

# VOICE REAL

FIRST SELECTION



By

RAM CHANDRA

President,

SHRI RAM CHANDRA MISSION

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SAMARTH GURU  
Mahatma Shri Ram Chandraji Maharaj  
Fatehgarh (U.P)

## PUBLISHER'S NOTE

By the grace of the Divine Master the Mission will shortly complete twenty five years in the service of humanity. On this holy and auspicious anniversary of the Great Master's birthday, we are privileged to offer this publication - Voice Real - containing the quintessence of spiritual truth revealed by the Divine Master Sri Ram Chandrajji Maharaj of Shahjahanpur, President of our Mission.

The paramount need for spiritual training at the highest possible level has been keenly felt, and the message of the Master contained in our earlier publications has only been an introduction to the practical spiritual training under Sahaj Marg offered to all aspirants. It is hoped that more and more seekers will find the way for achievement of the highest goal that is open to Man. It is with this hope that this Silver Jubilee commemoration volume is being placed in your hands.

Vasant Panchami  
10-2-1970

Superintendent,  
Publication Department

## FOREWORD

The 'Voice Real' is heard when all other voices are stilled. It eternally reverberates for those who would care and prepare to receive it. This has been the unequivocal assertion of the Vedic seers. The founders of all significant spiritual religious movements in the world support the declaration. Talented contributors in the secular fields of science, art, philosophy and technology etc. also speak of the sudden dropping in or' emergence of insight, that constitutes the marvel and despair of modern psychology. What is the characteristic feature of this phenomenon ? Under what conditions does it occur ? How to predict and control it ?

In India, the objective approach of scientific analysis and inquiry, as well as the subjective attitude of religious faith and worship have been attached to this phenomenon. The stage of spiritual sublimity, at which the human mind becomes a receptacle of Reality as such, has been a matter of methodical cultivation and treatment under Vedic, Buddhistic, Jaina, Patanjala and Vedantic systems of Yogic sadhana. The great masters, whose notes are available to us in the form of classic treatises, do not seem inclined to mystification at all. The pragmatically selfish commoner has, no doubt, tended to use and worship the seer as soothsayer and priest, to which status many masters of a lesser scientific aptitude have readily succumbed. And not only that, quite a lot of stumblers upon the superconscious state have tried and even succeeded in carving out a place of power for themselves by trading on the blindness of the unenlightened masses. This is surely nothing peculiar to India. The definitive characteristic of an apple is to be determined by the fully developed fruits of the tree, and not by the freakish immature ones that are brought down by the winds, insects and birds and what not, even if the number of these latter should far exceed the former. It is even so in the case of an institution and a people.

There has been eternal controversy as to whether the earlier part of the Vedas or the later constitutes the real Sruti. The earlier part - the Karma Kanda - deals with the method of preparing man for communion with the Divine; while the later part - the Jnana Kanda - presents the conclusions arrived at in the superfine state of Spiritual sublimity. Of course, the Samhita and Aranyaka portions have their own peculiarity as distinct from the Brahmana and Upanisad parts; but we need not involve our selves, here, in that detailed analysis. Suffice it to note that with regard to the controversy between the traditional Mimamsakas and vedantins, we may safely treat both the method and the conclusion as having been revealed in the superconscious state. The self-effort governing the method is bound to be taken charge of and directed by the Supreme, once it has accepted or chosen an individual. Psychologically, insightful revelation is found to cover the whole range of human activity, right from the unraveling of a knotty metaphysical problem down to the solution of a practical difficulty in ordinary day-to-day existence. Even logically, there seems to be a larger amount of agreement among seers about the method as compared to the conclusion, even though unanimity need not be the sole criterion of the dictation from Reality as such.

This question of distinguishing between the knowledge or commandment descending from above and that rising up from below, is really a difficult one. There is only a sharp, thin razor's edge of normality between the pathological and the super and this edge constitutes the very acme of human existence for which even gods crave, as the scriptures put it (there is nothing greater than man). To the one perched precariously on this edge, the Sruti appears to come from outside. He feels thrilled, as on stumbling suddenly on something precious, which he looks upon as a gift rather than an offering. He may create havoc in history. To the one settled firmly on this edge, the duality of

the inner and the outer gets withered away His intelligence, there, is the very abode of the Faultless, Righteous, Real, Eternal - The dictates emanating from the inner-most core of oneself, the Soul of the soul, that lies beyond the soul - aptly named the Paramatman - are offered in sublime humility to the same Eternal Absolute, to which all the contradictory categories do and do not apply. To such an individual all egotistic exhibitionism is paltry fare to exchange for the bliss or slavery or whatever, bestowed by the annihilatingly mellowing melting embrace of the Beloved. Such a person - the crown of creation, the cloud of compassion, the hymn of human history - is a state, a condition, as the Buddha prefers to describe himself, rather than an individual. He stretches from Eternity to Eternity. Blessed be those that come into contact with him, and fulfilled may they be who dive into his depth. At this level indeed the question of the descent or ascent -revelation or emergence-of the Sruti, becomes meaningless. Otherwise, of course, the voice of one's passions and desires must have to be distinguished from the Voice Real.

The psychological genius of India that has worked out and developed a systematic technique of recognizing and cultivating this Voice Real down the ages deserves eternal gratitude and indebtedness of all mankind and posterity. The unwavering certainty, unfailing efficacy and undying vitality of the Sruti against all the frailties of man and frivolities of time make it stand out, as distinct from the voice of passion and desire, reason and conscience. It fulfils, rather than contradicts, these voices of the lower faculties of consciousness and intelligence. Therefore these have to be regulated and tamed rather than suppressed and destroyed, to allow the proper growth and cultivation of the yet-dormant higher faculty in man. Initially the howling noise of the lower voices has to be controlled, and even stilled, in order to make the feeble, though constant, pitch of the Voice Real perceptible. When it is audible other voices get gradually attuned to it, and do not cause disturbance any more. The dangers and

responsibilities of the altitude, no doubt, shall be there, as in the case of any height, for that matter.

Infinite gratitude and congratulations from the present and future generations of the Indian people, and of humanity as a whole, should be due to the founder of the modern Sahaj Marg system of sadhana, Shri Ram Chandrajji (Babuji), for the boldness and confidence with which he has proceeded to exemplify and explicate every essential ingredient of Yogic sadhana, discovered and communicated by the highest grace of India's eternal spiritual genius down the ages. He literally has complete mastery over every detail of sadhana and its goal, however terse and subtle to the tiresome scholasticism. His touch imparts refreshing clarity to every concept, confused and mystified through the ages by the effort full self-seeking assertiveness of the ambitious unenlightened talent. He moves about and works as an embodied symbol of all that is great in Indian culture and human dignity, and forges ahead in what he got concentrated in the form of his own Master, the symbol (that is a synonym for the whole) of Perfection, comprehensible only partially to the puny intellect and limited vision of man. The complete merging of his existence in the Being of his Supreme Master, and vice versa, has made him feel, find and treat his tongue and pen merely as a carrier of commands and a recorder of dictations which emanate from the same Omni-Supreme that pervades, and at once transcends, all the ins and outs of whatever it is that constitutes his personality. May all be permanently benefited by the light being shed by the compassionate candle of his earthly existence.

The present volume contains only a part of the author's speeches and writings. The first part entitled 'The Story of My Anguish' gives a glimpse into his heart over-brimming with an all-engulfing love for his Master in the shape of dedicated compassion for every object of his all pervasive grace. The

second part captioned 'Guidance of the Master ' outlines the methods and procedures that constitute the 'Sahaj Marg system of sadhana' discovered and instituted in memory of his Master- the Samarth Adi Guru of this way to the Realization or the summum bonum of human life. Finally, the third part called 'Clarifications' consists of extracts from his letters written from time to time in response to numerous queries of all kinds, by potential and actual aspirants under his guidance. The volume as a whole is concerned chiefly and primarily with the method, though not confined strictly to it. It remains almost impossible to separate the method from conclusions altogether; there can be only a difference of emphasis on one or the other aspect. A forth coming volume complementary to the present one, may be expected to emphasise the conclusions arrived at through following the method, as contained in Shri Ram Chandraji's speeches and writings.

I should like to conclude this brief and humble introduction by extending an invitation to all – particularly the sincere intelligent seekers after Truth wherever It may come from - to examine and verify what follows hereafter. It is not enough to be pleased or otherwise by the qualities or defects of language and thought of a work, when it concerns and deals with something practical. As the proverb goes, the taste of the pudding is in eating it. That remains the best possible tribute to the Master and what he stands for. That constitutes also the best possible test of one's own sincerity and capability as a seeker after anything significant, let alone Truth and Reality. May the shower of grace from the cloud of sustaining benignancy - the dharma megha - help to cleanse the atmosphere of the dust of doubt and despair, and bring refreshing solace to all creatures destined to dive into the Real whose Voice comes to them.

Lakhimpur (Kheri)

S. P. SRIVASTAVA,  
M.A., Ph.D.

## INTRODUCTION

The Divine Soul of Samarth Guru Mahatma Ram Chandrajji Maharaj of Fatehgarh descended down to earth in human form on Feb. 2, 1873 (Vasant Panchami day). He was born in a respectable Kayastha family of Fatehgarh (District Farrukhabad, U.P.) his father being an eminent zamindar. His mother, a devout lady, devoted most of her time to the service of God. It was this feeling of the mother's heart that passed down in full into that of her son, who from a very early age was found to remain absorbed in some higher thought without consciousness of it.

Having attained school-going age he was entrusted to the charge of a tutor who taught him the three R's. He mastered Urdu and Persian, the two traditional languages of the family, in a few years' time and acquired high proficiency in both. By nature he was calm, composed and inwardly settled. He was fully alive to the sense of duty and never wasted his time in boyish activities.

His coming into the world was undoubtedly in pursuance of Nature's plan for preparing the ground for a complete overhaul, so as to free the world from the evil effects of degeneration. He was silently and imperceptibly carrying on with his work for bringing into action the regeneration of mankind.

The first thing he looked to was the laying of the foundation for the work ahead, and to prepare men for the task. He set himself to the task of building up the temple of spirituality upon the purely divine base without imposition or artificiality. His innovations in the spiritual field are really marvelous. The system he introduced to the world aimed at Reality in its purest

and simplest state. The means he advised were easily practicable in the ordinary routine of a common man's life. In a way has planted the seed for Nature's work and prepared the ground for it. Having completed this task, he left this material world on August 14, 1931, leaving the responsibility of the work to Shri Ram Chandraji of Shahjahanpur, his worthiest disciple, and successor and representative. It is however a mere coincidence that both the Samarth Guru and his representative bear the same name. For the sake of clarity, the words, 'of Fatehgarh ' are added after the Samarth Guru's name and 'of Shahjahanpur' after his representative's. Shri Ram Chandraji of Shahjahanpur had attained highest spiritual elevation even during his Master's lifetime, and this enabled him to cope successfully with the task entrusted to him.

The spiritual working of Shri Ram Chandraji of Shahjahanpur having started thenceforth, the first thing he preferred to take up immediately was to establish a regular organisation, which he named Shri Ram Chandra Mission, after the name of his Master, the Samarth Guru. His associates in agreement with the plan supported him in the work. The Mission was started in 1945 with Shri Ram Chandraji of Shahjahanpur as its Funder - President, and was registered the same year under the Societies Act.

The Master, Shri Ram Chandraji of Shahjahanpur, is Nature's prodigy, inheriting in full Nature's liberality of disposition, and is free to Work out Nature's plan in the way he deems proper and desirable. His entire working in this field runs in accordance with Divine commands which come to him direct from the Base. People may believe it or not but that is the course of Nature today. One may be able to form a true estimate of him from the waves of thought flowing out from his heart in a state of highest super-consciousness. He commands all Nature's forces, and can utilise them at will for the

accomplishment of Nature's work entrusted to his charge, and he is on with his work for the general welfare of mankind.

He has expounded a new system of sadhana which is known as Sahaj Marg or the Natural Path of Realisation. The system though originally based on the fundamental principles of Raja Yoga is, in its practical aspect, almost a complete diversion from the set old path known by the name of yoga. Realisation being an extremely subtle subject, quite unconnected with physicality or materialism, must need be taken up in its true sense. The incorporation of physical or material adjuncts in this most subtle science under the old system of yoga amounts to adulteration, which depreciates its real value. Sahaj Marg rejects all these imposed inclusions as superfluous and even detrimental. It emphasises close adherence to the basic purpose, and provides straightaway means which are easily practicable in the ordinary routine of life today. In this respect Sahaj Marg rightly claims to be a new school of philosophical thought or a Darsana.

Nature's plan ahead is exactly as it has ever been under similar conditions. The spiritual character of the world having altogether been lost, the unethical trend of modern civilisation has driven man farther and farther away from Nature. Man, in the practical sense, has turned into a purely material being, with nothing but matter as his sole concern. Divinity has lost its place in the modern set up of the world. Under such conditions Nature's course must have its way to mend or to end. Such has ever been the course of action in the past. Regeneration of mankind is therefore the plan at work in Nature. Destruction and construction are the two alternative courses for it. The evil must needs be annihilated to make room for the ascendance of righteousness. The Master, Shri Ram Chandraji of Shahjahanpur has made this fact crystal clear through all his writings and speeches. The special Personality deputed for the purpose is

already at work, and events are coming to light day after day. The world is rushing headlong towards destruction, and the overall predominance of materialism in all phases of human activity is a sure sign of it. The Master's words in this connection must therefore serve as a warning to the world, and offer inducement to the people to come round to the proper course in conformity with Nature' s plan.



**SHRI RAM CHANDRAJI**

Of Shahjahanpur

President, Shri Ram Chandra Mission

## PART I

# THE STORY OF MY ANGUISH

*“All my period of **abhyas** passed on in painful restlessness in place of peace and calmness which everyone craves for.”*

## MY PAIN

Everyone has his own story of pain and sorrow. I too have mine, but that is of a different nature. When fortune favoured me, I got access to my Master's feet and submitted myself entirely to His will. Soon I developed a peculiar state of mind which continued for a considerable period of time. After that I developed a feeling of impatience in me which persisted. It soon developed into a sort of restlessness and pain. After a time the pangs of it had aggravated so much that if anybody else, not in touch with spirituality, had it, he might have been inclined to commit suicide. But the feeling 'Let Thy will be done', which was deeply rooted in me, gave me courage and consolation to bear it.

I had that pain-longing, craving or restlessness, as one may be pleased to call it, so dear to my heart that for it I could sacrifice even thousands of lives of mine. I wish to have the same pain created in me again, which no joy or bliss can ever match. It had no parallel and for it one might be induced to forego even the bliss of paradise. I fear people might be led away to misunderstand it as a fit of lunacy. But dear brethren, all that a hungry man wants is loaves, and my entire structure was built up in that way. For this reason I eagerly wish this pain to be created in you all which shall be a source of satisfaction to me as well. Does it not thus become a part of your duty to see that I am satisfied in this respect. If one has got even an iota of devotion in him, he will feel naturally induced to take up what may promise me peace and consolation, after all my life's toil and unrest. It is one of the primary duties of a sadhaka.

People hanker after peace ; so how can they be induced to take up restless longing for the realisation of the object ? I may assure you that the charms of this, restlessness are far greater than those of peace. Peace which people talk about may no doubt be a high attainment, or which an abhyasi experiences a taste during meditation. But that also reveals that there must be a central point of it. When restlessness reaches the climax it marks the beginning of peace. It may be. I fear lest someone should come forward to say that he has stepped into the field of spirituality, not for having pain and unrest but for achieving peace and tranquility. He may be right from his point of view ; but from my point of view I would say that the former is for those alone who have their eyes fixed firmly upon Him, while the latter is for those who want only the enjoyment of the delights of the intoxication, so to say. This is not so very difficult to achieve but the attainment of the other i.e., 'pain' is not of course any child's play. The greatest saints have passed away, ever thirsting for it. A good many of them must have tasted ' peace ' but let us now have a taste of that for a spark of which one might well forego a thousand states of peace and calmness. This is the foundation of the structure which helps to bring forth rare personalities in to the world. I may also say that that is perhaps the best way of serving humanity, and a pursuer of this path cannot but be successful. It helps immensely the unfolding of the knots to clear the abhyasi's way onwards.

But most of those coming to me for spiritual training seem to be eager to have peace and I have to comply with their craving. There are rare examples before me where the abhyasi was found to be really eager to have that sort of restless pain. In fact the real state of peace is that which is beyond comprehension and where there is nothing in contradiction to it. It may however be roughly denoted-not quite appropriately-as the 'Peace of peace' or the essence of peace. A poet puts it thus :

When pain passes the limits of intensity, it becomes its own cure.

