

Thus speaks from Shri Ram Chandra

Collected by Sri S.A.Sarnadji

REMINISCENCES OF LALAJI'S LIFE

1. Lalaji, by dint of his meagre salary, led a very difficult life. Many guests used to come to him now and then. All of them were offered some eatable or the other, such as sakkar poli etc. Tea was not in vogue in those days. Lalaji himself was not taking tea any time, nor did he smoke too. Yet, he offered tea to those who were accustomed to it. As for himself, he took always the decoction of Tulsi.

On an occasion, when I had gone to him, we sat for dinner with a single plate (as was vogue in north India). Lalaji had stale chapatis and vegetable dishes served on his side of the plate whereas fresh ones were on my side. I cannot express the agony I felt when I noticed this. I started eating first the chapatis served on his side in spite of Lalaji's insistent bidding me not to do so. I told him 'Will it not be better to finish the stale ones first so as to have the relish of the fresh ones later?' and continued eating it.

On some other occasion, a veritable miracle happened. All of a sudden, a few guests arrived. Just a little while before Lalaji had sent somebody to the flour mill for getting the wheat ground. But the person who had taken it to the mill did not turn up even quite long after. The efforts to borrow some flour from the neighbourhood also proved to be of no avail. The guests were getting hungrier with ticking of time. What else could be done? Lalaji was quite worried. As he was thinking whether it would be all that is possible that some eatables be bought from the shop and be done with it, just by then, a rich person came, with dishes enough for 10-20 people and requested Lalaji to be kind to accept it. All were wonderstruck. They had a happy and sumptuous meal.

2. Once I went to Fatehgarh along with a few friends of mine. It was winter. It must have been 1 O'clock in the night when we arrived there. Some amongst us suggested that we better stay in the station till morning rather than go to Lalaji's house. But my innermost heart was panging to reach the home of My Guru Maharaj, no matter however late night it might be. At the same time a hesitation

lurked within as it would tantamount to disturbing them at an odd hour. Whatever it be, ultimately we decided upon going and did likewise.

Someone opened the door and we occupied whatever corner we found and slept. I got a nook in the courtyard near the cattle manger. I spread a blanket there, pulled another one over and slept. In the morning Lalaji's son saw me sleeping near the manger and reported it to Lalaji, saying, "father, he was sleeping near the manger". Lalaji showed no sign of having heard it, as it was all known to him already. And, enjoying the pleasant presence of him every moment, I slept happily, not even being aware of the cold.

3. Lalaji's wife was very short-tempered by nature. On the other hand, Lalaji was a very acquiescent person. Often he used to say 'A saint's wife must be peevish only'. It provides ample opportunity to practise tolerance. - That was his view.

4. The son of the collector there had typhoid once. It did not subside for any treatment. Then somebody told the collector about the spiritual powers of Lalaji. Yes, The collector rushed to Lalaji and persuading him with great difficulty took him to his house. The fever started subsiding from the very next day onwards and the boy was completely cured in a few days. The collector was very happy and started viewing Lalaji with great reverence. But some one spoiled the ear of the collector saying that Lalaji had command over some evil powers and that was the cause of his son's fever. The collector sent for Lalaji and enquired about it. Then Lalaji gave a bold reply 'Sir, I know no such evil and I am not a fakir of such type as would hoodwink people in that way. If you had no trust in my saintliness, why at all then did you come to me? Please never repeat such words'. The poor collector, plunged into insult as he was, had to hang his head in shame and resort to silence. He started again as before to view Lalaji in great reverence.

5. Lalaji's childhood was strewn with great difficulties. A maid servant looked after him and took care of all his needs. Many a time he had no meal at night. He had to have done with a little milk only and sleep. He sacrificed much for his brother. Being contented that he had a job for his livelihood, he gave away his portion of the property to his brother only.

6. Lalaji was extremely frugal of speech. For hours together he used to remain silent with satsangis. But as soon as he sensed that they were getting uneasy with it, he would start talking. On such occasions, he would chat with them, without end.

People would listen to him agape as though enchanted, spellbound by his words. (The same trait has developed in me too)

Those who had the fortune of his contact, - however short it be- were convinced that he was a great saint. Such a simplicity and purity was his. Despite his being very economical in speech, this impression was created on the people.

(I have no such thing in me. People take me for a simpleton. Lalaji told me once 'People will be deceived by your simplicity.' It came true.)

Some fifty- sixty sanyasins used to come to Lalaji for getting spiritual training. (Brahma vidya). But Lalaji did not accord permission to any of them to impart training to others. Do you know the reason behind it? Had he done so, it would have bloated their ego very much.

8. Many years elapsed after the Maha Samadhi of Lalaji. Instruction was received that I should work as his successor representative. Whenever I gave transmission to the abhyasis, I experienced that an intense (thick) stream of light flowed from my heart. Many Abhyasis could not bear it. Once, while I was giving a sitting to an elderly abhyasi who had come to me, all of a sudden shouted aloud, saying 'What are you doing? Who will be able to withstand it if you transmit in this manner? How could then Lalaji's mission (work) be accomplished?' I said, 'Brother, this is my plight every day. Would you please tell me how it can be regulated?' For that he suggested that I should pray to Lalaji for it. And, I did likewise. Lalaji was very much pleased and said 'this capacity was your own self-earned. Therefore I considered it not proper to mend it without your compliance. I was waiting for your prayer to do so.' Then onwards my transmission assumed a mellowed form.

9. Lalaji's powers and capabilities were unlimited. I know no such second example. He could transform a person just by the wink of his eyes. Once he picked a lay person for imparting spiritual training who of course was very bad debauchee. But, you see Lalaji's capacity! Since he started getting spiritual training from Lalaji, whenever he went to repeat the wicked act, each time he suffered with impotency. With hundreds of his vain attempts, he was frustrated and at last he had to give it up completely. He is still alive. His eyes are filled with tears of gratitude just at the mention of Lalaji's name!

10. Many people used to bring for Lalaji variety of eatables and fruits. Whenever I went to Fatehgarh, I used to eat grapes to my heart's content.

11. There was a Moulvi Saheb in the neighbourhood of Lalaji. Once when Lalaji had a stomach ache the Moulvi cured it. Then onwards Lalaji developed great reverence towards him. Both of them once went to see a Muslim saint. The saint made them wait for a long time at the door, and then sent word through a servant that only those who had link with God are permitted to see him, which was tantamount to almost humiliation. Lalaji could of course tolerate the humiliation done to him, but not to the Maulvi shaheb. There he worked a wonder. The saint all of a sudden started writhing with burning pain in the stomach. He sent a servant with an humble request to them to come inside. Then Lalaji asked him “Are you now at least convinced whether I have link with God or not? You had to undergo this punishment for having insulted the elderly person accompanying me. Do you understand?” The saint got relieved of the pain only when he admitted his folly and begged for their forgiveness. Saying that a saint should not have such arrogance, Lalaji returned along with the Moulvi.

