The simplicity found here is unparalleled. There is absolutely no power because it is the Dynamo for all power. Whether one likes it or not, this is the ultimate condition

one has to attain. Once we are established in this condition, we will not be unsettled by any sorrow or calamity however great it may be. We rather allow our body to be cut to piece than to part with this condition. The struggle of man finds its fulfilment at this point and nothing remains to be gained further. All experiences end here. The sadhaka becomes a siddha and lives only for the Divine work.

May our benign Master bless all of us with that supreme condition by taking Himself ?



The Special Personality

A Divine Gift

(V. Venkatapathi, Tiruttani Centre)



On this auspicious occasion, we are all happy to celebrate the 78th birth day of OUR PUJYA SREE H.H. RAMCHANDERAJI MAHARAJ Shahjahanpur in this pilgrim city of Madurai. We are also thankful to our brothers, who have organised the birth day celebrations in a fitting manner in the very same city, where the Religious conference on the world took place recently to stress the importance of religion for God realisation which concept has been outmoded by the philosophy of sahaj marg, which gives us the teaching where religion ends, spirituality begins. So now, our Spiritual conference begins where the religious conference has ended,

The special Personality is invaluable Divine gift to huminity. He is spiritual colossus a very high calibre, designed by Nature to accomplish its work at various intervals of time, in the hour of great need. He is unassuming, plain and simple. He is subtle and beyond our power of understanding and recognition, There are special external features to indicate his uniqueness or of the special and immense spiritual powers he is endowed with. His work is to elevate humanity in the spiritual sphere. He works in silence; single-handed, supreme in his work second to none in accomplishing his tasks by himself a

great force, a beacon light and a guiding phenomenon. He pervades the thought of man as it were, cleansing and removing the effect of samskaras and tensions and prepares man to propel himself gradually God-ward. The task is stupendous but he is deputed by Nature to accomplish it, so as to set up a new world order. He is an incessant glowing Divine flame that attracts all the fluttering moths of the world to itself. He is a huge Divine magnet that pulls every one into his ambit. He is a vast reservoir of purity that can sanctify the recalcitrants at a glance. He is a magnificent tranquillizing stabilizer in all human frailties; and lavishly expends his divine treasures to all sufferers of the world. Those who have eyes can see his work, those who are intelligent can understand his way of work, and those who are devoted shall perceive his working in their hearts. He is the heir apparent to NATURE and an architect of a new world order. He is a living saint of the highest calibre.

This Special Personality, we are proud and fortunate to have in our midst, in the person of Sri Ranchandraji Maharaj of Shahjahanpur, U.P. He is doing immense spiritual work in this country and in the world today. He utilises divine power to make his work fully effective and infallible. His instrument is PRANAHUTI.

His magnificent contribution to mankind is SAHAJ MARG, a system of Raja Yoga modified to suit the conditions of modern times. This system is simple and caters to the needs of this life and the life hereafter. Transmission of Yogic Power gradually changes the mental attitude of obsession with material goals. Life gets tinged with ethical moral and

spiritual hues. The old order changes giving place to new. Tradition, old beliefs, habits, superstitions and the like yield place to divine dispensation, and the transformation of man to a higher state slowly emerges. The behaviour and mode of thinking changes. The vision broadens; the love of self expands into love of all. Magnanimity, dignity, sympathy and kindness towards all emerge effortlessly. Undue attachment to material life is worn off. VIVEK and VAIRAGYA slip in. Deceit and fraud give place to fairplay. Needs take the place of desires and wants. Contentment takes the place of discontent and despair. Failures and successes are viewed evenly. Spiritual, ethical and moral aspects reign supreme in the minds of men. All barriers of caste, creed, colour and race are transcended. Limitations caused by selfishness, hatred and greed vanish.

The disintegrating forces that separate man from man get replaced by uniting forces of love and affection. A natural integration of the human race gets forged, resulting in toleration, broad outlook and universal brotherhood. The family built on ethical and moral foundation with a spiritual superstructure fashions man to be a suitable launch-pad for his divine pursuits. He evolves and helps others to evolve and thus makes this world fit for better living. Then life has its own purpose and full of meaning. It is no longer a dreary empty dream. It gives us the greatest opportunity to prepare ourselves to march back to our homeland OUR SOURCE. We are all from GOD and to God we shall all go back.

We are really fortunate, to have this divine personality in our midst in flesh and blood and to have his personal guidance, for GOD-REALISATION. We are eternally bound

to thank the Almighty with gratitude for having bestowed on us the Divine Special Personality to guide us to reach the ORIGINAL SOURCE. Let all of us unite in one voice to pray to the Almighty to shower his choicest blessings on our BELOVED BABUJI, and to keep him in our midst to serve and guide mankind for many, many more years to come. Let us take the vow to serve him with love and devotion and strive to extend the activities of SREE RAMCHANDRA MISSION with all our heart and soul. Let us pledge also to uphold the noble tenets of Sahaj Marg and be deserving to get his GRACE for ever and ever.