This is in brief the story of my pain which I have perhaps related in painful words. I shall have the fruit of my labour only when your hearts get flooded with it so much that you may yourself become an ocean of pain. What does it come to, neither pain nor restlessness; neither union nor separation neither peace nor its opposite ? It is only that for which we had developed pain. May my words which have come out from the deepest core of my heart produce the desired effect on you all ? I may assure you that it is not at all difficult, for there is nothing difficult on the Divine path. A firm will coupled with undivided attention is all that is required. Everything that you seek for shall then be found to be quite close to you, rather with you; nay, in fact you are yourself that which you seek. The only thing wanted for it is the burning heart which might burn down the weeds and bushes on the path. You are to be what you really are and pain is a proof of it, and restlessness its fore-runner.

I remained in that condition for more than forty days after which it changed its phase and assumed the form of inner peace inter linked with a peculiar feeling of restless impatience which persisted continually for about twenty two years. In short, all my period of abhyas passed on in painful restlessness in place of peace and calmness which everyone craves for. But that was exclusively my share alone and none of my fellow associates partook of it in the least. I had in my heart a peculiar attraction for it. It is just possible I might have misunderstood the meaning of peace, thinking it to be a state of pain and restlessness. But since times are now changed and everyone understands fully the actual meaning of peace, so they feel inclined towards it and crave for it. No such thought ever arose in my mind at any time, and I was thereby saved from a blackmark against my name to show that I had induced my Master to grant me 'Peace'. Whatever I had was a boon to me for which I owe my greatest gratitude to my great Master.

Let us now take into consideration the means by which we can develop that feeling in our heart. For that we must take into account the factors that are helpful in this respect as also others that serve to impede our progress on the path. The greatest obstruction on the path, as I could discover after a life's experience, is offered by our feelings of partiality and prejudice, which may be roughly assumed to be a type of ahamkara.. It exists in numerous forms which are known to everybody. To clarify my point I may take up an instance. If a king thinks and repeats every moment that he is a king, it means he is adding round himself more and more layers of grossness and solidity, and in that case everyone would be accusing him of arrogance and vain pride. When it surpasses the limit he gets transformed into a second Ravana, who along with his many heads had one of an ass which symbolised his foolish arrogance. It is really not for the king himself but only for others to regard him as a king. On his own part he is expected to be gentle and kind and a supporter of the weak and the poor. Then alone shall he be able to command the full respect of his people. One rises to prominence only when he thinks himself to be humble and low. Humility brings forth what arrogance cannot. One must, therefore, never part with his noble virtue, be he great or small, high-born or low-born, Brahmin or Sudra. God belongs to no caste, creed or society, hence there must be no difference between man and man on that basis. This is a godly quality and one must try to imbibe it within one's self. If instead we look down with hatred upon the low and small we swerve away from the path of duty or dharma. God resides within everyone, so there is no ground for treating anyone with hatred. This is one of the conditions which an abhyasi comes across during his march along the path. Kabir puts this idea nicely in one of his verses :

“The low-born having submitted themselves to the infinite grace of the Master have achieved emancipation, whereas the highborn being saturated with the pride of caste superiority finally got themselves drowned.”

Everyone must therefore try to be free from this evil.

My lot is perhaps very miserable, for it is alone who am held responsible for all the vagaries of an abhyasi. There are some among our associates who do not care to exert themselves in any way but expect me to do everything for them by the exercise of my inner powers. They want that I must pull them up for satsangh ! I must fix them up in their daily abhyas ; I must set them firmly on the path and make them cross regions and stages, all by the force of my will and powers. They do not like to do anything themselves by way of adjusting their ways of living or moulding their habits, or even doing and practising as they are told to. But inspite of all this they have only to blame me for all their backwardness and lack of progress ; and I too, on account of my peculiar nature, begin to feel like that. I therefore try to thrust into them what seems best in each case, even without their care or co-operation. In one or two cases the abhyasi has gone so far as to blame me for not giving him higher approaches all at once. Can such a thing ever be expected anywhere else ? Certainly not, I am sure. Why then is it so here ? It may perhaps be due to my being over-indulgent in this respect. How far it can be justified, I leave it to your own judgement. In this connection I know of an instance which I quote here. A great saint once being deeply impressed by the devoted services of one of his disciples bestowed upon him his full grace all at once, transforming him completely like his own self. The result was that by the time the transmission was over the man began to breathe his last. Now suppose, by the Master's grace, I have that power and I may even exercise it with all the necessary precautions to safeguard the abhyasi's life, it will then be a matter of a second no doubt ; but of what avail shall it be to him as the state thus thrust in will not be cognizable to him, since he has till then been accustomed to the conditions of the lower plane only. Consequently he may not be able to take it into account at all. Ordinarily, to a common man, the highest pursuit is the attainment of peace

while the aforesaid condition is far beyond. The result will be that he takes a considerable time to have it fully manifested. It is also possible that not having the patience to wait so long he may break off during the time thinking that he has been deceived. However if the condition is instantly brought into full swing, there is then the danger of his nerves being shattered and that may, in other words, amount to deliberate murder for the sake of sending one to Heaven.

There can also be another alternative. It is that the mind may be brought to a disciplined state in an instant. I had once practised it on one of the highly advanced abhyasis only for a second, with the lightest touch, together with all necessary precautions. The result caused was exactly as desired and to the extent I actually wanted. But his heart remained overburdened with the effect for more than a month and a half. Consequently during all that period I had to keep a very close eye upon him lest his heart give way. I did this, having been moved by his intense devotion, shielding him at the same time from every risk and danger, and it was he alone on whom such an experiment could have been tried. I however regret to say that none else has so far offered me sufficient inducement to act similarly in his case. On my part I am ever over-desirous to give you all the greatest by way of spiritual lift and in the minimum possible time. If you advance even one step onwards, I am over-zealous to advance four steps towards you.

I am reminded of the words of Swami Vivekananda saying : “The human form, longing for moksa and association with an elevated soul, is a difficult job to secure.” It is no doubt exactly so. There are of course very few who really crave for moksa or any higher aim. But the longing of the type which may amount to intense craving is still more difficult, and rare too. But even intense craving for the Goal may not alone be of much avail unless one has got closely attached to one of the highly elevated souls. Now suppose this also is

there, even then one thing remains wanting therein, and that is the abhyas or the practice. Thus all these factors having come together may alone be helpful in the realisation of the final object. This is the well-considered opinion of all the great saints.

There is yet another difficulty with me. I am by nature over-indulgent and highly susceptible to external pressure, with the result that I am not able to reject requests for favour or help if they are not otherwise objectionable in any way. This may be counted as one of my defects but I have my own reasons for it which I do not like to divulge, though at the bottom of my heart I wish you all to have a taste of it yourself. Let this defect therefore be mine and remain confined to me alone. As a matter of fact whatever one wants of me in connection with his spiritual enterprise I feel inwardly induced to do my best for it, and impart to him what he desires. For example, most of the people coming to me seem to be eager to have peace; so in compliance with their wishes I do transmit to them accordingly. I am thus compelled to give them doses of peace, withholding the pursuance of the real objective which is thus considerably delayed. I cannot therefore go on freely with their spiritual training on strictly spiritual lines.

During my leisure hours I remain mostly busy with cleaning the abhyasis under my training, in order to develop in them the remembrance of God all through, and this service is for me a substitute of God's worship, hence my foremost duty. But that is a very tedious job and requires quite a long time which might perhaps exhaust the patience of the abhyasi. As a general rule one does not feel much interested in meditation when the cleaning process is being effected, or when impressions and bondages are being loosened, which is in fact the only effective course and one greatly helpful to his sacred cause. But while I proceed on thus, I have to make allowance for his craving for peace and

satisfaction as well, which he wishes for and values most. For this reason when he does not feel interested in meditation while receiving this type of transmission from me, he thinks it to be of no avail and consequently drops off from satsangh. The proper course should have been that after having judged fully the capability of the teacher and finding him quite upto the mark, he should trust him and follow him, leaving everything to him. He should not dictate terms for the ways and means for his spiritual training, because the teacher alone can understand what is best for the abhyasi.

Often, some of the abhyasis complain that during their individual practice they do not have the same amount of calmness and absorption as they have while sitting with me. That is but natural, since their main objective is the attainment of peace and not of realisation. Besides if I take the privilege of asking them how long and how often they practise at home, it will be clear that in most of the cases they do not practise even for an aggregate period of one hour during a whole week. Certain sansthas advise meditation for six hours a day or even more, with the rest of the time devoted to satsangh, whereas I advise only for an hour in the morning and another hour in the evening. But even for this they offer excuses saying that they do not get time, or they do not feel absorbed during meditation. They can however discover the reason themselves. But if they like I can tell them that this is due to lack of interest and devotion in them. If one feels inwardly devoted to God, meditation becomes a part of his duty and then there is no question of inclination or lack of absorption.

Often people put forward excuses for not being regular with their practice of meditation, saying that they are faced with worries, troubles and engagements. They mean thereby that they can continue their practice of meditation only when they are free from all distractions. What they really expect is that I should exercise my power or will to extricate them from out of their

worries and troubles and set them on the path. Then alone will they be prepared to follow and practice. I have, however, no defence to offer since I could not set an example for it. All that I mean actually to lay stress upon is that people must get awakened to the sense of duty. I undertake to attend to my part of the duty while they should look to their own. They must stick to their practice and then see whether they gain thereby or not. But the practice must be supplemented with the feelings of love and devotion. To tell you the feelings of my heart I may say that all that I possess - thanks to my Master - I am ever ready to bestow lavishly upon him who offers to prepare himself for having it. But so far none seems to have come up to have his bowl filled upto the brim. I have often offered to the abhyasis to rob me of all that I have, and to give me in return that which they have. Fair exchange is no robbery. Let us now see what it is that is theirs. Obviously those having in mind the story of Raja Janak and Astavakra would at once conjecture that it must only be the mind. But I do not mean that, since it may be possible only for men like Raja Janak to give away the mind and for Astavakra to accept it. I am not Astavakra to venture it. In fact what is theirs is that which they have so far accumulated as their belongings in the form of samskaras. In "Reality at Dawn" I have stated that most often people enter the Master's sphere having with them all their belongings, causing thereby considerable delay. Belongings are the things of their own creation which they are deeply engrossed in. God is completely free and devoid of everything, so one can join Him only when one also becomes so. I do not like to prolong the subject further. You are all wise and learned and can understand your duties well.

The glory of God is reflected only in the heart which is pure like a mirror. May God grant you all the capacity to come upto it to solve your problem of existence.

## MY EXISTENCE

My life is not a life in the literal sense. If I call it as a state of being, it is then an eternal existence. If it is something beyond, then call it by whatever name you like. Now when it is so, my consciousness can be revived only when a shock is applied to it. But few perhaps might yet be capable of applying that shock though I believe it must develop when the time comes. The capacity can be acquired only by developing absorption in the inner state, Only by negating one's self to the greatest extent so as to become like 'Dead in the hands of a dresser'

The state begins from trusting and believing, in the sense that everything coming from the Master is agreeable and acceptable as the very right thing. But so far it is only a physical approach or, in other words, only a set-up for the foundation of an edifice, to appear subsequently as faith. At a lower level it appears in a crude form with the idea of self-elevation in the back-ground. This too is not after all bad since something may be better than nothing. When this feeling firmly settles in losing its conscious knowledge, it is then the beginning of real faith. Having built up faith in that manner one is then moving actually in the footsteps of the Master, imbibing all that the Master has within himself. This, being a rare attainment, may be gained by only a few, but that does not mean that one should, on that ground, give up his efforts for it. People usually remain held up because of their thoughts related to the self, the family, and the society. They go on making plans after plans for their action but they never care to improve or mend the condition of the mind. Will it not be in their greatest interest to divert their attention to this point? It is no doubt good to serve the cause of others but better would it be to look to one's own moral uplift first. In this way the mental equilibrium will be restored, to help one immensely in all enterprises. This may be counted as one of the greatest gifts of God. God's

grace sets into motion for him who makes himself deserving of it. It is there fore of utmost importance for everyone to look to his own making, with a living consciousness in his heart of the Ultimate Object he means to aspire for.

Now what sort of man should a seeker be, is the next question. He should be one who is blind to the charms of the world, is inspired with one object and one purpose, and thinking all the while of that alone which may be helpful to him in the attainment of the ideal. Such a seeker shall never fail to seek out a Master worthy of the job. Such a seeker can never be led away by the flow of irrelevant thoughts. He remains firm on the right path holding fast to his sadhana. He is prompted by an intense longing and always remains in search of better means to speed up his progress. His own internal light helps him a great deal on the path. This is the key to success which has been so much stressed upon by sages. In short, all that is required for sure success is intense longing, together with proper means and earnest endeavours.

How may it be possible for an abhyasi to advance upto negation and even beyond that? It may be, in the first place, by the kind grace of the Master who might himself have attained that state. But, for that the abhyasi must develop in himself intense love and devotion which might induce the Master to bestow his Grace.

One of the essential things necessary for the achievement of negation is the growth of intense craving amounting to restless impatience, combined with sincere love and devotion. When the feeling of love is there in the heart, restlessness must come in by itself. The difference in degree may not be of much account in this respect since it may grow more and more in course of time. But what can be said of those who even get annoyed and irritated whenever a harsh or reprimanding word is used for them ? That may be a clear

indication of the fact that they do not like to free themselves from their egoistic feelings. It is just possible that they might be under the impression that to put them on the right path, and to give them higher approaches, forms a part of my duty towards them. It may be so to some extent, but then at the same time they must also bear in mind that they are to make themselves deserving for it. I feel concerned with every one of you but only to the extent that it lies within the limits of my essential duties. I induce everyone to try for the nullification of self, but they do not care to take into view even its elementary steps, and I have to put up with it. I speak of it in very guarded words lest someone might get annoyed.

I must assert that God alone is the giver of negation and of all higher approaches beyond that. But for myself I may assure you that all that I have got was from my dear Master alone, though I am thankful to God as well for having moulded my tendencies towards him. The method for securing God's help is the same as that of seeking the Master's help. This has also led me to direct love of God which may be known to be one of the greatest boons. Only few perhaps have been able to follow this course, though it is of highest value and efficacy. An abhyasi, while intensifying his craving (lagan) must at the same time be at least as submissive to his guide as a school boy is to his teacher, and it is also an essential part of his duty. The guide does not thereby gain anything for himself but it is the abhyasi who profits by it and increases his capacity. A real guide is never eager for fame or honour, and there are examples of saints who have often courted general disrespect by adopting outwardly at times, things derogatory to their position. There is one such instance related about Kabir which helped him to get free from the association of his false followers.

I wish you all to acquire, during my lifetime, the highest approach beyond, or at least the state of thorough negation. It is not so very difficult under

the efficient system of Sahaj Marg. I strongly affirm that such a masterly type of spiritual training cannot be had any where but in our sanstha which runs under the kind grace of my great Divine Master. It is certain that the followers of such a highroad to Divinity have ever been few at all times and in all yugas. Only those who are destined for liberation are attracted to it with eagerness and zeal.

In the present age there are a few who are true seekers, even of liberation, for people generally do not think the aim worthwhile in comparison with the charming attractions of material wealth and prosperity. The wrong inducements offered by roaming sadhus and sannyasis have further enshrouded our understanding with false notions of the grossest physical type, and have pulled people down to solid (gross) forms and practices.

People get firmly engrossed in them. It is beyond their power and capacity to get out of the condition and to mould themselves to the right course. It would have been far better if they had done nothing at all for the purpose so that they could have offered themselves to a real guide when the opportunity came. A piece of raw wood is much better than a piece of crude furniture which is almost impossible to transform into the proper, desired shape. The degradation on this account is almost complete and ungodly things and ways have come to be treated as pious and godly. Nature's stern eye is therefore now directed towards it with full force, and what may come to pass in the near future may be quite beyond common conception. As a rule Nature never interferes with the working of one whom it has endowed with its powers to act in accordance with the need of the time. Whatever working in this connection lies to my charge is all tempered with Nature's kindest grace in subjecting me completely to my Master's will and command. For that reason it is now only the Master's orders that are awaited in this connection.

There is yet another difficulty for me and it is that most of my time remains occupied with you all, on account of which I do not get sufficient time to devote to the godly work of a general nature. But who are those who keep me thus unnecessarily occupied ? They are mostly those who have not in them the least craving for the Divine, in the true sense. If they only manage to ' submit ' in the proper sense, much of my time can be saved. No doubt they want to have it, but they do not want to devote themselves to it with love and devotion, though I for my part do not mind this in the least, since I feel myself ordained to it. If they only take pity on me for all my services, even then I may have a chance to save some of my time to devote myself to other affairs. If an abhyasi makes himself as he must, he by himself will begin to draw it out of me.

The attainment of complete negation means vacuumisation upto its farthest limit, though complete vacuum can never be possible under any circumstance. The forgetful state of negation may however be taken as total negation. It is immensely forceful, as is not even possessed by the great avatars. The great power thus acquired cannot be challenged even by gods like Brahma, Vishnu and Maheshs. That is the usual course followed under our system, Sahaj Marg. By gradual steps an abhyasi begins to proceed towards vacuumisation from the very beginning. But, for this purpose a proper guide is absolutely essential.