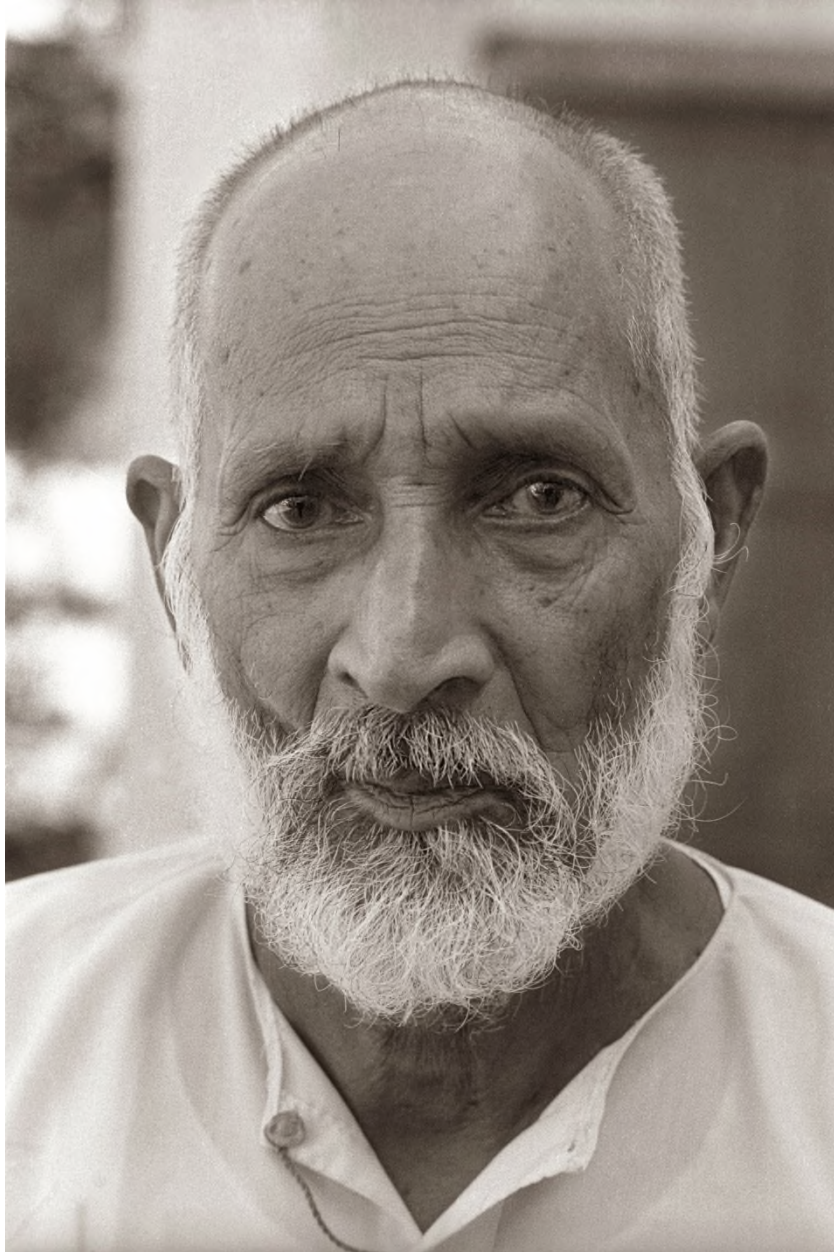
12. Lalaji had with him a book containing description of methods of doing miracles. With a desire to read it I asked Lalaji’s son for the book. But Lalaji forbade me, saying ‘You do not read it’. He must have had an apprehension lest I should get spoiled by reading it. In fact, miracle is a trifle issue. There is need for will power in doing it. During his life time Lalaji worked many miracles which are not mentioned anywhere. Lalaji’s attention never turned towards them.

13. In Lalaji’s house whenever prasad was offered he used to say that children should be given first. He usually called the children of his lane and distributed prasad to all of them. He used to say ‘children relish the prasad very much.’

14. Lalaji always said ‘You see! Everyone has some weakness or the other. But our attention should be towards their virtues and not towards their weaknesses.’ As for me, I did not see even a single weakness in Lalaji.

15. Lalaji took very meagre food. His hunger was very limited. He managed with only two chapatis. I too emulated him in this, though he had many imitable things in him. Imperfection he had none! Once I was very much aggrieved that I could not be able to emulate even a single quality of him, though he was a veritable storehouse of virtues. But, as soon as this thought passed through my mind, a voice was thus heard from above: “But you have assimilated layavastha which no one has done so far”.

16. An uncanny talent which Lalaji had was the inimitable way in which he answered questions. He talked to the village folk in their own tongue, whereas he explained to the learned lot in a style replete with erudition. He elucidated intricate problems rendering them very easy and interesting.



PUJYA BABUJI MAHARAJ

NUDI MUTTUGALU

1. My father did not like the meditation etc; which I was doing. He used to say that such things are for the old age. He had taught me some stotras (Hymns) and Gayatri mantra. According to him it was enough if I recited them. But, his opinion is wrong. One does not have control over one's thoughts in the old age, when one is unable to withstand their pressures. One would feel then frustrated due to disturbances (due to lack of peace) Therefore my opinion is that spiritual training should be provided right from the young age.
2. Philosophy is thinking; Yoga is doing; and Realisation is undoing.
3. One of the salient characteristics of a realized person is that there is not even an iota of selfishness in Him, because in him the 'self' itself is totally negated.
4. Satchidananda is like a toy in the hands of a child. We proceed much beyond it.
5. Merely speaking is not true Silence (Mouna). It fetches no benefit. Our thoughts and senses should be silenced. That is verily the true silence.
6. Avatars descend from the sphere of Maha maya. Of course they come with more powers than the Special Personality. But it is Special Personality alone who is capable of reaching one upto the Origin. Avatars cannot do it.
7. People hail "Victory- to Ramchandra, Victory to Shankar". Do you know what it means?', Let His Will be done," Victory to His will'. What else could be God's will but that we should regain our original form?
8. One should not contemplate much over Ahankar (Ego). The more we think over anything, for that matter, the deeper will it be in our mind and the more it gains strength. Thus the thing which you want to get rid off gets instead more strengthened. Therefore, the best way is to ignore it.