INFINITE JOURNEY

Letter No. 12

(From Sister Kasturi to Shri Babuji)

You must have received my earlier letter. In place of the condition about which I had written to you in that letter, my Lord had for about ten days, graciously gifted to me a condition which was so much after my heart. The tears which earlier I used to shed only infrequently and the restlessness which used to visit me but occasionally in spite of my begging for the same from my dear benefactor had become my constant companions. There was so much of bliss in shedding those tears that I never felt satiated, and even when I tried somehow to control them and took up some work, the sobbing within me continued. I also found that when weeping stopped restlessness became more intense. Since yesterday, however, both the conditions have abated considerably and my heart is experiencing a great deal of lightness and peace. Of course I must welcome and accept most gratefully and humbly whatever condition Master sees fit to give me. However, even peace does not bring me that feeling of bliss which I get from the two conditions mentioned above. I shall stow away these two most precious jewels securely in the self custody of my heart and do humbly implore you that if ever you choose to request God to bestow any favour on me, these two conditions should be the main components of that gift.

I fully realise that the conditions described above are the outcome solely of your blessing and spontaneous grace

and the efforts of my respected Preceptor. The only strong desire which I have is that 'me and mine' should be completely obliterated and replaced by God alone.

Your kind letter has been received just now. Being protected by your perennial blessing, no power, howsoever high or mighty, is capable of separating me from the remembrance of God even for a moment. It is said that Real Love irretrievably destroys everything of 'me and mine'. It is therefore, obvious that I do not possess even an iota of that Real Love. Let me hope that the Great Father would be pleased sometime to bestow upon even an indigent one like me His Love which alone is Real Love.

As desired by you, I shall keep a note of both the conditions in my diary.

(Rendering by Shri V. G. Joshi)

Letter No. 13

(From Shri Babuji to Sister Kasturi)

I was happy to read your letter. Let us be thankful to God that your tendency towards Him is firmly set. May He give you great spiritual advancement ! What you have stated about peace is no doubt gratifying. However, if this peace is unmixed with restlessness, it is but insipid like good food without salt. Please continue to send me an account of your conditions. I shall clarify them at some future date provided of course, I do not forget to do so. I do not consider the time still ripe for any detailed elucidation of the condition of 'being dead or a corpse' about which you have written to me. I had, on an earlier occasion, similarly put off commenting on another condition which you had then experienced. Please keep a note in your diary and remind me sometime later. Hopefully, your reminder will bring both these conditions to my mind. It is very necessary that you should try your best to regain and maintain good health.

(Redering by Shri V C. Joshi)

(22)

बन्दना

(श्री जगदीश शरण गुप्त, विजनीर)

आओ इन्हे प्रणाम करें हम, आओ इन्हें प्रणाम करें हम
मन्दिर मस्जिद और गिरजा-घर में जाकर जिसको पूजा है
जंगल पर्वत और गुफाओं, में जाकर जिसको खोजा है ।
जिसके विरह में व्याकुल होकर, वर्षों सवनें विलाप किया है,
उसने हम सबकी ही खातिर, पृथ्वी पर अवतार लिया है ॥
आओ हम सब एक साथ मिल, इनसे अब पहचान करें हम-आओ ..

(२)

जिसने इनको जितना देखा, उसका है उतना ही लेखा,
इनको कुछ पहुंचे संतो ने, व्यापक कण कण में है देखा !
चाहे सुख हो चाहे दुःख हो; नही कभी ये साथ छोड़ते,
अगर जरूरत पडे मत्त को, बिन मांगे ये सब कुछ देते ॥
अपने तन के रोम रोम से, प्रतिपल इनका ध्यान करें हम-आओ

(३)

नहीं समय यह है खोने का नहीं समय यह है सोने का,
बनकर पथिक सहज-मार्ग के, समय यही मन्जिल पाने का ।
फँस की धार में खूब नहाकर, निज संचित कर्मों को बहाकर,
ऐसे इनके चरण पकड़ले, छटें नहीं वहाँ भी जाकर ॥
यही है मालिक यही है मन्जिल, सौ सौ बार सलाम करें हम-आओ ..



(१)

स्वीकृति लेकर ही जायं तथा वहां अनावश्यक रूप से एक दो दिन से अधिक ठहर कर बाबूजी के असुविधा का पात्र न बनें। ये ऐसे कार्य है जिसे हमें विचार करना है बाबूजी कुछ नहीं कहेंगे।



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