It is definite that a person having been bestowed with that highest approach, is in complete subjection to the will of God. The Divine will, through the medium of his guru , works in him every way to this extent that he cannot be away from it even for a moment. In other words he is completely under the charge of his Master. Such a man alone as can give himself up completely to his Master is possibly worthy of that highest approach. But this too is after all the

beginning of the state of limitlessness, which is to be entered into after this in short, how far one has yet to go on cannot be determined in any way.

Even after negation has been achieved, there yet remains much to cover, for which even millions of years might be too short. It is very difficult to determine exactly what and where the end may be. People may not be inclined to accept this statement. They might say that since I represent non-being as real Being, it is all in vain and void. They may be justified to some extent since one, in the being, cannot entertain the idea of non-being. It however refers only to a faint reflection of nonbeingness. The fact is that while in a state of non-being if one does not bear any reflection of that condition, then it can be taken as the perfection of the state of negation. But they may be beyond common understanding of even the greatest saints.

## THE LIGHT BURNS ON

There have been numerous saints, sages and teacher's in the world who did something or the other for the uplift of the people. They spread the light among people in general but they were all like candles lighted up at times at particular places to give light to the people near about. They did good to the people who thereby improved spiritually. But the Divine lamp gets lit to light up the whole world at one time, on rare occasions only, when God so ordains it.

It has already come down and is aglow all around, but few seem to be really eager for it. The enshrouding darkness has completely engulfed the world so heavily that the glimmer of this Divine Light is yet beyond their view. This is a natural phenomenon which has come into action several times before in

the period of the world's existence. Whenever evil reaches its climax, some such Divine Soul does come down into the world to dispel the clouds of darkness and to spread light all through.

The Light is already lit. Only devoted hearts are required to gain it and be profited. Do you expect a repetition of such an occasion in the near future? Can such a personality come down again and again? Can you match it with any of the personalities who had come down previously for a similar purpose? Was such a one in existence in the form of an incarnation? Certainly not. The capacities and the capabilities of every such being differed in accordance with the conditions at the time. This is one of the rarest occasions, for such is the Divine will. The Personality now come down for Nature's work surpasses all previous ones in respect of potentiality and the scope of Nature's work entrusted to him. The world of today is in need of such a personality. It was Nature's demand and so it has come into being. But few- seem to be coming forward to avail of it in full, though for His own part He is ever for giving you all the highest lift. Let God's will be done. This may be a surprising disclosure. From amongst all the saints and sages of eminence of the past it is only my special privilege to have one of mine in that capacity, for which some of the credit may go to me as well.

This is the time for you all to join together to make the most of the opportunity. Nature, with her hand out-stretched, is eager today to take you in her lap. Divine grace is flowing with full force. Such a time as it is today may not be repeated again during the course of thousands of years. Those who miss it now may not have it again for ages, until the time of the advent of the next Divine personality into the world. That may perhaps be the time when liberation or realisation may again be easy. But it may not even then be upto the extent it is today, because only the constructive programme and not the destructive one may

then be in force. Even a little sacrifice today may count much in bringing forth the greatest results. The Divine current is already aflow. May all be up with at least as much of sacrifice as might enable them to get upto the shore of the Infinite ocean where they might be able to breathe in the cool refreshing air of the Divine.

This is all due to the Infinite grace of the Divine Personality in existence today in this unhappy world. Do you expect a repetition of the time in the near future ? Shall such easy approaches upto the farthest limit ever be possible at a mere glance as it is today? It may however be your good fortune that alongside with his primary function related with Nature's work he is also devoting himself to your spiritual training. Those who do not take these promising features into account may have subsequently to lament for the loss when he is gone from this material world.

As for myself I can only say that with a rent-up heart I have plunged down deep into the Infinite, not knowing what to do or where to go. May He carry me wherever He likes. Everything rests upon Him alone. But as a general rule one having a plunge in must rise again above the surface once at least, and so did I, but only to find myself being carried away by the silent waves, where, I do not know. On and on I do go, not knowing the end.

I pour this out to you without reserve, only with the purpose of exciting in you a similar fire of madness as I am burning in, but he alone whom God Himself pulls up may be successful in the pursuit. But to my greatest regret I find that though all my down-pour in this respect is meeting with high appreciation from the people, they do not lend their thought in the least to what they are to do themselves. Still I am ever ready to serve them as best as I can.

We must all join hands in making the best of the opportunity that has so fortunately fallen to our lot this day, though complete success is no doubt destined for him alone whom God has ordained. But the labour never goes in vain. It brings forth its own fruits to set the Divine flow in motion. But persistent labour often becomes a difficult job for many. The reason is simply a lack of interest and craving. Some of them make their own self a sort of showroom, others convert their hearts into a caravanserai to admit all passersby. Everyone is quite sure that he has to give up his body someday, still he remains devoted to it beyond due limits, and often at the cost of other necessary things. I do not mean to induce you to neglect it altogether, for that too is a great sin. What I really mean is that due care and proper nourishment of the body must necessarily be looked to but in accordance with fair need and necessity, so that it may be fully capable of discharging its due duties towards God and self as well as others.

Everyone must be prepared to meet his end. That means he must attain the highest spiritual level as early as possible so that he may not have to regret when his end comes. Devotion and constant remembrance are the only surest means thereof. God-realisation is not at all a difficult task provided one diverts his attention to it in the real sense, with faith and confidence, resigning himself completely to His will. It can be very easily accomplished if one attends to the due discharge of one's worldly duties taking everything in the sense of God's command.

Self-dissolution is the only course for a pursuer of the Divine path. He must pursue it with persistence. Love and devotion are of course the main features thereof. One having dissolved himself embarks on an eternal existence, the Real life worth having and the very object of life. This can more easily be attained during the life-time of the Master than after him, because his power remains aflow all the time during his life. After that, as they say, rarely may

there be a few among the whole host of moths that might be capable of immolating themselves in the dead flame.

During my great Master's lifetime devotees clustered round him like moths round a flame. It was so because the candle was alight. They went on making progress on the path, but after him the situation changed. There were then few amongst them who could burn themselves with their own internal fire over the flame that had gone out. This was possible only to one who had absorbed into himself sufficient light to keep himself aglow with, and to consume his very being in it. Such a one is for all to imitate, so that they may not remain lacking in that inner heat to consume themselves with afterwards.

I have never seen one who, having firmly resolved to reach the ocean of bliss, might have remained short of it. When you have the proper means at your disposal, there is no reason why you cannot win. I find people hankering after seeing the light in their heart, but that is to no purpose at all, for that light is far heavier than the real bliss one craves for an abhyasi should not try to see the light but to suppose that it is there. I may say that it so much repelling to me that I try to be away from it. Light is in fact only a shadow of Reality, and not Reality itself. We have to gain true Reality, of which light is only material exposition. It is felt during the course of abhyas but we ignore it as superfluous. In fact we have finally to arrive there where there is neither light nor darkness.

I have a keen desire to pull up everyone near most to the Centre, and to start his swimming in the region, unfolding the point which might help them to secure mastery over Nature so as to work with it. But that is purely a Divine gift, destined only for him whom He wills. Every particle of the human body possesses immense force and the entire universe is closely connected with

it. Every point of the spinal column is full with the greatest power. But no heed has so far been paid to it. People are all crying for kundalini alone, hankering madly after its awakening. Every particle in the composition of the kernel of the various brain cells has its own powerful force which surpasses that of the kundalini. But nobody has yet tried to utilise it for the good of humanity. My view may not be acceptable to most of the Jnanis and even if I demonstrate it to them they may not be sensitive enough to realise it. A time may however come, as it must, when people will understand and realise it. Let people create in themselves a keen interest for the attainment of that higher-most states for no price what so ever. But the response seems to be very poor. It is perhaps due to some of my own shortcomings. If however none comes forward to have it of me I may drop it off at large, to be picked up by anyone who may be capable of doing so. I may assure you that I am over-flooded with that feeling but I keep it under restraint lest it flow out by itself. The out-flow can however be effected in a moment by touching only one of Nature's knots, but that is not the Divine will at this time.

## AFFLICTIONS

The world is full of sorrows and miseries. Some are groaning under pain, a few are lamenting over the death of their dear ones, others feel worried by poverty, ill-health and afflictions. There may be only a few who seem to be favored by fortune but even they have their own troubles and worries. A poor man is worried at not being rich ; a rich man is worried at not being richer ; and a very rich man is worried at not being the richest. There is in short no limit to it. This is the routine course of Nature. One who is born is in tumult and disorder, because contradictions presented themselves the very moment he came into existence. Now one who attaches himself unduly to them is found to be held fast

in their trammels. If you ask him to come out of it, he will only cry like one who clings to a tree saying that the tree does not leave him. Yudhistira had very correctly said in reply to the Yaksha's question that the strangest thing in the world is that people see others dying but never think that they will also have to taste death soon; but my answer to that question would have been that though people see their own disorder still they lie reposing on the unbalanced pillow. That is perhaps the strangest thing to me. Raja Bhartruhari, when awakened to godly thought, had a pillow to rest his head upon, but after some time he gave it up thinking it not worthwhile. The pillow stands for 'support ', the divine support, or in other words reliance upon God\*, giving up everything of his own. Is it not of the greatest value if it could be possible in ordinary grahastha life? How to remain constantly busy with Divine thought while doing one's worldly duties One might say that the two being contrary to each other cannot be taken up together. But that is not the case. It is quite possible and easily practicable if one takes it up in earnest. In due course godly wisdom awakens in him and he begins to work with it in all his activities of life.

*\*The Urdu word "Takiya ,, means ' pillow ' as also 'reliance'*

I do not think that one who exerts himself for the achievement of realisation while attending to his household duties shall be a loser in any way, On the other hand he will be soaring high with both wings out - stretched, on towards his eternal homeland.

Since we came into the world we have never been free from miseries, nor shall we ever be till we have secured our return to the homeland. Even avatars like Rama and Krishna had to undergo miseries so long as they were on this earth, In fact deliverance from pain and sorrow is the main pursuit of life, Mahatma Gandhi is said to have once remarked, 'The way to freedom lies through jail !' If we take this world to be a prison house, the above saying fits in quite appropriately in the spiritual sense also. In utter despair people often

wish for an end to life. But in my opinion it shall be far better under such circumstances to pray to God to bestow a life which might be parallel to death.

Sufferings and miseries have their own place in life. Everyone has his share of it. Even sages of eminence had their own. Had there been no sufferings in the world, man's thought could never have gone upto the reverse side of it, i.e. the bliss. Thus man's affliction offers him inducement for finding out means of emancipation. In other words they serve as stimulants. We know that coal can be transformed into diamond. That means that a change in the set-up gives things a new appearance. A thing becomes useful and pleasing when its set-up is right, while it becomes painful and ugly if it is wrong. The same is the case with afflictions. Our discriminative faculty is so much over shadowed by the hankerings of the mind that we have become quite blind to the real values of things concerned with in life. As a matter of fact everything in life is for our ultimate good; only, we have to learn their proper utilisation so as to turn them to our advantage. But unfortunately we have all along been going the wrong way, led by the misdirected tendencies of the mind. We have been taking a crude view of everything, corresponding with the baser inclinations of the mind. Everything has gone on growing denser and grosser to our view. The heart and the brain being influenced thereby began to contract the some defect. Covering after covering began to set in, obscuring Reality from view. This will go on till accidentally a time may come when a gush of Reality having blown into the heart may cause an awakening within. It is then that man comes to a proper understanding of the real values and feels induced to resort to mending his disturbed state.

When man first assumed his physical form he brought with him the things opposed to the real nature of his being; that means both the opposites were inter-twined to give it a proper shape. It appeared in the form of an

outburst similar to that caused by the contact of fire and water. When supplemented by the flow of air, it went on smouldering and increased the force of the outburst. The outburst is nothing but the action of the force coming in contact with the soul, thus exhibiting a display of the elements. Reality was lost sight of. Just imagine what the reverse use of things finally resulted in. We took into account neither the cause nor the effect thereof, to trace out the origin of this degradation.

How were these actions caused? The Divine will to effect creation began to manifest itself. The thought of diversity which was opposed to that of unity became active, and began to acquire prominence. Activity sprang up. Both combining together increased the force and action started.

Man's soul possessed consciousness. This consciousness was the direct result of the Divine will which led to formation of things. The result of our will was that by the application of our thought-power we made the things we had brought with us. Thus all that we had around us was that which was opposed to the real nature of the soul. Peace is the characteristic of the soul while unrest, the opposite of peace, is that of the body. But we ourselves were the doers of all this, and this was our own work. Now the outburst which resulted from these actions and counter actions appeared to us in the form of sufferings and miseries. If we somehow cease supplying them with power, they will begin to wither away like unwatered plants. This can become possible only when we divert our thought, which is associated with body-consciousness, towards the soul. The things which, through our wrong-doings, have assumed the form of miseries and afflictions will begin to wither away, or shall be over-influenced by the effect of superior consciousness. They shall in course of time be entirely cleared and their outbursts shall also cease. Man will then be in a state of soul-consciousness which was originally enlivened by the effect of Divine will.

There was nothing wrong with the things that descended to us. The wrong got into them only by the effect of our miss utilisation of those purest things, which finally became transformed into afflictions. Now we stand in need of some cure for them. I may say again that it is sickness alone that revives the idea of health in the heart. Now let us see how the things known as miseries, which are opposed to the true character of Reality, grew strong and powerful. These being under our control get power from us, while the other being under God's control gets power from Him. The more we are attentive towards them (miseries), the stronger they grow by the effect of our thought. In course of time they become strong enough to over-shadow all our feelings and emotions. The only solution would be to turn towards God which is the greatest power. The Divine power will then begin to flow in, making afflictions totally ineffective. By and by the man begins to acquire the state, so highly spoken of in the Gita, at which he ceases to feel himself as the doer. Further advancement in that state means the stopping of the formation of samskaras which leads him to the state of jivan moksa. A simple thing can be achieved by simple means only. In fact afflictions which are commonly taken as the reverse side of bliss, form the only thing that revives in our heart a consciousness of the Real, and helps us to march along the path of peace and progress. Everyone has his own afflictions. I too had mine, about which I had once written to my Master. His reply quoted below is worth writing in gold :

“It is good to be put to worries. The home is the training centre for submission and endurance. To put up patiently with the day-to-day events of life is the highest form of penance and sacrifice. So, instead of anger and resentment, one must cultivate in himself a meek temperament. Meekness refers to that feeling of mind in which, on being rebuked by others, one feels his own self to be at fault, and for which he has to yield to what is meted out to him. For others, aloofness, solitude and dissociation might be the means for cultivating

contentment, endurance and freedom from the entanglements of life, whereas for us, to put up with the taunts and rebukes of the family, friends and society, is the greatest form of penance and sacrifice.”

At another place he wrote to one of his Associates : “As for afflictions and worries, I too had mine which might perhaps be shocking to another. Often I had nothing for my meals. I had a number of children and dependents to support. Besides, at times I had to help others too, which I could not avoid. The entire responsibility was upon me alone, and I had to manage all that and provide for all requirements. I may also tell you that sometimes there was only one quilt and that too with badly mutilated padding to cover the whole family. But I took it as a display of misfortune only which passed away with time. I felt that all this was absolutely of no importance to me as compared to Reality which was predominant in all my being. So I ever smiled on them thinking them to be the very way of salvation.”

Constant brooding over our own afflictions increases our worries. Our attachment to them develops and we become rigidly entangled in their intricacies. This hampers our onward progress and the chance of success becomes slight. An alternative course suggested by certain misdirected teachers is that of deserting worldly responsibilities by breaking off from family, friends and society. As a matter of fact even then they have their particular worries and entanglements. That is therefore no solution of the problem. On the other hand it promotes greater evils in the form of arrogance, pride and prejudice, the worst poisons for a spiritual life.

None in the world is free from worries. The presence of afflictions is in fact a positive proof of the very existence of man. Worries are really the result of the unbalanced activity which had originally brought man into

existence. This is the inter-play of the forces of Nature, causing expansions and contractions, by the effect of which layer after layer began to be formed. Now if one keeps his entire attention located on them thinking that thereby he may minimise their effect, it is almost impossible. Ages may be lost in the pursuit, not to speak of this one life ; on the other hand, he will go on fabricating greater intricacies by his own actions. That is really the misutilisation of the powers bestowed on us by Nature. If we keep ourselves concerned with the clearing off of the limitations set up by the expansion and contraction of the forces, our purpose may be rightly served. It is therefore necessary for us to start from the level where Nature's forces begin to promote consciousness in man. The reason why people are not able to undertake it is that they do not attach any importance to it, because they have no definite aim or purpose in view. An archer can never hit at the mark unless he fixes his keen attention on the object to be hit.