9. What is the difference between meditation and concentration? In meditation there is 'waiting' for something. There is no waiting in concentration. How can you get something that you do not wait for?
10. Heart generates a kind of 'charge' to maintain itself. Even so, thoughts too generate charge to some extent. Thus accumulation of thoughts in us leads to accumulation of charge too. Meditation effects vacuum in the heart and then thoughts get dislodged from their seat. When they get thus dislodged, they will cease to get charged and hence lose their power. But, unfortunately we think repeatedly about them and strengthen them.
11. When we see a thing for the first time a light impression is formed. When we see it again and again the impression gets deeper (stronger).
12. I feel irritated to see someone acclaim Satchidaananda. This is like a worm feeding on cow dung and admiring its flavour. Satchidaananda (state) is nothing compared to layavastha (merger).
13. 'Light' is a veil between us and God. Only when our attention goes beyond it we can have the vision of God. If we are to have the glimpse of God we must necessarily transcend light.
14. Those who are said to be intelligent think and think causing diverse channels. A fool makes only a single channel. Really speaking the fool is wise.
15. I am always an independent thinker. If somebody asks questions regarding scriptures, perhaps I may not be able to answer. If I sell away my freedom to the authority of scriptures what is left there for me to answer at all?
16. He alone who is oblivious of himself can remember God in the real sense. As for me, brother, I am at times becoming atheist. We know only how to quench our thirst and hunger. Regarding God, terrible ignorance has settled in us.
17. Manas (mind), Buddhi (Intellect), Chitta and Ahankar are the components of consciousness.

18. Liberation is quite a petty thing. People do not want to go beyond it. Their attention does not rise higher at all.
19. The relics of ancient kingdoms may be taken to be the best means to teach us renunciation (Vairagya). Just think over: At one time, how many kings might have displayed their pride and grandeur in these places! How dense would have been the buzzing population! Do all these not demonstrate how hollow our life is and how futile our ego?
20. Those with deep rooted communal and parochial feelings cannot progress even in mundane matters, let alone spirituality. Once a moulvi came to me. His spiritual progress was stagnated since there was no help available from his guru. I removed all his impediments in a single sitting and cleared the way for further progress. But you see! The person never turned up again. Does it need any other example for religious bigotry?
21. In order to attain spiritual progress we must keep the goal before our vision always. Secondly we must have interest in practice. Those whose purpose is limited only to get rid of worldly afflictions are not fit for Bramhavidya (spirituality). Spirituality is not the field of the weak and the stupid.
22. The things which serve to cause our progress, themselves cause our downfall too. This is the rule in God's kingdom.
23. Thoughts lose their intensity at higher levels.
24. Devotion and remembrance are there only so long as we remain away from God. All these bid farewell once we enter His sphere. Suppose you are away from your father (or a near relative). As long as you are away from him you remember him. Once he reaches home, you remain as though there is no attraction at all.
25. In the field of spirituality thought and action are like the two wheels of a chariot. Unless both move together, progress is impossible.
26. People look into only the general (external) behaviour of a yogi - whether he takes food timely, what his attire is, whether he dresses himself smartly, does he

have common habits etc. What is wrong even if there is some disparity in these things? A saint transcends all these and remains at a higher level.

27. Do whatever you do, forgetting that you are the doer. All the karmas (Actions) will then become Akarmas (Non-actions). None of these can be the cause of bondage.
28. Even though 'Light' helps cause interest and trust in practice, it is not the goal in itself. In a way, it is an impediment to final Realization.
29. It is difficult to understand a thing which is extremely simple. Its simplicity itself veils it.
30. People accept traditions without thinking. Let us respect our ancients. But, we should not follow without discrimination what all they followed. Some one quite audaciously asked me "Were our ancients who built the temples and laid the tradition of idol worship fools?" Despite my effort to restrain myself, words came out immediately: "What evidence do you have to prove that they were not fools"? He remained speechless.
31. "Suppose our ancients went to jail for some reason, does it mean that we too should go to jail? Problem is ours, not of our forefathers. We should solve our problem in the way we find appropriate."
32. An aspirant who was a Hindu went to a Sufi saint seeking spirituality. The saint agreed to teach him spirituality on the condition that the aspirant tonsures his tuft and tears away his sacred thread. What it shows, you know? Such persons have not at all had approach up to Infinity. One who has approach up to that point cannot utter such mean words.
33. Only a single method of practice should be followed at a time. Following several methods simultaneously is of no avail .If any method proves to be of no benefit, better discard it. Jumbling of methods is of no use.
34. All religions have at their base fear and temptation- the temptation of heaven and fear of hell. So long as fear and temptation persist we remain away from Reality. If we are to arrive at Reality we must rise above religion.

35. People of course worship God, but God is not aware of their worship at all.
36. What is the meaning of unity in diversity? All know that the drop is in the ocean, but seldom is it known that there is ocean in the drop. When one experiences that the ocean dwells in the drop, then only dawns the realization of unity in diversity.
37. What is the flaw in our various organizations of the present time: We are working with our limited means. If the consciousness of the existence of Divine power and its experience is there, narrow mindedness, conflict and hatred will not crop up. The oblivion of the existence divine power is the cause of all evils.
38. Scriptures ordain that Guru should be assumed to be God. As for me, I would say that Guru should be considered as a servant.
39. There are two types of Sanyasis- renunciants and total annihilators of truth (Destroyers).
40. Ninety nine percent are of the second type. They spoil themselves and others as well.
41. Some people keep secret of what type of japa or pooja they are doing. This is like a thief keeping secret of his theft lest others should come to know of it. What is wrong if the good thing they are doing is made known to others so that they also start doing it?
42. Religious bigotry is a great impediment to spiritual progress. We have gathered this from Muslims. Even from the British we have learnt only their bad qualities instead of emulating their good ones.
43. 'Miracles' means missing the way to God. Miracle- mongers can never reach God. One who has attained God will have all the powers (of doing miracles) at his command. But they manifest as per the need of time (situation).

44. Some people ask: 'Even after adopting a Guru why should we get afflictions?' My answer to this is: "Where have you surrendered the effect of the past actions so far done? When you are the doer, it is only you who has to undergo the effects."
45. A Guru who does not maintain even an iota of distinction between himself and his disciples is the guru of high order.
46. The cause of downfall of Hindus is their laziness. It is the cause of their poverty too.
47. What can be called as 'desire'? It is that in which there is 'I-ness' and 'mine-ness' in it. Thirst and hunger cannot be called as desires since there is no I-ness or mine-ness in them. Similarly, craving for God is no desire. These are duties. And duties cannot be dubbed as desires.
48. Hatha yoga is like chopping off our nose in the name of God. Will God ever be attained by this?
49. When we are marching in the path of God, even the loss turns out to be a benefit.
50. When a country is to suffer a downfall, at first, people will lose their wisdom, and secondly, fear will creep in.
51. End of end is Infinity.
52. By despising the bad thoughts arising in you, you are sowing the seed of contempt. If done during meditation, it gets still firmly rooted. Hence it is good not to pay any heed towards them.
53. A prisoner is in the jail, whereas a king is imprisoned in his kingdom. Even so, a yogi is snared in Infinity. A liberated one is he who has transgressed even the idea of Infinity.