I have my own experiences of sufferings and miseries and after pondering over them a good deal I have now come to the conclusion that suffering and disease are the boon of Nature in disguise which helps deliverance from the effects of samskaras. When one is cleared of their remnants, spiritual progress goes on unabated, provided one's mind is inwardly inclined towards it. None is required to give up the normal activities of life connected with his worldly living, but needs only to be busy alongside with it, for the attainment of that which is finally to be attained. I wonder why people do not feel interested in this matter which is of such vital importance. Some I find busy with prayer (Prarthana) for the development of bhakti in them and wish to come into the world again and again for the purpose. I appreciate their idea of devotion, but the latter portion (i.e. coming again and again) is not understandable to me at all. It seems to be devoid of any sense, purpose or object. What one should actually do is to surrender oneself to God. The thing may seem to be difficult in the beginning but it is really the easiest.

I find people complaining that they do not find time for worship or meditation. But I feel and everybody knows well that they always get sufficient time for their illness, worries and physical needs. The reason is that all these things are of greater importance to them than the Divine duties. As a matter of fact a man can keep himself busy with divine thoughts every moment without offering any hindrance to his worldly activities. If one practices it so as to form his habit it becomes so easy and natural with him that he would not like to part with it even for a moment. I give you all a very helpful hint. Before taking up a certain work, think of Him for a while in the sense that He himself is doing it. It is the simplest method and I should like you all to follow it in right earnest.

An intense craving is therefore essential under all circumstances and for that meditation is an indispensable factor. If one gets firmly settled on it his problem may finally be solved. The easiest way to increase the intensity of craving is to take it up even in an artificial way if it is not actually present in the mind. In course of time, by constant practice, the artificial feeling will become true and genuine.

The restless tendencies of the mind have gone up to an abnormal level in the present age. One may be seen worried for his scanty means, another for his growing wants, still another for his health, comfort, fame etc. Even the rich who are luckily bestowed with most of what they crave for have worries of one type or other. None perhaps might be having rest and peace in the world. Everyone is faced with his own problems related mostly with his personal wants and desires, which create for him miseries and troubles. A man remains entangled in them finding no way out. But the bravest is he who is happy in all cases and under all circumstances. Great sages have given preference above all

to poverty and hard ship. One of the ancient sages is known to have prayed to God to bestow upon him all the miseries of the world ! Such have been the souls who could have made the highest progress and finally attained a permanent life of eternal bliss.

Thoughts which one makes, or has made, remain afloat in the Brahmanda Mandal and transform into energy. At times they strike a man's heart causing their impressions in accordance with the capacity and nature of the man. But if he remains inattentive towards them their intensity is lost, and they become almost ineffective. If we form the habit of paying no heed to them they will have no effect upon us. A saint or a Mahatma is not in any way different from an ordinary worldly man, except that his mind and senses are in a well-disciplined state and wholly under his control. He remains free from the effect of the different hues and colours of the world and remains ever merged in his own, the one colour-less-ness. He attains a state of contentment and settledness which breathe in an atmosphere of peace and calmness.

Usually worldly tangles are a cause of worry, but for the most part to those alone who attach undue importance to them. If a man turns his attention away from miseries and afflictions, their painful effect is considerably reduced. One must therefore make it his habit not to attach himself unduly to them. Then alone shall he be happy and contented under all circumstances. Just as a man possesses a variety of things for his use some of which might be distasteful and unpleasant, yet he keeps them all well arranged and safe at their proper places, so must be the case with man in respect of his belongings which include miseries and afflictions also. The human body is the soul's residence. All things whether pleasant or repulsive are there, all meant to serve our purpose at times. It is we who are to keep them in proper order so as to serve our purpose at need. It is in fact the disorderliness in their utilization and arrangement that creates

trouble, not the thing in itself. That is the case with afflictions. They can be to our advantage if they are properly handled, and harmful to our cause if wrongly used.

The effective solution of the problem is to give them up to the charge of a higher soul and to dissociate yourself from them altogether. Cares, anxieties and worries will then subside and nothing but duty will remain to view. That conveys the idea of surrender which is the sum total of the entire sadhana.

Tastelessness has its own peculiar taste, which too one must have a taste of. Everyone is involved to some extent at least in worries. Happy are those who pay no heed to them but try to remain satisfied and contented under all circumstances. The only way for that is to keep one's self concerned solely with the great Power with a feeling of love and attachment. The superfluities may be treated as the barking of dogs. Everything in him will then begin to get regulated, assuming a state of moderation and balance. That is the exact sense implied in the term 'the transformation of man'.

## DESPERATE RESOLVE

The disturbed state of mind is more often due to the tyranny of one's own heart and to a brooding nature. A habit, once formed and strengthened by the force of will, is usually most difficult to overcome. Sometimes it gradually drifts man down to the lowest level of degradation. I again request you to try to extricate yourself from it by taking refuge in the lap of one who is ever ready to take you in His embrace. No doubt, on occasions, you do feel inwardly inclined to it but then there is one thing wanting still, and it is a firm and

desperate resolve. That is not very difficult. If undertaken in the right way it is perhaps the easiest. Almost everyone is eager for it in some way or the other. To speak of myself, I would say that I never felt concerned with it, though to an outer view it may have been a mistake on my part, but this was due to my peculiar nature. I ever remained a blind devotee of Him whom I took to be my everything, and never bothered about what might be right or wrong. Everything was absorbed in my thought of Him and Him alone. As for the worship of gods and deities, I never stood in need of them nor do I even now. I wanted to secure my approach upto Him, and my end similar to His. Nothing else did I crave for. God had no doubt brought me into existence and had bestowed me with powers and means to go on properly with everything, as it is with everybody. But the very things, having been spoiled by our wrong handling, have become impediments and serve for a veil between the Master and the servant. Now all our best efforts for the approach end in a mere tiny chink at the surface of the veil. Going beyond remains for ever out of the question. Now who may he be who goes beyond this chink? For me at least it was none but my Master. Whom should I therefore be indebted to, to God or to my Master? To me the answer is quite clear, and I owe everything to my Master alone. How is this debt to be paid off ? The only recourse open to me is to serve you all as best as I can. I sincerely wish you all complete emancipation. But where there is the rose the thorn is also there. A seeker of roses is never afraid of thorns. Mahatma Gandhi is said to have once remarked that the way to salvation lies through jail. I too had once expressed a similar view in a letter to my Master, that the path of spirituality lies over stony ground and through thorny bushes. I had once been in such a state of extreme trouble and restlessness that I wrote to my Master that if such had been the case with any man of worldly interests, he would have preferred to commit suicide. But due to the over-powering influence of my Master all this seemed to be pleasant to me. I chose a life of poverty, and the idea of having nothing but salt and bread was very charming to me. It is a matter of pity for me that none

perhaps has so far offered me a chance to impart such a state to him. In one case alone I had once tried to force it upon him, but I had not gone far with it when I was directed from above to stop it. If I impart such a type of training to my associates, I think the gentle minded amongst them will quietly slip away from me, while the rash-tempered may perhaps be driven to open opposition. In my case I was so much absorbed in my own thoughts at the time that I felt delighted in partaking of the remnants of the dog's meal, not to speak of a person of low caste or untouchable who is after all a human being. It is however a different thing that I never did have a chance for it. In my heart I felt no difference between myself and the dog. This was my condition at the time when I was full with internal troubles. I owe it to my Master for having trained me like that continuously for about twenty one years. It was only after that period that I began to feel relieved, and the peace that I now enjoy is far greater in proportion to the amount of trouble I had at the time.

Besides, during that time, I was under the watchful control of my father who, having smelt my inclination towards the Divine, feared lest I should someday give up the home and the world for the sake of forest dwelling. For this reason strict check was imposed on me, and I was not even allowed to go upto my Master. It was only about ten times or so that I could have a physical approach to Him in all my life. But I did not feel it much since I had no time to spare for brooding over these unnecessary things. It was all due to the sense of feelinglessness which got developed in me through the kind Grace of my Master. This is in fact the wonder of ' Man-worship '.\*

\* *Guru-Worship-Guru in the form of man.*

## PART II

# GUIDANCE OF THE MASTER

“Our method is so simple that for this very reason it sometimes becomes very difficult for the people to realize its true significance.”

## MESSAGE OF MY MASTER

It is a great pleasure to me to deliver to you the message of my Master which is meant for the common good of all humanity. His auspicious name was Samarth Guru Mahatma Ram Chandraji (of Fatehgarh, U. P.). He is the Adiguru of our Mission. He devoted his whole life to the spiritual service of all mankind. The popular belief that the attainment of liberation is not only difficult but also impossible within the span of one life is a mistaken notion. Who knows, this very life of ours might be the last one to bring us to the level of liberation. Indeed our great Master has boldly asserted that one can, for sure, attain liberation in this very life, nay even in a part of it, provided one is really earnest about it and has the fortune of having a proper guide. This he has practically demonstrated in many instances which only direct experience can prove.

He advised meditation on the heart as the easiest method and this is followed in the Mission. Meditation on certain other points such as the tip of the nose or the mid-point between the two eyebrows, as advised else where, may also serve to some extent, but in my opinion meditation on the heart is the easiest and the most efficacious. I have sufficiently dealt with this point in the "Efficacy of Raj Yoga". We have so far been extrovert but now we have to become introvert by turning our mind inwards. When we are successful in our efforts we automatically begin to have spiritual experiences, and our march on the path of spirituality goes on without interruption. Other forms of sadhana may also perhaps be helpful to some extent, but this at least is quite certain that so long as we are extrovert our eye can never turn inwards. The most helpful methods would therefore be only those which are quite simple and natural, and free from all grosser effects. For acquiring that which is the subtlest beyond all

possible limits, we must naturally be attracted towards means which tend to make us the lightest and the subtlest. When we want to humour a baby we pose innocence like him so also for realising Him we have ourselves to become god-like.

The next thing most essential for spirituality is moderation. The word carries a vast sense. It does not pertain only to the mending of our external ways of living so as to make them agreeable to others, but it is something which covers the entire sphere of our mental and physical activities. In the opinion of our Revered Master, a person cannot be said to have even stepped into the field of spirituality, though he might have secured high attainments, if he lacks moderation in any respect. Moderation really means that we have entered the sphere where our restless tendencies have subsided to a great extent. Whatever remains of it then relates, however, to the condition of the region we are wandering in.

There are certain granthis or knots in all regions. When the current of Nature flowed down from the Origin to effect creation, the jerks created knots which became centres of power. In the course of our swimming up through these currents, the knots begin to get unfolded through the power of meditation, making our advance easier and more smooth. Further, we enter the region which is purer and where the effect of granthis is greatly reduced. In this way we go on stage by stage till we reach the point where maya becomes almost extinct. The greatest of sages normally have had their access only upto this extent. But much remains further still. Judging it from the spiritual point of view I may say that it is yet only the fifth circle\* we have covered, and eleven more remain still to be crossed. When we have crossed all the sixteen we step into the Central Region, as I have called it in my “Efficacy of Raj Yoga”. This approach had formerly

been quite unattainable by embodied souls, but by virtue of our Master's wonderful discovery one can now attain that state while in the physical body.

*\* Diagram of the 23 circles facing page 18 of "Reality at Dawn".*

People may not be convinced of it but I shall say that the condition can be practically experienced if a person exerts himself for it, or if one gets a master of real calibre who, by means of transmission of the power of prana or spiritual energy, can give him a glimpse of it for a moment at least.

As regards bhakti, so far as my inner reading goes I can safely say that what people generally think to be bhakti is only flattery in the real sense. In fact real bhakti is widely different from flattery. It is simple attachment, strong and irrevocable attachment to the Divine. There are, however, some who feel even the pangs (of love, as they call it), which in my opinion may more appropriately be interpreted as the pricking pain of a boil, though they might be a bit higher than the ordinary level of flattery. I call it as the pain of a boil because it is devoid of Divine remembrance. That means our bhakti or attachment to God is not as it ought to be. It is short of the mark. The only cure for such a pain can be a surgical operation which might throw out the poisonous element which, if neglected, might in course of time develop into a chronic ulcer beyond all possibility of cure. The toxic element is really the ungodly and antispiritual matter that has accumulated in our body by the effect of bad association and environment. That brings us to the conclusion that the means we adopt for worship or meditation should be such as may manifest true love in our hearts.

There are numerous ways for developing Divine love for which many bhavas (attitudes) are resorted to, such as that of father, mother, friend or

master. But in my opinion the conception of God as Beloved is better and more convenient. If we think ourselves to be the lover and Him as the Beloved and proceed on with the same feeling, the course would be easier. The result that will follow would be, in due course, that God himself shall become the lover and we the beloved. This is really the fourth stage of meditation. But if we think at this stage that we have realised the Goal, it is a blunder. Much remains ahead still. But that being beyond words is related with practical experience only. By all this I mean to emphasise the things which are most useful for further spiritual progress.

But unfortunately the standard of final attainment, nay, perfection even, has so much gone down and bhakti has become such a cheap affair that they have altogether lost their real value. Even a peculiar motion of the eye is taken as bhakti and the experience of its effect as a high attainment, which, as I understand, is sufficient to make one a present-day guru. The times have changed for the worse, making us all the more so. Degeneration has set in, diverting the minds of people from the right course. When they got completely tarnished with it, the idea of degradation began to haunt their minds. But in their state of degradation they had accepted wrong as right, and they went on and on with it, thinking it to be the proper solution of the problems of life. They preached the same and, painting it in bright colours, they offered it to the people inducing them to accept and follow them. Not a streak of light could however be traced in any of them. The sense of morality got deteriorated to the extent that discrimination between right and wrong was almost lost. Prejudice became predominant so much that picking up bitter quarrels or indulging in riotous incidents on that account is treated as a pious act, instances of which are abundant everywhere. There are some who advocated the idea of a personal God, others that of a formless God, still others that of saguna or nirguna (with or without attributes). There are heated discussions resulting in bitterness which

create feelings of hatred against each other and produce causes for dissension. The supporters of both saguna and nirguna concepts, though they vie so much with each other are, in my opinion, equally in the wrong and neither of them has thereby been able to achieve the ideal. They are really the two paths with the same (common) object, viz. Realisation. The only difference between them is that for those who proceed by the former (saguna) and remain fixed to it, Infinity ever remains out of their view. That means they have solidified the watery vapours of the air into hard icy rock. Now if icy rock slips down into the sea ships are likely to strike against it and get sunk. Similar shall be the fate of the advocate of the nirguna view if he sticks to it forever thinking it to be all-sufficient, perhaps with the only difference that his rock might be a little further on. Truly speaking, God is neither saguna nor nirguna but beyond both. He is what He is. What should then be done to solve this mystery ? The only solution can possibly be to fix our eyes on the Absolute, be it saguna, nirguna. or neither, and develop love for It.

Now there remains only the problem of Realisation. Generally people take it to mean a mental vision of the physical form of Vishnu with four hands holding a conch, a discus, a mace and a lotus respectively. But in my opinion such a type of Darsana is only the result of the grosser mentality of the worshipper, for the reason that his own subtler self appears to him in that form, because he had taken up that very form for meditation. In Raja Yoga the state of mind which develops by the effect of sadhana is a quite different one. In that condition he feels the presence of a Divine Force everywhere and in all things, and that brings him into a state of ecstasy. Such is really the true state of Darsana (or Divine vision). Let people peep into it and experience it for themselves.

The attainment of this state of Darsana (vision) does not mean perfection. It is only the first step towards the Divine. How much more we have to go on, and how many further states we have yet to pass through, cannot however be exactly determined. When our final aim is merging in Bhuma or the Ultimate the state of Darsana can by no means be taken as final. In a way we are yet in a state of amusement, enjoying the effects of the condition we enter in, like child with his new toys. If you look into it with the heart's eye you may easily discover the reality of it. I call it 'amusement' because in case the abhyasi is away from it even for a while he feels unhappy. All that most of us do by way of worship has a sense of enjoyment behind it. Consequently it is nothing but a sort of amusement. The sources of amusement are varied. For a child it is toys; for a learned man, the study of books; for a worshipper, practices and sadhana; for a bhakta, emotional love; for a realised soul, realisation and merging; and for one Perfect, his state of ignorance. But until now all these are amusements for amusement's sake only. True Reality lies still ahead when we are beyond all these stages. It is a matter of pity that people remain entangle in these amusements thinking them to be Reality and end their pursuit with them.

“ Mil gai Jis ko ganth haldi ki,  
us ne samJha ki hunm haen pansari”

One who got a piece of turmeric considered himself to be a grocer.

What Reality can possibly be is very difficult to describe in words. For the sake of understanding we may call it as the end of all spiritual stages, though it may be only the beginning of Reality. Further that too disappears and its memory also recedes to the background. Then we reach the plane where our swimming goes on infinitely. To him who might be eager to have experience of that Infinite plane, I may say that he must step into it after brushing aside all the effects of feelings.

All that I have said above may be very difficult to achieve by one's self-effort alone. The reason is that as we go higher and higher the force of Nature becomes subtler and subtler; and the subtler the force, the more powerful it is. Hence the ascent by self-effort becomes very difficult. At this stage the help and support of a worthy guide, who might push the abhyasi up by his own force, is absolutely essential. But still in my view in spite of being pushed up by the Master's force, the risk of slipping down again does persist, unless the Master's power is applied to support his stay there. Having given one of my associates a lift beyond the fourth stage of Brahmanda Mandal, I once made a practical examination of things by entering into the condition myself and I found out that it required a period of a thousand years to go up to the next stage by one's self-effort, and for further movement, five thousand! Since the spiritual stages are innumerable, the time required to traverse them is also incalculable. It is the power of Pranahuti alone that can curtail this duration and enable the course of thousands of years to be covered within the span of one life. But the final aim too must remain in sight all through to ensure final success.

If we go on pursuing our practice of sadhana without having the final aim in view, our position will be that of a traveller who travels on without any idea of destination. The spiritual path can be discovered only when one keeps the destination ever in view.

Now what is it that keeps us firm on the path ? Which is that power that pushes us onwards and helps and guides us through ? It is our mind - manas - and mind alone, which is so often considered to be wicked and mean. Of course we ourselves have spoilt its habits by making it over-active, indecisive and vacillating; otherwise it is the best, the only and the most useful instrument in us which alone communicates to us the Divine commands and all the subtle experiences of higher planes. In its spoilt state it no doubt leads us to

hallucinations which are most often misunderstood as stages of advancement. I have come across such miserable persons. And if, accidentally, one happens to be somewhat interested in spiritualism, the extent of its viciousness may be incalculable, since he begins to interpret them as communion with higher souls or gods and claims to be receiving divine commands. But if the mind is brought to its purified state it can never mislead one in this way.

I may here give you my own discovery about the origin of the human mind. When the time of creation came there was a stir in the region below the Centre which served as the basis of creation. It was then in its absolute state because it was the very next thing after God. The same thing appeared in man as mind, beyond which there is but God alone - The Centre, as I have put it in the "Efficacy of Raj Yoga". Now imagine for a while how far, in its present state, the mind has been marred and spoilt. When it is again purified and brought to its original state it reveals only that which is right. Mind can, however, through Transmission, be brought to its original state all at once, if fortunately a Master of such high calibre can be found, and if the abhyasi too be capable of enduring the strong force of transmission.

I have touched on only a few essential points, and at every step I have emphasised the importance of Pranahuti or Transmission. The reason is that so far I have never come across a better or more effective way of progress.

It is because the superior power of the Master combined with our own self-effort redoubles the force of progress. Besides in this way the over consciousness of self-effort remains subdued and never promotes the feeling of ahamkara or pride which often comes into the followers of grosser mechanical ways. Now since times are changing, as I have hinted at in 'Efficacy of Raj Yoga', only such means as introduced by our Revered Master Mahatma Ram Chandrajee shall be in vogue throughout the world.

The knowledge of the Divine is a science The power of Nature which flows from the original repository (in the form of knots) has the capacity of both creation and destruction. The sages of India always utilised the power of creation for the reformation of humanity. The power of destruction which exists in abundance is also so strong that even an atom bomb is no match for it. This power too is being utilised at present for setting up a new world in place of the present one. Spiritual renaissance has already commenced, and India shall again lead the world, no matter how long a time it may take. The world will soon realise that no nation on the surface of the earth can survive without spirituality as its base. The age of diplomacy and stratagem is now passing swiftly, and by the end of the present century remarkable changes are bound to come into being. Everyone must be prepared to gladly welcome what is destined to befall, and should come to the path of spirituality whereby alone his welfare can be assured. People have not given me a chance to serve them in this respect though I have always been serving them to some extent, even without their knowledge.

All that I have said above is my Master's message to the whole world.

“Hazon sal nargis apni benuri pe roti hai  
Bari mushkil se hota hai chaman men didawar paeda”.

“For thousands of years the eye-shaped narcissus flower weeps over its  
sightlessness. One with real eyes is rarely born in the garden.”

## THE PRACTICAL PURSUIT

Realisation is a practical pursuit for which direct perception through practical experience is essential. The rigid rules of life generally put forth as

essentials for the pursuit are hardly practicable in the normal life of man. What the world needs today is an efficient method based on scientific lines, and running in close collaboration with our normal living. Our great Master, with due regard to all these difficulties and keeping in view our physical and mental disabilities .and shorter span of life has, by his kind grace, offered us this easiest way which ensures greatest success in the least possible time without unnecessary toil or exertion.

Under Sahaj Marg the Master, by the application of his inner powers, awakens to action and accelerates the dormant forces in the abhyasi and diverts the flow of Divine current towards his heart, through the process of Pranahuti. As a result, the abhyasi begins to advance spiritually, experiencing more and more of bliss. The abhyasi has only to prepare himself to receive it, or in other words to make himself capable and deserving of it. In this way all that which previously required ages of persistent labour and hardship can now be achieved very easily in a much shorter time with little labour. But it is all practical and cannot in any way be put in words. Only practical experience can reveal its merits.

A great wonder of the system is that a teacher trained in the system, though he may not himself be actually upto a certain stage, can yet make abhyasis have a taste of that stage through transmission. The reason is that it is not really the teacher himself who is imparting anything to the abhyasi through transmission, but the great Master himself who does everything through the medium of the teacher's person. Thus the personal limitations of a teacher do not have any effect upon the abhyasi, and what he apparently seems to be transmitting comes direct from the Unlimited. The teacher must however have his will sufficiently developed to affect the course of the flow towards the abhyasi.

The next important thing to be kept in mind is the moral discipline which everyone must be very particular about. He must never do a thing which might bring a bad name to himself or to the sanstha he belongs to. His way of living and dealing with others should be simple, unassuming and cordial, inspired with a feeling of love and sympathy for others. This will be a source of satisfaction and peace to him as well. One should lead a simple and pious life absorbed in constant Divine consciousness, discharging properly at the same time all his worldly responsibilities and duties. There is not the least justification for anyone to flee away from home in utter disregard of his worldly duties, and wander about without any definite aim or purpose. As a matter of fact, even in that state of so-called vairagya, one is seldom free from feelings of worldliness. If a grihastha who has ignored God can be presumed to be deceiving God, the so called vairagi will prove a worse sinner. Saint Kabir has aptly remarked :

“God remains twenty paces away from a Brahmachari and thirty paces away from a sannyasi ; whereas he resides within a grihastha who entertains him in his heart.”

We should really try to be with God and in God all the time, and never be away from Him even for a moment. When we come upto this state we are all the time in a state of vairagya. Thus, attachment with God results in detachment from the world, and that is true vairagya.

Some persons seem to be under the impression that the practices prescribed under this system are by themselves sufficient for the attainment of the final goal, but that is not exactly so. While referring to sadhana under Sahaj Marg I must draw attention to the real spirit of it. The abhyasi must not fix his mind upon its outer features only. Unfortunately people keep their eyes only on formal rules and methods and ignore the real spirit. Under the system, though the spiritual training is imparted through transmission, still the most important

and indispensable thing remains for the abhyasi to develop in himself. It is love and devotion to supplement the abhyas. This feature was introduced into Raja Yoga by Lord Krishna in order to speed up the progress of abhyasis. The only way to develop love is constant remembrance. While doing your daily work you must think that you are doing it in obedience to God's orders, and hence as part of your duty. This simple process, if followed in the right spirit, will keep you in touch with the Ultimate. Another advantage would be that you will stop further formation of samskaras. The constant remembrance promotes attachment to God which develops into bhakti. This is because the heat contained in the thought stimulates emotion which assumes the form of bhakti. If you turn it into a habit you will find how fast love develops in you. It is in fact an essential feature of spiritual life.

In certain sansthas the process followed for practice is often kept confidential. It is released or revealed only to those who undertake to join them formally. What their purpose at the bottom may be is not quite understandable. Nature has no secrets, and I think one professing to follow the Divine path must have none either. The practice followed in our Mission is meditation on the heart. The same method has been recommended by Patanjali. The basic principle of this process has been discussed in my "Efficacy of Raj Yoga", which I do not mean to repeat here. The process helps us immensely in throwing off the grossness of being, and in assuming a state of greatest subtleness. God is completely devoid of grossness; so, realisation of God must also mean the attainment of a similar state of subtleness and purity. This is the greatest merit of this system. It helps the abhyasi to free himself from the grossness settled in the form of coverings. Master's help through the process of Pranahuti is of utmost importance in this respect. For this reason it is essential for the abhyasi to keep away from methods and practices which, instead of eliminating grossness from his being, tend to increase it all the more. We must never keep ourselves rigidly

fixed upon wrong traditional ways which do not seem to promise the desired results. Rather, we should adopt only those which may be helpful to us in our march towards subtleness.

A man can be a real man only when his eye is diverted towards his inner self. Therein lies the real quest for Reality. One who adheres to it establishes his footing in the sphere from which everything descended by itself. In other words he connects his link with the main Source. The only thing which remains then is its expansion for which the prescribed abhyas is sufficient. I prescribe the easiest means, still some people do not pay much heed to it. The reason may perhaps be that they have no real craving. When craving is created (May God will it so !) the attainment of the goal becomes a question of no time.

I regret to say that most of our fellow associates remain too much occupied with their own self, attaching to it the greatest importance. Innumerable lives have gone by but our return to the 'homeland' could not be effected yet. And even now the craving for that does not seem to have revived in the heart. In fact all this depends upon the sweet will of God. May they have of me even as much as I may be capable of imparting ! and beyond that, if their longing still persists, I will most gladly advise them to seek for another, better accomplished one. The greatest joy to me would be to see people going higher than myself. What or where I am, the Master alone is in the full know of.

Only so much am I able to understand that I am incapable of determining the limit of my approach, not knowing how much more I have to swim on yet. However, if any of my associates at any later time comes to a full understanding of it, he may have to repent for not availing of it fully at the time. I wonder why their hearts are not moved even though I remind them of it so often. Perhaps it is due to some of my own shortcomings.

Our method is so simple that for this very reason it sometimes becomes very difficult for people to realise its true significance. Difficulties arise when people do not take God just as He is, but fit Him into numerous artificialities created in their own minds to suit their own taste and likings, and thus put Him completely within the sheath of maya. They worship Him as such, with the result that they themselves get engrossed in maya, or in other words they become the worshippers of maya in gross form. Now if anyone comes up to explain it to them they run away from him thinking that he is trying to delude them. They appreciate more the Mahatmas who, being themselves dyed in various hues of maya, offer them colourful things which are suited to their taste. The common mistake is that they do not care to pay attention to these most vital facts and they seek for liberation from those who have it not. Really most of them do not have any aspiration for liberation at all. They adhere to gods and goddesses only to serve their wordly ends. There may, however, be a few who worship God as well, but by the way only, and that too for merely selfish purposes. They are in fact not even worthy of having this type of spiritual training, nor are they capable of it. As a matter of fact while we are marching towards 'unity' they, on the other hand, are drifting continually towards 'diversity', and are directing the flow of thought into numerous different channels. Thus our power of thought, being diversely applied, gets weakened and shattered, and our efforts for realisation end in failure. Usually I do not take such persons into our satsangh, because I feel convinced that all labour upon them will be fruitless. Consequently, instead of wasting my time on them I must utilise it for the spiritual benefit of others who crave for it.

Under this system there is absolutely no room for anything except true worship of God the one Absolute. It is not at all possible to proceed with it with gods and goddesses besides. If there be any one who finds himself too weak to give it up, I cannot compel him to do so, but in that case I cannot be

held responsible for his progress. If they are not prepared to give up what is not needed why should they at all go to others to seek for other means ? Their very hankering after other means and methods goes to show that they have no firm faith in what they follow, that at the bottom of the heart they realise some error or deficiency. The only course open to them is to pray earnestly for some time for His Grace to guide them on to the right path. For the practical aspect of sadhana, it is essential to take up the practical course of spiritual training for which we need proper guidance. Guidance sought from books is not of much avail since it is often misleading, and sometimes dangerous too. Methods prescribed in books are generally confusing, touching the outer aspects only. One can never become a physician in the true sense by merely reading the names of medicines and their properties in books. Similarly, by acquiring an outer physical knowledge about God, soul etc., or of the various spiritual states on the path, one can never claim to have realised the object in the true sense. It is impossible to come to a thorough understanding of the taste of a mango merely by reading in books the description of it. That the proof of the pudding lies in the eating of it is a well known saying.

The teachers of today, too, who profess to guide people on the path, induce people to similar means, giving out false assurances of progress; and people on their part never bother about having an understanding whether the methods they are advised to adopt relate to their physical, mental or spiritual growth or to none at all. In most cases, even when they are presumed to have made an advance, they are actually found to be more entangled in philosophic controversies relating to jiva, maya, or brahman, (Soul, Nature and God). They are usually the only topics of conversation for people when they go to a Mahatma for darsan perhaps without having any other serious object or purpose. Now the question arises whether the solution of such problems, if at all secured, is in any way helpful to their spiritual purpose. I think the answer must

definitely be in the negative. Of what value can it be then to them? It is mere mental jugglery (Tarka) and nothing else.

Most people are groping in darkness. They consider stones could represent or stand for god. They have lost their sense of discrimination. They cannot distinguish between man and man, nor between man and other beings. Who is a man? Only he who is imbued with a sense of humanity. But the real man, in the proper sense, can be he who makes a man the man that he ought to be, a thorough man in the real sense. How can one judge him? He can neither be a magician nor a conjurer who can demonstrate things unusual and uncommon. But there may be many such conjurers among bhaktas who pretend themselves to be what they are not in the least. They go on crowing 'Ram, Ram,' on every bead of their rosary with a heart wandering quite away from it.

The majority of people you will find singing songs of devotion, shouting 'Jai, Jai'. Worshipping pictures and images ceremoniously is a hobby for them. To them, stories and illustrations are the means of bhakti; recitation of sacred books is worship; and discussions and discourses, the attainment of jnana. Teachers and preachers too are not wanting. Go to anybody and he will tell you something or the other to follow. Their hue and cry is so great that the whole firmament is resounding with the noise. But the wonder of wonders is that even then it never is reflected in their hearts, and in spite of all the clamour they remain where they have ever been, neither gaining what they have to gain, nor even losing what they have to lose. In demonstration of their worship they have cried, chanted, flattered and wept, but all to no purpose at all. Yet they think themselves to be bhaktas, and are admired as great souls. Thus in a way they get their due remuneration for all their acting. They acquire a position and are considered to be leaders or gurus among their circle of bhaktas. This is all that their flattery brings forth for them.

It may not however be unfair to say that most of the ways of worship commonly followed by the masses are but forms of flattery in one way or the other. They are completely devoid of attachment, love or surrender. Obviously, all that they do is aimed more at pleasing themselves rather than at pleasing the gods they worship, and this being closely associated with the senses, is of course a base desire. In other words they remain all through entangled within their senses, and this they presume to be ananda an absurd idea on the very face of it. For this reason, in spite of all their toil some acting, they remain forever deprived of the bountiful grace of the Divine.

My only object in relating to you all this is to impress upon your mind that such outer demonstrations of flattery do not count the least in awakening the inner consciousness in the heart. It is all for worldly desires related with the senses which have really no end, because if one sense desire is fulfilled, then another associated with it crops up at once in its place. These practices do not therefore offer us means of deliverance from the net work of wishes and desires, and consequently no practical purpose can be served thereby.

True bhakti is devoid of any physical desire related to the senses. It is actuated by the real craving - a craving which when fulfilled does not give rise to another in its place but puts an end to all cravings. It is in the true sense the reminiscence of the home land which is the final end of our journey. As a rule the reminiscence of the home will keep the remembrance of God alive in our heart, and vice versa. It is in fact an end which is endless, and the craving for it is beyond the range of materiality, not to speak of the senses. It is what is commonly understood as realisation, oneness, destination or the end.

Attachment to it may otherwise be interpreted as 'constant remembrance' and that is what bhakti means in the true sense. If it is not there it

is but a mockery, and can be termed only as flattery. Flattery is harmful both to the flatterer and to the flattered. A king having all flatterers about him is sure to come to harm on that account. He must therefore apply stringent methods to stop this evil. Nature too may have possibly adopted a course of action for the purpose. The result shall however come to light by itself in due course.

## THE MEANS

There are numerous means and practices prescribed for Realisation, out of which we have to choose that which guarantees speedy success. Now what that may be let each person judge for himself for a hint I quote below the judicious opinion of Swami Vivekananda on this point. "It is Raja Yoga alone that can successfully lead a man upto the highest level of approach, and none but one having the capacity to apply his own internal powers through Pranahuti is fit for being a guide or Master." I may also assure you that Hatha Yoga has no access beyond Ajna Chakra. Besides, there is another serious defect in it. When we start with the bodily exercises of Hatha Yoga, the consciousness of our physical efforts with the idea of self in the background also remains all through. Thus the ego instead of reducing goes on increasing thereby. But that is not the case with Raja Yoga where one proceeds with subtlest means for silencing the ever-active tendencies of the mind. Besides, in practising this one is always away from the idea of the body since he has fixed his attention upon the subtlest.