54. Do you know how many yajnas were conducted by our sadhus and sanyasis, wasting so much ghee, in order to ward off the evil effects of the conjunction of eight planets? They would have better used it for our children as nutritious food.
55. I am writing only that which my revered Master Lalaji has imparted to me. I am speaking only that which he has taught.
56. Meditation may be likened to searching out a gem which has fallen at the bottom of the pond.
57. Remove from your mind the feeling of hatred and contempt towards others- Universal love and brotherhood will settle there.
58. At first destroy the creation created by your thoughts. What remains then is God's creation alone. When the word 'I' does not apply to anybody, it is only then that the layavastha of the highest type is attained.
59. Meditation is the process (technique) of taming the animal in man and awakening the beauty latent in him.
60. Abiding in the highest level of consciousness is itself the essence of the soul (atma tatva).
61. Association with a living Master is very helpful in spiritual practice than the Master who has left his body. In case the Guru has left his body His grace will not flow into you unless you develop adequate receptive capacity.
62. Even having many intentions one can be liberated; Even without them too one can still be in bondage.
63. Many people are plagued with the question-“Why is there so much of suffering in the world?” Is it not natural that shadow should also exist when a lamp is there? Sufferings are like the shadowy portion. Why should we heed it. Let us be happy to see the light.

64. The same question was put to Lalaji by some one. Lalaji's answer was quite humorous. He said "God consulted neither you nor me while creating the world. Had He asked us we would have suggested Him not to create sufferings".
65. Any action you do with attachment and with the sense of ego will create impression. And then undergoing its effects is inevitable. Not all desires need have the seed of undergoing (bhoga).
66. It is very easy to create your own creation but it is very difficult to annihilate it.
67. In the spiritual matters I never begged of God; I have been always referring it to Lalaji only. But in mundane matters sometimes I pray to God. At times He is indignant too. Then I would say "If you get angry, what kind of God you are! I too get angry, where is the difference between you and me?" The fact of the matter is that by Lalaji's grace I do not have the concern for God even.
68. When ignorant, I become a philosopher; when wise, I become a scientist.
69. There is no way other than taking refuge at the feet of a Master who has scaled the entire path and knows all the ups and downs of it.
70. It is safer to meditate on the idea that the divine 'light' exists in the heart rather than on divine light in the heart. Because, (otherwise) the mind starts imagining different forms of light, further leading to hallucinations. It is highly beneficial to meditate on the form of the Master only if he is of the highest calibre and is one with Nature.
71. Divinization is one thing and devilisation is something else. We have to get away from devilisation and move towards divinization.
72. Bowing down to God should be done in such a way that once we bow down, never lift our head again.
73. Why do we see evil everywhere? – Because the seed of evil is in us. Since evil is in our mind the same is seen everywhere.

74. All that takes place outside us will go on forming inside too.
75. The world is a place of 'give' and 'take'.
76. Everyone loves me but nobody knows what love is and how to love.
77. I appear before everyone just as I am. Service is my nature.
78. In my opinion ochre attire is an indication to show that there is nothing to be achieved for a sanyasi. His duty is to guide (counsel) others. Revered Lalaji used to say always thus.
79. The specialty of Sahaj Marg is that people do get peace but do not remain complacent with it.
80. Infinity cannot create finitude. Really speaking it is not possible to conceive infinity. To do so is to limit it.
81. When the question of creation comes, along with it comes finitude also – and the concept of its sustenance and dissolution too. We describe God as Infinite because our intellect cannot reach out to Him. (It cannot function in His case)
82. A gross defect of those who are considered as Gurus is that they think themselves to be the Masters instead of servants of humanity.
83. It is very much necessary that every abhyasi maintains the confidence that he shall attain realization.
84. I am highly sensitive; I come to know of the nature of a person just by his passing by in front of me.
85. I was doing meditation for only two or three minutes, that is all. When I submitted this before Lalaji, he kept silent. So I thought what I was doing was right. But Lalaji was observing what I was engaged in during the rest of the day.

86. Right from the beginning I did not have any aim in my practice. I did not know what liberation is. I did not need peace, nor did I desire for it too. But I had a curiosity to know what is at the end of all endeavours of man. And, I was striving to attain layavastha.
87. To get rid of fear and temptation which are the basis of religion is spirituality.
88. In my opinion 'nirodha' (yogah chittavritti nirodhah) means to straighten or to rectify the kinks and curves of mind.
89. Now my condition is like that of a crystal of salt without saltiness. There is no taste in it. Still, peace is nothing in comparison to it.
90. There is no resistance in the forces of Nature, nor do they confront us. We can nullify their effects. It needs a lot of confidence to do so.
91. The more you get layavastha the more you gain command (mastery) over power.
92. If anybody is angry with you, you should not give attention to it. When you do not entertain it, the heat generated by anger will sink in them only, causing harm to them as a punishment. Moreover it is decorum too not get perturbed by others' anger.
93. The principle behind our fasting is that God never takes food and by fasting we get nearness to God and thereby absorb his condition to some extent. But, it fits well with the humility of a devotee to take a little food thus admitting that we cannot live without food as He. Fasting without even taking water we boost our ego.
94. All the traditional methods we have today are full of selfishness; their aim is merely self-centered. Unless you jump into the Origin, tradition (method) is of no use. Only in yogic method there is no selfishness. For instance, it is no selfishness to return to our own home.

95. If a small brook is to join a river, there must either be a heavy rain or at least the obstructions which are there should be broken. Then only the small brook can join the river.
96. Love for one's life is inborn.
97. The advent of Avatars is for the sake of examining the old and bringing about reformation to suit the time.
98. I would classify realization as of two kinds; just for humour- one is 'God Realization' the other is 'self realization'. In the former even an iota of ahankar does not remain and in the latter ahankar is all through full. There is no dearth of people of this kind in the world.
99. If one enters the central region carrying any wish, (even if it is spiritual) a kind of ripple is created. Gradually it converts itself into energy and it becomes an impediment to progress. One has to wait till the ripple gets subsided and then move forward gradually.
100. As for accumulation, money and pebbles are the same.
101. The extent of approach which is possible for man is not attainable even for Vishnu or for any other gods.
102. If we limit God either by a form or shape He does not remain as God. If we call Tuesday as Sunday or Monday or Friday it will be none of these. It is just like that.
103. Whenever a new thing happens or comes into being anywhere in the universe it will come first to my knowledge. This is (due to) Revered Lalaji's grace.
104. Anger (krodh) is a necessary thing for man but it should be used rightly. All the powers bestowed by God should be used in the appropriate way. If not, why should He have endowed them to us?
105. We bring with us a lot from the previous birth. The subtle body of course remains the same and we go on accumulating samskars with no heed towards getting rid of them.