Grihastha ashrama is not a bar in gaining the Real. I think this is the best ashrama in which higher approach is easily possible. I am a grihastha and my Master was also one. I assure you that a perfect saint may be found in this ashrama alone. We perform our duties and remember Him as the Ultimate

Reality. Duty is itself worship if the idea that it is the order of God remains in the mind.

The method of meditation on the heart is to think of the Godly light within it. When you begin meditation in this way please think once only that Godly light within is attracting you. Do not mind if extraneous ideas intrude during meditation. Let them come, but you go on with your own work. Sit in an easy posture for one hour in the morning in quite a natural way. If you require the philosophy of this method I shall reveal it to you after sometime. You should only meditate. You should not struggle with the ideas and thoughts which generally come in during meditation. Concentration is the result of meditation. Those who want concentration for the sake of meditation and force their mind to it generally meet with failure. It must be remembered that while practising these methods one should not force his mind too much, but only sit in a normal way. Sit in an easy posture for one hour in the morning in quite a natural way. It is better to sit in the grey of the morning for meditation, or if that is not possible, then at any fixed hour convenient to you, the abhyasi. Do not feel disturbed by the outer things but remain engaged with your work, thinking that they are in a way helping you to feel the necessity of greater absorption in your practice.

In the evening sit again in the same easy posture for half an hour and think that the complexities, the net-work of your previous thoughts and grossness or solidity in your body, are all melting away or evaporating in the form of smoke from your back side. It will help you in purging your mind and make you receptive of the efficacious influence of our great Master. As soon as I find that you are free from undesirable matter I will take appropriate action. We soar high by awakening and cleaning the chakras and the sub-points thereof taking up kundalini also in the end, with which the abhyasi has nothing to do by himself. It is exclusively the outlook of the Master.

To impart spirituality really takes no time for a guide of high calibre like my Master. The time is mostly spent in effecting the making of the abhyasi. We should proceed with our abhyas with faith and devotion, and the thing desired will come to us by itself.

I have often met the heads of various sansthas, and to my greatest surprise and sorrow I have found not only transmission sadly missing everywhere but also that to most of them it was quite a stranger. Swami Vivekananda had that capacity but such personalities are always rare. Personalities like my revered Master are not accidentally born. They come down only when the world waits for them in eager expectation. Such higher personalities or incarnations come down in material form to remodel the ways and methods of upasana in accordance with the need of the time. So was the case with Lord Krishna, who was a great Master of his time. My revered Master too has modified the system, adjusting it to the needs of the present time. His most wonderful invention in the spiritual field is the one related with the abhyasi's approach to the Central Region, as stated in the "Efficacy of Raj Yoga". I am following in the footsteps of my great Master.

Often people ask me to infuse into them the Godly force or energy upto the highest degree all at once. To be frank I am always eager to do so, but to my regret I seldom find the necessary capacity in the abhyasi. The delay caused is only on account of that deficiency, and for that I cannot be blamed as a miser by any means. All that I possess is for all humanity. I am bound by the sacred pledge given to my Master as guru-daksina, to spread spirituality far and wide without any reserve or distinction. I am doing it now and will go on with it all my life. You must not, however, be disappointed. If you have really entrusted

your case to me I promise my full support for your perfection provided you too do the needful.

As to how the mind should be kept engaged I may relate to you what I did during my period of abhyas. My Master was everything to me as He is today. I meditated upon his form within my heart and outside as well. But I do not recommend this to you for you have not seen him. The benefit I derived from this process is beyond words to describe. Some people may have objection to it though the 37th Sutra of Patanjali's 'Yoga Darsana' fully supports it. (Vitaragavisayam va cittam I. 37) I am not at all in favour of meditation on the pictures of saints. Constant remembrance of God is, of course, a special feature in spirituality. The same I recommend to you to try, besides your usual practice. The method for cultivating constant remembrance is to think with firm conviction during your leisure hours, in office or at home, in the street or in the market, that God is pervading all over and everywhere and you are thinking of Him. Try to remain in the same thought as long as you can.

I am glad that you are eager to reach the stage of vairagya. You will attain it without doubt, but only when you are sufficiently cleaned ; and it depends upon you as well, for which you are advised the evening practice. I feel you are improving spiritually, for which I give you a hint to understand. You must be feeling lightness, though only a little, which is a sign that complexities are melting away gradually and the spiritual force is flowing into you. Try to feel it and inform me accordingly. If you do not get time for meditation during the day then do it when you go to bed, or after midnight (after a short sleep) when everything around is calm and quiet. In that case proceed first with the cleaning process fixed for the evening. Do it for about fifteen minutes and after it devote an hour or so to meditation as directed.

We should not weaken ourselves by thinking of past karmas. We should always try to attempt the highest in order to make the future bright. It is very difficult to have all favourable circumstances in this worldly life. What we are to do is to adjust ourselves to the conditions as best as we can, and to utilise them to our greatest advantage. Constant remembrance will greatly help you in such cases also. The domestic problem is acute everywhere, but we have to put up with it anyhow.

One thing more by way of practice is to offer daily the following brief prayer at bed time, in the most suppliant mood and with a heart overflowing with Love for the Divine.

*“O Master! Thou art the real goal of human life.*

*We are yet but slaves of wishes putting bar to our advancement.*

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

Repeat the above in your mind once or twice and meditate over it for a few minutes.

The prayer must be offered in such a way as if some most miserable man is laying down his miseries with a deeply afflicted heart before the Supreme Master, imploring His mercy and grace with tearful eyes. Then alone can he become a deserving aspirant of spirituality.

Whatever comes into action is always in accordance with the will of God who is the actual doer. The difficulty arises when we link it with our own will or action, thinking it to be the result of our efforts. We rejoice at success and feel aggrieved at failure merely for that reason. This is the only thing which serves to keep us in bondage. The absence of this egoistic feeling means the advent of real potent vigour. How can this be achieved? Only by linking the self with the great power of the Divine. Doing so, we go on covering stage after

stage and we get closer and closer to Him. It is a pity to find only a few persons trying to link themselves with the Supreme, not to speak of achieving complete negation. For that the only path is that of surrender, though it is a pretty hard task especially for those who are overloaded with their own weight.

Discipline is the elementary step of surrender. If it is not possible to adhere to mental discipline in the beginning, one can take up at least the physical discipline to start with. After that if the teacher's capability is well-established upon the mind, and the pupil too is a sincere seeker of Reality, mental submission will begin to develop by itself. When he has set his foot on the lowest rung of the ladder the next one will be in his sight by itself. When the pursuit is taken up thus, love and devotion will begin to develop automatically, especially when one is convinced of the merits of the teacher. I am not sure whether all those associated with me have craving for realisation or not. If they have, these things must have developed in them automatically. There must be in their heart an interest for that, and the interest develops only when one feels firmly attached to the goal. Some may however sit by me only to have their mind at rest for a while. Even this may be worthwhile to me to some extent, for I may thereby be offering them some comfort for a while at least. But that alone is not enough. There may also be some who like to associate with me on the basis of fellow-feeling and friendship, not of course taking into account anything of spirituality. This also may not be too little for me, because I greatly rejoice and feel refreshed when I find anyone bearing in his heart love for me. But why after all should anyone bother about it for my sake when there is a lot for him in the world to love and like? He alone who is himself lost, or at least likes to be lost, or even willing to lose all, may perhaps be inclined towards me. My tendency of mind is somewhat peculiar. Having lost myself in toto, I now like others to trace me out. I believe a wise man will never come up for it. That may be the reason why I fail to excite emotion in the heart of others because in

me that too is lost like my own being. When that is the case, what else then remains in me for a clue to help them to trace me out ? The idea will be more clear if one develops a similar type of divine intoxication.

## CONCENTRATION

Concentration, as commonly understood, refers to a state in which the conscious activity of the mind is brought to a stand-still. But that is not the correct expression of the sense implied in it. This type of concentration implies physical effort which one must resort to consciously or even unconsciously. Usually, one proceeds with it with a conscious idea of some particular state which he interprets as concentration. Generally people take it in the sense of an unnatural heavy sleep brought about by the temporary suspension of the senses. As such, it is just like a state of senselessness caused by the drowning effect of some intoxicating drug. It may perhaps be for that very reason that some of the so-called mahatmas. are found to be addicted to bhang, charas or ganja.

Generally, teachers advise the abhyasi to practise concentration as a preliminary step, and the abhyasi puts himself to efforts for effecting the same. But in spite of all his labour for years together he is seldom able to achieve it. Why is it so? The failure can in no way be attributed to any of the defects of the abhyasi but to that of the teacher himself, who resorts to his bookish knowledge to guide the aspirant on the practical path of Realisation. The fact is that the entire process, as it is prescribed, is wholly unnatural and artificial, and the means adopted for the purpose are all physical and gross. The result is that instead of proceeding towards subtleness, they go on imbibing more and more of solidity and grossness, and finally turn into impregnable rock.

Taking up concentration in terms of suspension of mental activities, one has necessarily to apply his effort to create in himself a state of insensibility. The force required for the purpose is undoubtedly the physical force which acts in combination with matter. Thus the whole process undertaken for the purpose becomes a material pursuit in the real sense. Concentration in that sense relates to the condition of the physical mind at the conscious level, the activity of which is temporarily subdued by the application of physical force. Practical examples offer sufficient proof to show that those having advanced with the condition thus developed, become internally so gross and rigid that they become wholly insusceptible to finer and subtler influences. Concentration effected by forceful suppression of thoughts leaves its weighty effect upon the mind. The force applied for the purpose, also being a physical force, causes its own weight. Thus in a word the state of concentration interpreted as coma is basically wrong, since it keeps one in close touch with matter. In that sense concentration may aptly be compared to a marshy condition, from which it is very difficult for one to extricate himself. He cannot save himself from sinking down deep into it unless he falls flat over it, giving up all his efforts. Those who proceed on with that condition, carry along all through with matter. It may however help them to some extent in their material purposes and promote in them hypnotic powers, but it is not the least helpful in a purely spiritual pursuit.

People like to go into concentration because it is pleasing to the senses. Obviously it cannot, therefore, be helpful in a spiritual pursuit. Concentration directly refers to suppression of thoughts. The idea entered into our mind only after mesmerism or hypnotism had come to our view, because there the physical force of thought was utilised all through. No spiritual purpose can be served thereby. It can, however, reveal the nature and character of a thing, but that can by no means help its achievement. It cannot therefore be instrumental in the attainment of God. On the other hand it tends to keep one away from Reality. The basis of meditation is purely spiritual, while that of

concentration is only the ego. When you mean to concentrate, 'You' are there, quite definitely, but when you meditate, you wait for something higher, hence you are away from the idea of self.

The only proper course for an aspirant would therefore be to get himself absorbed in the light of the Divine coming to him from the Original source, without minding the implications of the word concentration. In that case the question of concentration will not arise at all, and one will all along be with that which can neither be interpreted as concentration nor otherwise. Concentration with all its implications affecting enclosure, being not of any avail, it is only the power of 'non-concentration' as I may call it that enables one's approach to higher and higher regions of enlightenment. Proceeding along in that way, one would keep on imbibing the power of the Source to light himself up with Divine effulgence.

Now what condition does the word 'non concentration' refer to? Obviously it refers to a state associated with an overflow of thoughts. But then there are two aspects of it; the one when the flow is not conjoined with our conscious knowledge, and the other when we have a conscious awareness of it and take its effect upon the mind. This, the latter one, may no doubt amount to a state of distraction, especially when one is linked with the thought of some misery or affliction. In the former case though the flow continues uninterruptedly, yet the encumbering effect thereof is not felt upon the mind. Normally this state of mind is seldom found to be disturbing. Taking these two aspects into view I might say that the latter is quite similar to the state known as concentration, but with only this difference that here the object of concentration is one's distraction and worry instead of the godly thought. It may therefore be taken as crude concentration which is maintained by the force of our unconscious efforts. The effect in both the cases (viz., by conscious effort and by

unconscious effort) is, the same i.e. heaviness, dullness, sluggishness. The very word concentration implies a sense of artificiality, and effort is for that reason indispensable. When the flow of thought is spontaneous it is effortless and closely similar to the state commonly known as concentration. The proper word for that may therefore be 'absorption', which is a natural course and follows by itself as the result of meditation on the right lines.

Concentration taken in the sense of absorption (non-concentration, with flow of thoughts, without effect on the mind) is the real state. It may be of different types at different levels. One may be the concentration of the lower level, another that of the higher level, and still another that of the highest level. Now taking out the common factor 'concentration' from these, what remains thereafter is only the lower, the higher and the highest. That is how one has to go on with his march towards the Ultimate. On the other hand if our thought remains involved with the idea of concentration, the inner force will not be working actively to offer us impetus for our higher ascent. The proper course would therefore be to take up the thought in the form of sankalpa (subtle idea) without any imposed resolve or effort, and proceed on with it in a gentle and natural way without enforcing any artificiality or imposition. Such is the process followed in Sahaj Marg which, as a matter of fact, introduces through the Master's Pranahuti from the very beginning that very state which lies at the farthest end. Though in the beginning one might have, at times, only glimpses of it, yet after continued practice the same condition covers him all over. This is why in spite of the continuity of thoughts often present at the time of meditation, one proceeding by Sahaj Marg experiences a peculiar state of concentration better interpreted as "absorption".

## PATH OF LOVE

In the spiritual phase, faith in the guru or the Master starts when the sadhak begins to feel that whatever the teacher gives out is correct and to his advantage. When it is so he accepts it with submission. By and by when he begins to feel more and more convinced and satisfied by experience and association, his reliance on the Master grows stronger and his submission increases. Faith thus begins to develop in a way and he begins to assume an unquestioning attitude. This usual routine is applicable to those who aspire for the realisation of God and proceed on the path with their eyes wide open.

But for one like myself, I may assure you that I did not step into this field with an object of realising God. I had no such intention, or purpose or aim. I was blind to everything except the one I sought for. I sought for Him and Him alone my Master. He was to me all in all. Nothing else was in my view. His image alone was implanted deep within my heart. I never looked to anything but to His form. I never craved for the joy and comfort of the world nor even of heaven. I felt perfectly unconcerned with God. All that I craved for was the attainment of an end like that of His - nothing short of it and nothing beyond. I had absolutely no desire for the realisation of God, even if it be, on my part, an act of blasphemy in the popular sense. I was so mad with love for Him that I had lost my power of vision for all things. People may condemn it as blind faith but my love-madness pulled me up to it, and I liked to linger within the dark gloomy atmosphere of love, rather than enjoy the blissful state of anandam. But I like to keep it reserved exclusively for myself and I do not induce any other to follow this mad course. His every gesture was to me the revelation of the Divine mystery, his every word a volume of spirituality, and his every action the exposition of the 'Unknown'. I had no choice or liking nor even a sense of discrimination between the right and the wrong. To me everything of his was

what it ought to be. I was in complete submission to his will and could never think otherwise even for a moment I literally followed the following concept:

‘If your spiritual guide asks you to dye your prayer carpet with wine, do it, for he having travelled himself the entire distance, is well aware of all ups and downs of the path’

One might think it a serious blunder on my part. My simple answer to it would be that like Majnun (*Reference to the famous love-story “Laila. Majnun” by Nizami*). I was beside myself with the madness of love, and a Majnun can best be judged from the viewpoint of Laila. I was concerned solely with my beloved Laila. This is in a word about me and my condition, but for others I do not insist upon their taking up the same course of mad love.

The sastras may be of value to those who aspire for the realisation of God or attain the bliss of paradise and the joyful company of the houris (Celestial damsels). Since I had no such aspirations they were not of much avail to me. Besides, though the sastras deal with topics related with the Divine, and for that reason great importance is attached to them, there is also admittedly a good deal of ambiguity in them for the safeguard of which the sage Manu has laid down in clear terms that whatever is not appealing to reason in the Vedas should not be accepted and followed. Regarding their spiritual merit I can safely say that since they deal with elementary rules and principles, they are really meant for the beginners of spirituality. If you take into account any of its Srutis you will find that it relates to the necessary requisites of the elementary stage. They may however be studied for the sake of theoretical knowledge to make one a learned Pandit or a philosopher, but their utility in the practical field is not of much account.

In fact the sphere of spirituality begins from the point when one has reached the shores of the Infinite Ocean. Whatever seems to be there before that point may be deemed to be a mere reflection of spirituality. All the Srutis positively relate to conditions below that level. Besides they are for the most part influenced by the effect of environment and the geographical conditions of the places where they were composed. For example if any of the sastras had been written in the polar region, surely there would have been no insistence on daily bath or restriction on meat diet. As a matter of fact they offer general rules of conduct and discipline based on the personal experiences of the Rishis who composed them, in close collaboration with the environment and conditions of the place.