106. It is seen that some so called great men (mahatmas) are engaged in tapas (practice) even in their old age. It simply means that they have not attained anything till now.
107. Some people do meditation and yet they continue idol worship. This is just like licking pickle after drinking milk.
108. Go on remembering God. A day will come when God starts remembering you.
109. When the primordial stir (Kshobha) descended, it was identified as mind. Further down it became human mind. It is this mind alone that is the means of realization of God.
110. I can extend help to scientists regarding how to utilize science for constructive work. But the way of applying it for destructive purpose is unknown to me.
111. Lalaji used to say that addiction to any habit is also a kind of idol worship.
112. It is true our ancients were not stupid but they did not meet with better methods. Hence they adopted idol worship.
113. When vibrations emanating from the centre touch the brain, thoughts are created according to the likes and dislikes of man. The attractions and repulsions bind him to certain things. The environment too serves as a cause in creating likes and dislikes (attractions and repulsions).
114. Vedic seers have not mentioned anything about Reality. Upanishadic rishis have recorded about it. Even the Geeta does not say anything regarding Reality.
115. If God is aware that he is God, he doesn't remain as God anymore. God has not told anywhere "worship me".
116. It is my duty to speak of Reality irrespective of whether people like it or not.

117. When the guru (guide) becomes unable to take the abhyasi further, God Himself will take him under his charge. However God's operation runs always slow.
118. Once Lalaji told me: "You are the essence of Reality".
119. Avatars do not go back to the Centre after completion of their work. It is because they have descended from the mahamaya region. But the special personality descends directly from the Centre.
120. Even though the liberated souls have no means or instruments for communication it becomes possible when we connect our thought with them.
121. I do not remember the experiences of my days of practice. I have never thought about those questions you are asking now. They never bothered me. Now I am getting experiences from you people (i.e. your experiences are mine only). These are all very subtle matters which no one knows.
122. Do everything needed for your household life but never think that you are responsible for all that.
123. A gentleman questioned: "Does God not love man? Then, why should we turn to Him?" I replied: "Indeed God loves man; it is His goodness. But it will be our goodness that we too love Him".
124. My father always used to say about me: "This fellow is good for nothing". I was always disinterested with everybody and I did not show any interest in household things. That is why my father felt always so- so about me.
125. It is not the energy of praana that is exercised in transmission as some people wrongly think. Instead, the energy of Sat or ultimate principle or infinity is used through praana.
126. However subtle it be, there is a shadow of maya in satchidananda. But the Ultimate is beyond all that.

127. The connection between the soul (Atman) and the senses becomes feeble (rarefied) at the higher levels. If it were as dense as before the same would flow into the soul also. That means it would have been impossible for the soul to get lighter and soar higher to make progress.
128. We went on adding value (meaning) to every idea. It became a compound and got expanded. All our expressions are the play of that compound only. If we separate the compound the original thing alone remains.
129. When Reality altered its form, everything became artificial. Though the taste is changed when the potato is boiled, it is still called potato only – The case is similar.
130. Thought is the rust of Reality.
131. Non-activity is the seed of activity.
132. If some thing comes into existence, it must pass through the process of sustenance and dissolution.
133. At the time of final dissolution (maha pralaya), gravity will be extinct.
134. I did not study philosophy lest I should be stuffed with borrowed ideas. Revered Lalaji told me to attain Reality first and then study. I did likewise. Lalaji had also told that I would author some books which came true.
135. None of the western philosophers have their approach upto Reality. They waste their time in futile abstractions only.
136. Despite having a sound link with my Master I am unable to fathom his depth. – Such is his greatness.
137. Every abhyasi of Sahaj Marg can transform others. This is the speciality of Sahaj Marg.

138. The effect of one's thoughts percolates even one's bones. The spiritual condition of a dead person can be discerned by the energy (vibrations) emitted from his bones.
139. "One cannot have real life unless one attains layavastha." – Thus used to say Lalaji in his last days.
140. Once I submitted to Lalaji: 'I feel like corked bottle whenever I think about you.' Then Lalaji said "You cannot meditate on me hereafter".
141. He meant that I have completely merged in him.
142. In spirituality we go on dispensing with every thing, whereas in material science we go on entertaining everything.
143. The very same thing which got into our brain must necessarily manifest itself in our external behaviour too.
144. In fact, our evolution at its peak itself is realization. Everything in us must get divinized.
145. All the dogmatic religions that are there conceive God as Saakaar. Only when we rise above the dogmatic religion, the idea of nirakar can occur to us.
146. I do not believe in getting the knowledge of God .I believe that we must get God Himself. Disconnect yourself from yourself – Then alone you step on the pedestal of God.
147. 'Divine eye' means 'inward vision.' When our heart ceases to get impressions from outside objects, then only it can be said that the inward vision is opened. Then only the picture of that thing deemed as imprinted clearly.
148. The best way out to get rid of afflictions is to undergo them.
149. Satsangis should consider the three days of Basant Panchami Utsav as the days of penance (tapasya). They should try to be in divine thought every moment.

150. After crossing the rings of splendour three things occur: 1) Expansion 2) Divine Wisdom 3) Vision of the Absolute. We get the real flavour only after crossing these rings. Of course the former two viz. Expansion and Divine Wisdom are experienced to some extent even before. But the latter i.e. the Vision of the Absolute only at the end.
151. The soul is the master of the body. It simply gives indications. No sooner a wish rises in the mind than it is known to the soul and it gives its indication about it. You may go by the wish of the mind or contrary to it. The soul remains always unsoiled (Unattached). It does not assume any responsibility of any action.
152. Once we get connected to a good personality, culture starts developing in us.
153. How adamant we have grown! – so much so that we do not want to listen anything against us even if we know that we are doing the wrong.
154. What all we have made of ourselves, even a blind man cannot do! We have made untraceable the owner in his own house!
155. We go on doing Pooja. Yet, we do not review the extent of our progress. We remain complacent that God is pleased. But does God really come to know that we are worshipping Him? Something at all can only happen only when our voice reaches Him. We must do worship in such a way that it draws His attention.
156. Of course we do meditation, but we get satisfied with the peace we get. We do not muster our courage and make efforts to proceed further.
157. Energy flows like the current of a river when all bondages are severed off. The Abhyasi finds it difficult to sustain it. That is the reason why Mahatmas such as Lalaji impose a little bondage. Such personalities will be born rarely, once in thousands of years when Nature needs.
158. Layavastha and constant remembrance will lead us through the experience of every stage.