Now to return to my point: As for the relative position of the guru and God I may say that this question crops up only when one means to aspire for the realisation of God through the help and guidance of the guru. When such is the case it is evident that the two, (i.e. God and guru) are in his view. In that case the third one (i.e. the self or the devotee) also can by no means be ignored. Thus it comes to a trinity like that of Brahma, Vishnu and Mahesh. He thus remains fixed in this trinity which may otherwise mean multiplicity. But so far as spirituality is concerned, our real purpose is to march from diversity to unity, and then beyond it to whatever "It" might be. But the course we thus take up leads to the reverse of what we aspire for. What is to be done under the circumstances is for each one to decide for himself. For myself I solved the problem in my own way by resorting to madness - the madness of love for a fellow being. The same may be a solution for another provided he gets a Master like Him, who is infallible, superhuman and Divine in the true sense.

They say that one must love his guru as much as he loves God. In my view that is quite impracticable for there can never be two parallel objects of

love. The human heart is not a caravan-sarai where any and every one may come in to have his stay. Love admits of no dual loyalties not to speak of multiplicity. It has no room even for the duality of the lover and the beloved.

‘When I was there thou wert not;  
now thou art there I am not.  
The love-lane is very narrow and  
cannot contain two (I and Thou)’.

Such is the path of love. It is also an answer to the question regarding the relative position of guru and God. That means we have to ignore either of the two. For this Swami Vivekananda reminds us saying “Know thy guru as Brahm.” That is the only solution. But this does not apply to Professional gurus who teach and preach for their earning or who are after name, fame and riches.

On my part I am ever prepared to offer myself for any service, be it spiritual or even physical since I find most of the people not in need of my spiritual service. Let them, then, have at least physical service from me so that they might get some comfort and ease. I do not mind if I am put to some inconvenience on that account, for physical afflictions I have already many, so a little addition to it will not matter much. In all physical afflictions I feel a peculiar kind of happiness and joy which is not attainable even by the greatest kings. I have had so far numerous coverings one after the other. But the present one which I now have, if observed minutely, will be found to be only a covering of nakedness which is the last, and which when cast off shall not be replaced by another. I wish you all to be clad in the same covering of nakedness. But that is not possible so long as one remains entangled within the charms and attractions of this outer covering, the physical body.

## MASTER'S SUPPORT

World peace is the crying need of the day and those at the top are trying hard for bringing it about. But the means adopted for the purpose do not so far seem to promise fruitful results. The efforts for the establishment of world peace do not seem to be very effective only for the reason that they are merely external, touching only the fringes of the problem. As a matter of fact world peace can never be possible unless we take into account the inner state of the individual mind. World peace is directly related with individual peace, for which the individual mind is to be brought up to the required level. If the individual mind is brought to a state of rest and peace, everything in the world will then appear to him in the same colour. It is, therefore, essential to find out means for developing within every individual a state of peace and contentment. Thus, all that we have to do for the attainment of world peace is to mould the mental tendencies of the people individually. That means the proper regulation of mind so as to introduce into it a state of moderation. That is the only way for bringing peace into the world. It is therefore essential for all of us to develop peace of mind within our individual self. But that being exclusively the scope of spirituality, one must necessarily resort to spiritual means for the purpose.

One of the greatest specialties of Hinduism, as pointed out by Swami Vivekananda, is that it offers means and methods of attainment of nobler ideals of life to people of every taste, mentality and talent. For this purpose, there is in it for some the worship of idols and images, for others that of gods and deities, for still others that of God with form or without form and so on. Further still for those of higher capabilities there are the paths of upasana, bhakti, Jnana etc. For the attainment of still higher ideals there is again the path of Yoga classified under different heads including the Hatha Yoga and the Raja

Yoga. As for the attainment of liberation or complete freedom almost all the great sages of the past and the present agree on the point that Raja Yoga alone is the path that ensures success upto the final point of human approach, and everyone dedicated to complete freedom must sooner or later come up to it. Sahaj Marg runs closely along the lines of Raja Yoga but with certain amendments and modifications to purge out superfluities from that system hitherto known by the name of Raja Yoga.

Since proper regulation of mind is essential for the attainment of inner peace, it is necessary from the very first step to look to the proper moulding of the tendencies of the mind which usually remain disturbed by the effect of sense-craving in man. This, in fact, must be the basic object of every sadhana undertaken for the purpose. No sadhana is of any avail unless it guarantees moderation in the mental tendencies of the sadhaka. The mind, which in its primordial state was pure and regulated, has now been spoilt and polluted by the over-all influence of the senses. It is now to be corrected and set right, and for this the responsibility lies solely upon the individual himself. Almost all sadhanas have basically the same purpose which remains neglected. Methods of austerity, penance and physical mortification usually applied for keeping the mind under control do not relieve it of its misdirected trend. They only serve to keep the evil subdued within, which might at any time burst forth when by chance the control is somehow relaxed. The real solution of the problem therefore lies not in controlling the mind by suppression, restraint or mortification, but in its gradual moulding which will relieve it of its misdirected trends.

Usually people initially aim at stopping even the normal working of the mind so as to create a state of coma or insensibility. The gurus of today also, in their eagerness to create an impression upon people, apply similar methods

which as a matter of fact take us quite away from the range of spirituality. Their followers too, having lost their sense of discrimination, are incapable of judging it in its various shades and colours. They grow fond of colorfulness alone, and for their mechanical minds they require only a mechanic-guide to lead them on by mechanical means. The result is that they remain held up forever within the charms of their mechanical output. But they alone are not to be blamed for it. Really they have got saturated with the stunning effect of the slow poison administered into them from platforms by the colorful preachers who pose as saintly and world-teachers of religion. The result is that they get addicted to different kinds of intoxication created by the use of certain drugs and ritualistic charms. The teachers also infuse into their followers the same intoxicating effect which, being suited to the taste of their senses, is greatly relished. Such is the condition of the teacher and also that of the taught - the one soaked in the feeling of self-importance and pride, while the other is drowned in his desire for sense enjoyment, which they grossly misinterpret as a state of anandam. The sphere of spirituality in fact starts from beyond the range of the senses and, frankly speaking, I may say that a guru who has not transcended the limits of the senses is not at all a guru in the true sense. He can impart nothing but torpidity which, as a spiritual state, is horrible even to imagine.

At lower stages in Sahaj Marg one of ten does feel a sort of absorption, similar in a way to that of slight intoxication, but it is definitely different from the state of torpidity mentioned above. This condition may more appropriately be expressed as a blissful state of calmness, unstrained by the weighty effect of the senses which the abhyasi feels himself completely dissociated from. This may however be denoted as the soul-dance which is a high type of dance. When a dancer gets completely absorbed in the dance, it comes at par with the dance of Lord Krishna, which possessed the merit of driving the onlookers into a state of ecstasy. But this type of dance is now quite

unknown and obsolete. The ancient books also do not make any reference to it in clear terms. The Tandava dance of Siva, though not exactly the same, was much akin to it, but it was of a grosser type.

Sadhana has two aspects, one the abhyas and the other the Master's help. Abhyas is meant only for creating inner conditions which will be helpful to the abhyasi in attracting the flow of the Divine grace, and this involves one's self-effort. But self-effort alone is not sufficient. It must be supplemented by the Master's support. As a matter of fact what we really stand in need of for our ultimate purpose is only Divine grace. But owing to one's inner complexities, it is almost beyond the capacity of a sadhaka to have it by himself. For that reason Master's help is indispensable. In earlier stages Divine grace flows into the abhyasi only through the medium of the Master. As such, it is often interpreted as Master's grace. Whether it comes through the Master's medium or direct it is the same Divine grace in both the cases. So long as the abhyasi is incapable of having it direct, it rests on the Master to bless him with it. When he has developed the capacity to draw it direct, the Master's job is practically over, though even then he has to keep a watchful eye on him for the sake of safeguard. This is in fact the real function of a true Master.

Now the Master's support being an essential feature of sadhana, it becomes incumbent upon the abhyasi to seek for a worthy guide to lead him on, helping him by his power transmitted through the yogic process of Pranahuti. This is the only effective means for bringing about the desired result. Under Sahaj Marg the Divine grace is directed towards the abhyasi through the process of Pranahuti. As a matter of fact what Pranahuti does for the spiritual uplift of the abhyasi in the shortest possible time, independent efforts cannot do even in a full decade. Serious difficulties often arise when meditation is practised independently in accordance with the old methods prescribed in books. Under

the old system of abhyas one has to keep on struggling with the mind in order to stop its unceasing activities. The struggle continues all the time without any success in the real sense. Thus practically there is no meditation at all, and all the time is lost in mere struggling and suppressing mental modifications. In order to overcome this very great difficulty, under the Sahaj Marg system we simply connect ourselves with the power of the Master whose mind has become thoroughly disciplined and regulated. His power then begins to flow into the individual, regulating his mental tendencies. Pranahuti is therefore of primary value in giving the abhyasi surest success. Our tiring labour for ages and lives can be saved only when, by God's grace, we are able to get a Master capable of helping us through Pranahuti. I therefore advise you in all earnestness to seek for such a one for your guide. They are however rare but definitely they are there, and a true seeker if he is really in earnest can never fail to trace one out.

I do not hereby mean to advocate in any way the orthodox idea of guru-dom which to I my view is nothing but mental slavery. In our system we have it in the form of common brotherhood with a spirit of mutual love, service and sacrifice which are the very essentials of the pursuit. We strongly condemn the idea of personal service demanded by gurus on the grounds that thereby the followers shall be developing pious samskaras in them. On the other hand we uphold the view that a teacher, acting in a spirit of service, should himself serve the disciple not only spiritually but also physically if the need arises.

The selection of the proper guide or guru is the next point to be taken into consideration. The guru's job being the most significant and invaluable factor of spiritual life, it is absolutely necessary that due precaution be taken to select the right type of man for the guide. The slightest error in this matter may often prove highly disastrous. God alone is in fact the real guide or guru, and we all get light from Him alone. But only he who has cleaned his heart

to that extent feels it coming therefrom, while a common man engrossed deeply in material complexities feels it not. He therefore stands in need of one of his fellow-beings of high calibre to help him in that direction. We may call him guide, guru, master or by whatever name we like, but he is after all a helper and a supporter, working in the spirit of service and sacrifice. His role is by far the most important, for it is he who, as a matter of fact, pulls the real seeker up and enlivens him with the light which is lying in him under layers of grossness. The light thus awakened begins first to cast its reflection upon outer coverings and removes grossness and impurities therefrom. By and by it goes on developing, affecting the deeper layers also. The light can, however, be awakened by independent efforts as well, but that requires persistent labour for many years together. For this reason association with a worthy guide is of immense value to the abhyasi, since the Master too, in duty bound, keeps on removing obstructions and impediments on the path.

If a guru comes out into the field as a Master, puffed up with feelings of greatness and superiority, it is obvious that he has usurped the position of the real Master - God. As such it is quite definite that he cannot benefit others to the required extent. It is therefore essential for him to think of himself as a humble being, and act in the spirit of love and service. He must completely devote himself to the service of his fellow beings both individually and collectively. The service may be physical as well as spiritual. Spiritual service he must always be occupied with, physical service too he must ever be ready to perform if needed. He must be thoroughly devoid of feelings of greatness, self-importance and pride. He must not be a mere preacher of theories but a practical man who has traversed the entire distance upto the final limit of human approach and has completely merged in the state of Infinity. Such a man alone can be the fittest to act as guru or Master to take the abhyasi along the path of spirituality. In that case the spiritual force keeps on radiating automatically all

the time from him and affecting those around him. But such special beings are Nature's gift to the world. They come into the world only at Nature's will to work as a medium for Nature's work. Such a high soul is to be sought for if possible and available; otherwise one must get himself attached to the next highest personality available and accessible. By merging himself in his expansion, the abhyasi can acquire corresponding expansion for himself.

Every saint or yogi has his own expansion up to a limit, great or small. But when the seeker's thought is firmly fixed upon Divinity, Divine force thus enlivened in him brings about the greatest expansion. At lower levels the expansion is less. In our sanstha every abhyasi has his own limit of expansion which is in accordance with the capacity developed by him. For establishing a direct connection with the Divine it is therefore absolutely essential for an abhyasi to connect himself with the greatest personality of the type in existence at the time. The attainment of a perfect Being is, in other words, the attainment of God, and the scriptures too support this view. If such a type of personality is not accessible at the time, then the only proper course would be to connect himself with one who is duly connected with the great personality, for, when the best is out of reach, the second best must be approached.

A master of the highest calibre is indispensable for another reason also. In our spiritual march we proceed from point to point, crossing over from one to another after covering the intervening spaces known as buffers. These intervening spaces are to be crossed in order to gain access to the next point. But while crossing them it is necessary to take a thorough tour through the entire space in order to complete its experience - bhoga. No further ascent can in any way be possible without it. Now if one tries to attempt it by mere self effort he gets hopelessly involved in its intricacies and remains held up indefinitely within it. There may however be exceptions, but they are very very rare and

that too only when one is specially gifted with an extra ordinary calibre and is favoured with the Divine grace. Now the power that can take us safely along through all those intricacies can definitely be of one who has established an irrevocable connection with the Divine source. Is it not thus necessary to have him for the purpose ? Definitely, yes. Whether you call him your master or your servant, he is after all your teacher and guide or in the popular sense a guru, no matter in whatever capacity you might take him.

The buffers or the intervening spaces between points are innumerable. They are all to be passed through during the course of our journey. With the help of a worthy master of calibre the process of bhoga is considerably reduced and the abhyasi's stay at these places is much shortened, saving thereby a lot of time and energy. It may however seem somewhat strange and unnatural as to how- bhoga gets ineffective in the presence of the guru's support. The fact is that the condition of the place where the abhyasi is staying entraps him completely, forming a sort of network round him. Unless that is shattered the higher ascent is out of question. By mere self-effort one might at times advance a little, but only to slip down again. Practical observation goes to show that most of the sages so far have not been able to cross these buffers except perhaps only a few of the early ones. They remained lingering indefinitely in the one or the other without finding a way out. The simple reason for that could possibly have been lack of proper capability and calibre on the part of their guru to clear it for them by his own superior power. Those depending upon their self-effort alone remain held up at the very first or the second stage. How the necessity for bhoga does not arise when having the Master's support is not very difficult to understand. , Really bhoga refers not only to the undergoing of the effects of past doings but also to the undoing of the effect of the net-work one has got entangled in. Only when that is torn off is the abhyasi able to go up to the next point, and that is possible only with the help of the Master.

The purpose for which I have taken up this point is to clear the wrong impression held by certain people that it is possible for one to conduct one's spiritual training by oneself. That may be possible only to a certain limited extent, and that too when one is gifted with special capabilities. Beyond that it is quite impossible and impracticable. The only solution can therefore be to seek the help of one of the fellow beings who is really capable.

The selection of a worthy guru is no doubt a very difficult job. On the basis of my personal experience I may give you an easy method of judging the worth. When you happen to come in to contact with one, try to understand whether his association promotes in you a feeling of peace and calmness, and whether the restless tendencies of mind get silenced at least for the time being, without causing any weighty effect upon the mind. If it is so you must conclude that he can be a fit person to lead you on the path.

There is another difficulty as well. It is that even though such a master is available and accessible he is not usually trusted unless he displays some striking miracle. A Raja Yogi endowed with the power of transmission can no doubt display miracles, but he never likes to do so since that will be derogatory to his pious position. Moreover practical experience thoroughly proves that miracles are of no account at all, since they do not promote real faith in any way. We have the example of Christ before us, who displayed miracles all his life. But in spite of all that he got only twelve disciples amongst whom there was even one who subsequently contrived to bring about his crucifixion. That shows that his miracles were of no avail in promoting faith among people. It was in fact his noble teaching alone that afterwards secured for him such a large following. It is therefore better and in our best interest to have our eyes fixed upon Reality rather than upon miracles which are undoubtedly very petty affairs,

and can be displayed by persons of inferior attainments and common talents. Miracle is no criterion for a saint or a yogi. It is, on the other hand, a deliberate fraud played by dexterous gurus upon the weak and credulous people to entrap them in their fold of guru-dom. Before deciding about the final selection, one must be fully convinced of the man's capabilities and merits with regard to his practical attainments on the path. For this one must have continued association with him to judge things through perception and experience in a practical way. When one is thus convinced, one must then trust him in good faith and rely upon him firmly. This is very essential for a successful pursuit. By and by faith, the most lively factor of a spiritual life, begins to develop in one, and the Master's form becomes predominant in his view with his remembrance in the background. Master's remembrance is an important factor in overcoming the distraction of thoughts, and it is indispensable for easy success. When remembrance is there, the remembered must also be there close by. This leads the abhyasi to a plane where he feels himself knocking at the doors of the Beloved. When the Beloved is convinced that it is a devoted seeker knocking at the door He will Himself come to the door to take him in. In that way the limitations that bar our passage break off and we find access upto him. But we can have full understanding of it only when we have experienced it in a practical way. At this stage one begins to imbibe godly attributes. That means we have then come into the sunshine which comes down from the main Source. We have thus come up to the Source. We are now in the ocean of Infinity and our swimming commences. Everything is now gone and remembrance, having transformed into the subtlest state of surrender supplemented by silent craving and dormant restlessness, is now the only means left to us. The state is completely devoid of charm or taste, but there is a peculiar attraction in it to the extent that one would not like to part with it even for a moment. For myself I shall never be prepared to barter it even for my life. It is however the beginning of Reality where even purity, peace and bliss are extinct.