159. People name 'narrow-mindedness' differently as "self respect" and pride themselves over it. In fact one should lament over it.
160. In the chain of cause and effect, an event has its cause but the cause itself doesn't have a cause. Because cause is not an event or result.
161. It is only when all our mental gratifications cease and we go above their infatuations that we get at the abode of God.
162. The way to eternal happiness lies in enjoying God's love-laden attraction which is always pulling us towards Him.
163. Charity performed with pious thought (feeling) removes the dirt from our mind and brings about purity.
164. To lose one-self in toto is love. Bhakti is its outcome.
165. The need to attain God is there for everybody but intense craving is found in only a few.
166. Without real earnestness there cannot be any reformation of mind; nor can there be any transformation in life.
167. By self submission (surrender) vacuum will begin to develop in the abhyasi. Divinity will automatically flow in to fill it up.
168. It can be said that bhakti has begun to emerge when craving percolates the subconscious.
169. I never read spiritual books or scriptures. What I am writing or telling is out of my own experience. I did not bother about what ancient acharyas or pundits have told.
170. Talk for others, silence for oneself.

171. The way we are worshipping God at present is also a superstition. Get rid of all superstition and catch hold the only ONE i.e. God.
172. Everything tends go back to its origin. It is our duty to facilitate its way or else, nature will mete out severe punishment.
173. Many people complain that they are not progressing. But, where have they reposed all their responsibility on me?
174. God by himself cannot do anything. One who is dependent on God can do everything. Therefore we must be dependent on those who are dependent on God.
175. Business can bring about wealth but not liberation. Yoga can only give liberation but not money.
176. There is direct relation between God and us. We seek Master's help only to destroy what we have created ourselves. Otherwise, there is no need for a Guru.
177. Once the ego is gone, it never returns. This ego (self) is born of something else. When that is also gone, ego too will automatically bid farewell.
178. Praanahuti (Transmission) means incubating man with divine power. i.e; to infuse the praana of praana (praanasya praana) into the abhyasi.
179. Absolute God can be said to be the praana of the God of religion.
180. Generally we visit temples to have darshan of God. This is a limitation which encloses both the devotee and God. Of course we go temples but while returning we leave Him behind.
181. Religion is for the laity (common people). Spirituality is for the contemplative few.
182. Animals belong to the species bound to sense gratification. The theory of Karma does not apply to them.

183. The arousal of Kundalini brings about three things. 1) Concentration, 2) Capacity to work in the higher worlds, 3) The nature becomes an open book.
184. I was a very taciturn person before. After starting the practice of meditation I became very talkative.
185. How long the practice of meditation should be continued? – So long as the goal is not realized. Once the goal is reached, on whom do you meditate? Till you reach your destination you remain seated in the train and you get down once you arrive at it.
186. We have to see God from God's view. Then only the reality will be revealed. We see God in our view and impose I-ness in Him too.
187. We saw the reflection of God even in the cup of wine. Now, our job is completely over. (a Persian verse)
188. Had God not created the universe his energy would have frozen, forming a knot. And, his existence would have come to an end. Therefore God created the universe in order to preserve His existence.
189. Our mind is in close proximity to our soul. Our thoughts can therefore assume the hue of the soul, anytime at choice.
190. So long as Prajnana (Divine Wisdom) is not awakened, one does not get even the inkling of the knowledge of God.
191. Just as God is beyond definition, so is Praanahuti too. Because the latter emanates from the same source.
192. A good thing is that which brings about good effects. Even though we transmit to the heart, it pervades the whole body. The reason is that there is interlink within the body similar to that of a telephonic network.
193. I do not understand why people so much hanker after light. Light is needed only for those whose eyes are dim.

194. It is unfortunate that there are no saints remaining in India. But at the same time, this sacred land is never bereft of saints.
195. What is it that which underlies 'thought'? – No 'thought' is there. There are only vibrations which serve as the base for thought.
196. Because I am a grihastha, people often come to test me. But I do not think, any of them could form a good opinion of me. Really speaking this is a strategy I deploy for self protection.
197. What is the meaning of freedom or liberation? It is just to lay down the yoke laden on our shoulders.
198. We worship That (God) in Sahaj Marg whom Rama and Krishna worshipped.
199. Praanahuti (Transmission) means to make use of the power of the Centre or divine power. Of course, there are vibrations in it. But many people cannot grasp it. It requires practice (abhyas).
200. Do not imbue devotion (bhakti) with your colours – let it be natural. Flattery is no devotion.
201. If we always remain in the remembrance of God the goal of life, no other impressions will be formed.
202. We try to repel thoughts and that is why they trouble us during meditation. You love them and see! – they automatically disappear.
203. When thoughts come in contact with the Divine, they give out sparks, causing the experience of light. But the Ultimate condition is beyond light.
204. Selfishness is totally washed away at the time of liberation.
205. Attempting to suppress thoughts rising during meditation is not good. One should consider them as uninvited guests and ignore them. In fact, rising of thoughts (by itself) is not bad. The poisonous matter which is inside is pushed

out in the form of thoughts. The more you try to suppress them, the stronger they become.

206. We cannot be completely devoid of thoughts. The worldly and useless thoughts will be replaced by divine thoughts. That is all. Total thoughtlessness amounts to total balance. Then, the existence will be extinct, resulting in dissolution. That is the reason why thoughtlessness is not possible.
207. Why do our saints love the foreigners (especially westerners), do you know? (Because), though materialistic, yet they are honest. They do with full sincerity whatever they take up. It is unfortunate that our countrymen lack this quality. We are all hypocrites. We are worthless in ourselves, yet we take pride in our past grandeur. We live in the past, whereas they live in the present. It is by virtue of the strength of our capability that we can progress, not by the repute of our ancestors.
208. The reason why we should consider ourselves as slaves of our wishes is this : It provides a plank for to rise to higher state. On the contrary, if we consider ourselves perfect, our progress will come to a halt. If we feel ourselves low, then only comes the idea of soaring high.
209. Layavastha of the highest type will be attained only when the word 'I' does not apply to anybody.
210. What is the gist of karma theory? – It is the law of action and reaction. Liberation is not possible until both of these are wiped out.
211. True education verily is that which provides right answer to every question and a right solution to every problem.
212. Faith in God or Master is essential for attainment of liberation or realization. To say the least, one should maintain feeling of submission towards the Master. With this, faith will develop automatically. And there will be no room for the lack of it.
213. Even after attaining higher levels, thoughts do arise in the brain, but they will be feeble. Only with repeated thinking they become forceful. For instance,

suppose a storm has broken. It will pass by on its own. But if there is a pit (pothole) dust will gather there. If we keep the doors and windows open, then also it will rush inside.

214. Mantras are quite powerful. But they serve mere external development and not internal.
215. It is difficult to say how long the effects of the impressions will last. This much is certain that they are never totally lost. Of course, as one progresses to higher levels, they get dislodged from their seat (field), yet there will be some room for undergoing them. So far as the body is concerned, as long as this body exists, undergoing some samskar or other will be there.
216. We should not get disturbed (displeased) if somebody is jealous of us. On the other hand, pity them that they are spoiling themselves.
217. Man can do evil things in no time and with ease, because his mental flow (Vrittis) are always at low levels. And, at lower levels they are very strong. On the contrary, it requires much time for a good deed. Ascending the stairs is very difficult whereas descending them is easy. Even so, in spirituality, it is difficult to go up, but easy to fall.
218. As Sage Durvasa was connected with the Power of Rudra, he was inclined to make others weep or curse them. He was short tempered too.
219. The transmission which imprints purity at all the layers of the mind is indeed a good one. (transmission).
220. When thought is at low level, senses operate together with mind. If mind is detached (separated) from the senses, thought will rise to higher level. Besides this, mind should become pure.
221. Even my jokes are neither purposeless nor foolish. They convey some teaching; imply some meaning.
222. Rectitude, when hidden within the heart, is called simply ' Sat' (good), and when manifested, it is called Honesty (Sincerity).

223. We should make effort to gain that Thing, gaining which is as good as gaining everything else.
224. All below the point of beginning of Creation, is called 'Heart Region'.
225. If we are to know something, we have to forget every thing else, for the moment. So, in a sense it can be said that forgetting is knowledge.
226. Who is to be called a philosopher – you know? Philosopher is he who talks things which the common people cannot understand and he himself never follows in practice.
227. I do not hide anything from others. And I admit even my mistakes without any hesitation.
228. Mind takes the same duration to reach (go to) anywhere, however far or near. Do you know why? Because, human mind is part and parcel of the First Mind (para-manas), which is all-pervasive (omnipresent) and all-powerful (omnipotent). Hence, its potentiality is also unlimited.
229. We can get access to God only when we give up pride of ourselves.
230. Many do come to see me, but none sees me.
231. Intuitive wisdom will naturally develop in man as he enters into the field of spirituality.
232. A yogi aims at gaining command over the forces of Nature.
233. If you succeed in causing echo in the Master, master will start doing constant remembrance for you. I have elucidated this matter at length in the book 'Towards Infinity'.
234. If ignorance were not there, knowledge also would not be there. We attain to knowledge through ignorance only. That is why I humorously say that ignorance verily is knowledge in real sense. At the bottom of ignorance we

come to understand (grasp) the nature of things and the very awareness that have no knowledge prompts us to proceed further.

235. When egoistic feeling about knowledge is assumed, it ends up in ignorance.
236. Those that join Sahaj Marg solely for the sake of peace may be likened to those addicted to opium. They hanker after nothing but intoxication. They do not want God.
237. When peace alone is pursued, God will remain far away. The reason being, as they are entangled in peace only, the knowledge of what is beyond peace cannot flash upon them, and they are left far away from God. On the other hand, if we pursue God, peace will be attained automatically. Thus, God will be available only for such ones as would pursue the river, but not just the froth that floats on its currents.
238. It is difficult to get rid of a habit. Even a thief does know that one should not steal, yet he cannot give it up. Prayer is the only supreme remedy to get rid of all bad habits.
239. I wake up to the feeling that I am getting old only when somebody asks me about my age. Or else, I assume that I am always young.
240. It is indeed a gross mistake on our part to presume that it is not possible for us to think of anything further or greater than what the Rishis of yore, our ancestors have already said. We cannot make any progress with this.
241. Another great blunder we do is that we move on without using our wisdom. If somebody denies the existence of God, we admit him to be a philosopher!
242. When I pondered over as to what really is bondage, it flashed upon me that it is nothing but 'mine-ness' (mamakaara).
243. At times I become devoid of thoughts, so much so that I do not get any thought despite my efforts.

244. The problems of the world cannot be solved by those who are in (entangled in) the world. It is possible by those very people alone who are away from (detached from) it.
245. I speak (just) what I have seen (experienced).
246. However great a saint be, he cannot understand my condition. It is because no one is in the state of self negation.
247. Is it difficult to attain perfection? The answer could be both 'yes' and 'no'. Remove animality from man, perfection will emerge on its own!
248. What is 'Love' or 'affection?' It is a profound inner relation, where in the awareness of 'why to love' or 'what for' is absent.
249. Those who always remember me will be greatly benefited, even if they happen to be far away or are deprived of the convenience of satsang. At the same time, those who, despite being quite near, are far away in their heart cannot avail any benefit.
250. In my opinion, helping those who are in difficulty is not social service. There cannot be a greater social service than if you can bring in a little peace for the ones in distress. For that, the first step is to think of means of uplifting the soul. But, it is unfortunate that those who pose themselves to be social servants and pretending to worry about others so much are totally forgetting the soul itself.
251. The problem of the individual itself is the problem of the society, because there is no society without individual. If the individual performs his duty, God will do his part. Generally, without heeding our own duties, we take on His authority.
252. The only message of two words I want to extend to all humanity is: 'Forget Yourself'.
253. People doubt the existence of God but not His non-existence. Of course, is it not that doubt can arise only on a thing that exists? If it does not exist, there cannot be any doubt about it.

254. We, of course want to see the sun (God). But the unfortunate thing is that we move with our back towards him.
255. A real Master is the true servant.
256. Experience is like seeing without eyes.
257. Freedom from freedom is liberation. Death of death is realization.
258. All actions (karmas) become non-actions (akarmas) at higher levels.
259. We cannot describe or define God. In case we do so, we start comparing Him with other things. It is absurd. Therefore we can only describe Him in negative terms such as 'NOT THIS, NOT THIS' (Neti, Neti).
260. Light is not our goal. God, who is beyond light even, is our goal. If you want to see only Light, you cannot see God, because He is beyond it.
261. Generally people say that God dwells in us, but the unfortunate thing is that we do not dwell in Him.
262. With the intention that people may come round to the right path, I want to start a revolution. Our method Sahaj Marg is such a one.
263. Rajayoga does not prescribe any 'mantra japa' (repetition of mantra). Regarding Japa, it explains that it is Dhyana (meditation) only.
264. You annihilate the kingdom you have built. Then, you can attain the kingdom of God.
265. If you want to search for a fool, search among the educated. They are puffed up with ego about their knowledge and intelligence.
266. If you do not keep the doors of our heart open towards God, knowledge will become deaf. (We cannot attain knowledge).

267. Desire for attaining God cannot be called really a 'desire' – it is our duty.
268. While taking food if you do it with the feeling that you are feeding one who is hungry, it turns into be a good charity (daana) and a yajna (sacrifice). Because, you are then free from the feeling of 'mine-ness' about your stomach.
269. Nirvikalpa Samadhi is the refuse of Reality.
270. Some people ask whether they can think of their chosen Deity during meditation. I say this much only: Think of God only whatever He might be like. There is no benefit from His servants.
271. When we do a thing with the feeling that we are the doer, the thing is held in us only and it does not reach any benefit to others. But if we do it with the feeling that we are not the doers then the energy will spread far and wide benefitting others.
272. When you get a surge of anger, keep staring at the sky. Or else, laugh away. – No matter even if it is artificially done.
273. Consuming liquors obstructs spiritual progress. Its intoxication suppresses divine intoxication.
274. Keeping friendship with me is also beneficial. But what can I do? People do not want even to befriend me.
275. In order to attain layavastha (state of merger) devotion should be developed, all the obstructions should be removed. It is our duty to attain layavastha in God.
276. Gayatri is indeed a great Mantra. But, since people do not know the right method of doing the japa, their intelligence grows dull instead of becoming brighter (sharper.). I came across many such persons, in whom too much grossness was found. They claimed that they did Gayatri japa in thousands and lakhs. See! How much harm they caused to themselves!

277. Any thing fallen in the mine of salt will become salty. Similarly, the condition of a saint should be such that whosoever comes in contact with him should become like him.
278. I create such circumstances as to make people start thinking on their own.
279. In matters pertaining to spirituality I receive guidance from above at each step.
280. The inner link (connection) with 'Sat' can itself be called as devotion.
281. The greatest sacrifice we can make is to guard ourselves against evil thoughts.
282. When you are away from (detached) Reality, your will power becomes weak.
283. What is Pooja (worship)? - It is resting ourselves on the lap of God, who will wake us up and suckle us as needed.
284. As it is, I do not feel any power in me. But when I wake up of my own, I find that I am the lord of universe.
285. The benefits of transmission are: 1) all the mental tensions will be got rid of. .2) all internal obstructions will be removed.
286. You try to retain as long as possible the highest condition you get during meditation. Then you will come to experience that you are progressing.
287. I got spirituality cheaply. Therefore, I distribute it cheaply.
288. Suffice it to apply a little force on the brain to create Samadhi (condition). But generally I do not do like that. I wish that all the conditions should come to bloom in a natural way. Moreover, Samadhi is not a must for the spiritual evolution of man.
289. It is very difficult to come across a true Guru or a true disciple. Disciple means one who has subjected oneself to discipline.

290. Power of experiencing is weak in those whose brain is weak.
291. I was doing three things simultaneously: 1) Constant remembrance 2) Getting merged in the thing which was to manifest itself in the higher region 3) Layavastha. I used to get inkling of the further level even when I was in the previous one.
292. Mind can think of only one thing at a given time, the reason being that in the beginning only a single thing emerged out from Reality.
293. Transformation simply means this: Move away from materiality towards divinity. For that, you follow any method you think right.
294. Can a doll of clay become that of gold just by embracing it thinking it to be so?
295. Similarly, a symbol remains a symbol only. It cannot be the original.
296. A desire which does not have a root cannot be called a desire. If the mind is attached to a thing, there arises a desire since mind is interested in it.
297. Unless we go deep into the practice it is not possible to get higher experiences.
298. In the scriptures Saayujyata is described as the highest. In that condition we imbibe a little of His colour having mingled with Him. This is very easily attained in Sahaj Marg.
299. I too expect to be acknowledged for the work I do. I feel dispirited when people say that they did not get any experience out of my transmission.
300. The purpose of our practice is that we should move nearer and nearer to God as much as possible. Its indication is that God's qualities such as subtlety and balance are developed in us.

301. None keeps his attention fixed on the goal. They simply loiter hither and thither. But, brother, as for myself, I keep the goal always before me.
302. A king when on the throne becomes a servant, and when down the throne an ordinary citizen.
303. Dishonesty pays its dividends in the beginning, and Honesty yields benefits later. The former is transitory whereas the latter is lasting.
304. I feel greatly interested in doing higher work. I rejoice to see good condition in the abhyasi. But they too should to a certain extent become sensitive.
305. God is the minting shop where my words are coined. My mind is structured by Him alone.
306. We gather from the atmosphere several of thoughts that seem to arise in us, whereas some we develop in us ourselves. But in higher levels, bad thoughts touch the mind of the abhyasi while getting cleaned away. There is purity in you and vacuum is there where purity is there. Thoughts tend to rush in where there is a vacuum.
307. So long as you are dogmatic, questions (doubts) will be rising in you. When you become Godmatic, all questions will melt away.
308. Gaining material things is losing spirituality. Real benefit is in losing (getting rid of) our thoughts.
309. When we peep beyond Reality we find that knowledge is a barrier. That is because intuitive knowledge cannot be measured with the yard stick of common sense or knowledge gathered from books.
310. We go to temples because we do not have faith in the all-pervasiveness (omnipresence) of God. Moreover, it indicates that we have not yet surrendered ourselves to Him completely. Surrender can be done only once in a life, not every day.

311. When we go to have a darshan of a mahatma, we should return partaking at least a little of his spiritual condition. The real meaning of darshan is only this.
312. We, Hindus attach much importance to external purity. We do not eat the food touched by a low caste. But we have forgotten that there is untouchability of thoughts also.
313. There are many moths which immolate themselves on a burning flame; but very few are those which can burn themselves on a flame that has gone out.

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Writings: A. Translation into Kannada

Satyodaya

Rajayogada Prabhava

Rutavani-1

Sahaja Marg Sameekshe

Ramachandrara Atma Kathe

Anantadedege

Sahaja Margada Hattu Niyamagalu

Shri Ramachandrara Nudi Muttugalu

Translation into English : (i) Truth Eternal (From Urdu)

(ii) Auto Biography of Ram Chandra (From Urdu)

B. Independent Writings :

Shri Babujiyavara Divya Sannidhiyalli

Chintanaprabhe (Radio Talks)

Hoomaleya Tippanigalu (Hsc Guide)

Shri Guru Binnapa (Poems)

Panchamruta (Collection of Articles)

Concept of God & Self Realisation

C. Other Articles: Education, Critics, Many articles written in Kannada, English and Hindi on Philosophy and Spirituality and Radio talks.

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