Now if one person gets absorbed in God and another in His material manifestation, what will each of them attain? The one, the Reality and the other the imitation. Can God be blamed for that ? Certainly not. The Divine flow is the same in both the cases, but each of them partakes of it in accordance with his capacity and merit. I feel myself one with all my associates, being attached to the same common Master, God, without the slightest idea of being high or low, great or small. As a matter of fact one in the human form, though considered to be big or great in respect of humanity, may be really the smallest. In fact his very smallness may itself constitute his greatness, though in his personal capacity he may be no more than a zero. The zero has its own importance, since when added to a number it raises its value ten times. This is what devotion may finally bring us up to.

My heart is offered as a playground for you all, never mind whether one uses it as a recreation ground for his amusement or as a dreary waste for him to wander madly in. Let him use it in any way he likes. It is free for everyone to settle in, a place where one might see his own reflection, while another that of the Beloved. Uniformity is the characteristic of Nature and everyone has his due share of it. God is known to be both samvritti and samadarsi. A real Master too must have his heart full with the feelings of uniformity, otherwise he is not worthy of the job at all.

## STAGES OF PROGRESS

We proceed methodically, awakening the various centres of power which are helpful in our pursuit. Each of these points has its own particular significance. We take up the heart which is the nucleus. We go on with

meditation at this point till the goal is attained. There are five points or sub-centres in it through which we pass during the course of our journey. When we reach the last or the fifth point our passage towards ajna chakra (Cavernous plexus) becomes straight. The condition at this point is peculiar. From this point the energy which we consume is diverted towards the lower region. During our journey to the point the major condition which one experiences is the feeling of something like shadowy darkness. This is only a clue to show that we have finally to go beyond light. Its real nature pertains neither to light nor to darkness, but to a dawnlike colour. Thenceforth we proceed straight to Sahasra-dal-kamal- the lotus of a thousand petals. This is the virat region. It was from this point that the *virat rup* was brought to Arjuna's vision at the time of the battle of Mahabharat. It is the Macrocosm. We proceed on towards the occipital prominence, after we have completed the journey through the Sahasrara.

During the course of our march to this point we have to pass through, and cross, the various centres which have their own particular condition. At the occipital prominence we begin to experience a changeless condition which in other words means Brahmagati or the state of the Divine. Its completion means we have crossed the seven rings of so-called Light. Afterwards one having thoroughly merged in Brahm, gets in close touch with Bhuma - the Ultimate, or God in His absolute state. What or where he is is then beyond his understanding.

The following four conditions, in order, are felt at the first point, the heart :

1. A peculiar state awakening within the mind a consciousness of the Divine force, pervading all over.
2. A Divine state prevailing everywhere and everything absorbed in its remembrance.

3. Neither feeling of the Divine force nor that of remembrance, but only a feeling of negation.
4. Everything gone. No impression upon the heart, not even that of existence.

These four conditions are experienced everywhere and at every point. Under the Sahaj Marg system of spiritual training everyone passes through them, though perhaps only the sensitive ones among them might be able to feel those conditions in their minutest details. These go on getting rarefied as we proceed on through the various sub-centres from the lowest to the highest.

A common mistake which an abhyasi often falls into is that he starts with an idea of negating his mental tendencies, taking up means directly related with it. Thus he keeps his pursuit confined to a narrow sphere, which results in a life-long struggle with the vrittis or senses. This often causes an adverse effect upon the brain. In my opinion, instead of struggling with the vrittis, if they adhere more firmly to their ideal success shall be easier and surer. Furthermore, if the endeavours are supported by the great power transmitted into them, the work of years shall be accomplished in seconds. With the help of transmission it becomes very easy for the abhyasi to deal effectively with the vrittis. A capable Master, by applying his power through transmission, diverts the tendencies of the abhyasi's mind upwards, with the result that they begin to get moulded and grow comparatively calm and peaceful. He also gives to the abhyasi's Pind-mind (Material -particularized consciousness) a dip into the condition of the Brahmanda-mind (subtler or cosmic consciousness), after effecting its proper cleaning. The process accelerates the abhyasi's flight towards higher regions. In course of time when the lower mind gets thoroughly merged in the condition of the higher plane, it becomes cognizant of its true nature and gives up indulging in superfluities and superficialities. Thus the negation of vrittis comes into effect

by itself and the true nature of his being begins to reveal itself. Even if an abhyasi does not himself undergo the usual routine abhyas he can be made to cross these stages upto the final limit of perfection by the transmitted power of the Master if only he co-operates with him in the true sense. But commonly if the condition is brought into full swing all at once, there is the danger of his nerves and muscles being shattered. Under Sahaj Marg system this process has been made quite safe involving no physical risk to the abhyasi, and this is one of the greatest innovations of our great Master. This process is applied to the abhyasi in a very gentle way, so that the condition transmitted to him comes to his conscious knowledge after some time when its unfoldment begins to come into effect. In that case his apparent condition seems to be somewhat different from that of one who has attained it by regular stages, but in both cases the abhyasi shall definitely be free from birth and death.

Coming to my point again, when the vrittis have thus been reduced to nothing or negated or, in other words, have acquired a transcendent state, it is then a lower grade state of Brahmagati. When this is attained, the veil gets torn off and we enter the next inner sphere beyond it. Our attention is then diverted inwards and we proceed on towards it, seeking the Self. This is how Sahaj Marg proceeds on in its natural course, taking up chakras one after the other. The process helps us to march onwards with greater speed.

Nature's power is unlimited. The very word 'limit' came into man's understanding when he experienced his thought confined within a certain sphere. Thereby he concluded that his power is limited. The idea also promoted within him the thought of some higher power or superior force which lay beyond, and which is presumed to be unlimited. This thought of duality sprang up only when our sphere was taken to be narrower. If this idea gets banished from the mind, as it must be at a certain stage of spiritual advancement, it is then

quite possible that we may lose the idea of being limited as well. When both these thoughts i.e. of being within or beyond limit, are washed off from the mind, then we are in the true sense free from limitations, and the Self has been joined with that which is beyond limitation or the limited. If fortunately one happens to have transmission from that higher stage then the above attainment is quite possible and practicable. For example, if one is to be brought to the stage of Liberation, Sahaj Marg method for it would be to divert his soul towards the Ultimate. The result shall be that he will go on developing till, by the last moment of his life, he will finally reach the destination and attain Liberation. I can proclaim by the beat of the drum that none except a worthy Master having at his command the power of transmission can ever bring forth such wonderful results, and that Raja Yoga alone is the path which promises sure success. But this can fall to the lot of those fortunate ones alone who are actuated by an earnest longing for Liberation and are really destined for it. The various successive steps of yoga laid down in Patanjali's system are all included in the one routine process under the system of Sahaj Marg and are covered by the abhyasi without undergoing each one separately. But since that is possible only through the help of Pranahuti, I wish more and more abhyasis to come upto it and be profited thereby.

People often say that they do not feel anything in respect of their inner state. But when I ask them whether they ever tried for it or not, they only reply that they did not, since they are incapable of it. I do not agree with them. I believe everyone has this capacity, because intelligence is sure to develop as one proceeds on with his abhyas. The fact is that they apply their developed understanding to other things but not to this One. Usually it is diverted towards worldly things rather than towards the Divine, with the result that they go on getting more firmly attached to the world. As a matter of fact they do not want to make any sacrifice, nor have they any real craving for Reality. All that they pose

to be doing is merely for the sake of recreation or perhaps for satisfying their curiosity. Even under these circumstances I feel it obligatory upon myself to help them as far as possible.

Vairagya can develop very easily if one only diverts his attention towards God. On my part I do divert their attention towards the Divine and fix it there by my will, and this they do feel and realise, but they utilise it for material purposes only. I am confident that in certain cases they keep on pulling it downwards for worldly matters.

But most of the abhyasis, though they come up and make a start with it, ever remain complaining about the rising of thoughts. Who is after all responsible for it, I, or the abhyasi himself ? I may assure you that on my part I keep on pulling out adverse effects from off the abhyasi's mind lest he might be over-worried. But what can I do for those who do not even attract my attention towards them? As a matter of fact I have nothing of my own in me. It is all stored up in me for you all. I wish I could entrust it to somebody during my life time and be relieved of the burden, so that I may depart with nothing about me. Now what I have as the Master's trust can neither be termed as spirituality, nor Reality, nor even bliss.

True seekers in the real sense of the word are rarely traceable, though some of them exert vigorously to create in them a state of mind which might seem to promise highest ascent.

The real merit of the system will come to light if one comes forward as a true seeker for it. Hardly a few among the abhyasis exert to make themselves even receptive, though even then I thrust it upon them at times, still I fear I may have to carry it all with me when I leave the material form. It is

necessary for every man to realise the effect of the conditions infused into him. Then alone can it be utilised for the uplift of others. There are so many conditions and so many points specified for them, and still more are being discovered. But none perhaps displays the capacity to utilise even one or two of them. I am, on the other hand, burning with an eager desire to see every abhyasi having a taste of the conditions at every point. If an abhyasi partakes even a little of it he will be greatly transformed. My Master too affirms that it is very difficult to find one who may be fit for the spiritual training upto that extent.

My experience has brought me to the conclusion that the light transmission from the stateless condition amounting to negation can produce marvellous effect on the abhyasi. Forceful transmission with excited emotion cannot do so. Reality is beyond force, excitement or heat. It is similar to the state which prevailed before heat came into existence. It is in fact beyond feeling or understanding. That is Reality in the true sense.

At a higher stage of advancement regular routine abhyas becomes almost impossible. In that state if the aspirant keeps alive his link with God, his abhyas goes on automatically and unconsciously without any conscious effort on his part. This is the case with almost every abhyasi in our sanstha, provided he is going on with faith and confidence. When advanced merging is secured, guidance comes to him by itself. The state of inertia (in which one feels himself like a dead man) is a spiritual stage which may be taken as the beginning of spirituality, in the true sense, though people take it wrongly as the end of it. I wish everyone to aspire for and be blessed with it.

The silencing of mental vrittis when developed to the stage of negation is an indication to show that inner vacuumisation has Commenced. The material science of the present age strongly affirms that absolute vacuum can

never be possible. Some of the air does remain even after vacuumisation has been effected to its full capacity. I shall interpret this scientific theory in my own way. Whatever remains after the vacuumisation has been effected to its full capacity is its real essence, and it is immensely strong and powerful. This power can well be utilised for the construction of destructive weapons of the deadliest type. It is also of immense value for our spiritual purpose. When a man creates such a vacuum in himself he becomes so highly powerful that even a slight motion of his will can bring forth greatest results. But few seem to be prepared to have it from me. My intense longing to find one who might be prepared to have it in full does not so far seem to bear fruit. None perhaps seems to like to have a brief pleasure trip to the dreary and desolate expanse of the divine which few might have access to. There is no end whatsoever to it. Negation is not the final end and even this is not our ultimate goal, which is, far, far beyond Bhuma or the Ultimate.

I may here add a few words to say something about the ultimate state we have finally to arrive at. After having attained the last limit of negation one has yet to go on and on to what may be termed as the ultimate limit of limitlessness, or the Absolute, where every particle of the body gets transformed into Energy. What happens then He becomes an instrument of Nature and having everything in his power and control he remains unaware of everything. But for Divine work he is ever fully conscious and quite alert, though he may not be conscious of his own state of being except in certain exceptional cases. The entire working of the universe is subject to his will. He holds all the powers of Nature under his command, as is the case with the present Personality who has come down into the world for the purpose of effecting a change, and to which I have referred in the 'Efficacy of Raj Yoga'.

## **PART III**

### **CLARIFICATIONS**

*“sastras go into contradiction of each other but they are of value to us since they offer a chance to think upon and arrive at a solution.”*

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

I have studied, as far as I could, your inner condition and I find there the healthy signs of improvement. There are no doubt a few complexities there, but they shall be easily removed if you go on with your practice. If you happen to trace out any weakness in yourself please think it to be mine and be bold and go on with your practice. The responsibility shall thus be shifted to me and you shall be relieved of its effect. This is quite easy to do. Do it and watch the results. Usually the intricate methods applied for the purpose often make matters far worse and more complicated. Realisation is a very simple thing which can be attained only by simplest means. One thing is especially important there. It is that the abhyasi must ever remain restlessly impatient for the attainment of the goal. This is the key to success and it strikes at the very root.

As for myself I may say that whenever I am on with my spiritual work, I never feel doubtful of success in the least. For that reason I had never to face disappointment in my entire spiritual career. An unflinching will was the secret of it. I want you all to develop that sort of unflinching will, and that you can very easily do.

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Liberation has today become very easy because of the presence of the Divine personality. The conception of people does not generally go beyond the point of liberation which they take to be the final limit of human approach. But that is a wrong idea. As a matter of fact liberation is the lowest attainment on the Divine path, hence it is just like a toy for a child to play with. Beyond that there is yet a lot to be achieved. The Infinite Ocean lies still ahead, which is a limitless expanse. Have your eyes fixed upon That and only That, and go on and on to trace it out.

I have a heart ever ready to help anyone who might be in need of help. I take the job not as a master but only as a humble servant of humanity. There are and have been masterly gurus who work and have worked as masters in their time, but I prefer to be a servant instead, and to work as a servant for the good of the people in general. Please do what you are told to do, and keep me informed of your day to day progress and also of the difficulties if any. I may assure you that you can achieve the goal very easily if you go on persistently with constant remembrance.

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Happy was the time when you saw me and happier would it be when I have a chance of seeing you. The sentence has a deep meaning and may be taken up in that sense. When I saw you for the first time I found in you many

things mingled up together, presenting a view of diversity in unity. The existence is no doubt the result of amalgamation of matter with the soul. But then there is one thing more there. There is a house which has all things in it upset and scattered all over, while another has everything in it well arranged in proper order. Naturally the former will be said to be a disturbed state and the latter said to be undisturbed and regulated. Similar is the case with this human frame, or the house we live in. There are numerous things kept in it. They exist in the form of results of the actions of the various functionaries at work in the system. If they are let loose to work independently according to their own trend or inclination, their actions will mostly be unregulated and disturbing. They therefore require a strong masterly hand to keep them in check, and this generally remains wanting in most cases. It is only in this respect that we present the picture of a house in disorder. The same was the case with you when you came to me first, and this is but usual in most cases.

We have now to enter into a new life, a life which is behind this outer life of ours - we might just as well say that the real man exists behind this, the apparent man. Now since you want to enter upon the real life, you have to seek for the real man - the man behind the man, or the man beyond man. Such a personality if he does exist can be traced out only by the heart's eye and can be felt in every molecule and atom of the body. Though possessing a physical body, he shall in no way be attached to it and he shall be nearest to zero. His covering shall be the whole universe wherein he shall have his own play. You will find him present in the sand of the desert as well as in the waves of the ocean. You will find his presence in the light of the sun, the moon and the stars. He shall be in existence everywhere, in hell as well as in paradise. But how to trace him out is the real problem. In fact that is the very thing which by my Master's grace lies pouring on me, and which I impart to the abhyasis through transmission. I take it as a part of my duty, not expecting any return for it, though it automatically

becomes due from the abhyasi in the form of *rina* or debt (not taking the word in its popular sense, of course). What I mean thereby is only the reaction on the part of the abhyasi. The inner disorder and disturbances can never be set right unless you react yourself. They must at least be suspended so as to introduce an atmosphere of peace and calmness. But unless they are suspended, the ways of living cannot be regulated and improved. So long as the proper regulation remains wanting there can be no equilibrium, hence no balance at all. Without it we can never stand by nature. It is only when we get closely in touch with nature that we begin to breathe in the purified air coming therefrom. By and by we begin to acquire identity with it. In a word everything becomes possible and attainable when we get ourselves attached with the real man beyond man.

In the beginning the necessities of life were limited. As time went on the surroundings affected the life of the people with the result that necessities began to increase. From the materialistic point of view the world is progressing day by day and for that reason luxuries are gradually taking the place of necessities. In a way life has become quite luxurious. Our appetite for charms and attractions is growing greater and denser, and it is constantly being reinforced by the thought force. Thus the individual mind is being altogether spoiled. That is why it has become over-excessively restless (*chanchal*). The excessive restlessness (*chanchalta*) of the individual mind goes on increasing and intensifying by the action of our thoughts and doings which subsequently result in the formation of our fate. Our fate is thus governed by this *chanchalta* of the mind. The individual mind having now become used to such a type of character, leads us on to follow its own dictates. We are thus completely spoiled. We have therefore to correct the individual mind now. The process would be to adopt simple ways of living dissociated from the unnecessary hankering of the mind. It does not mean lowering the standard of life but only purging out from it what is superfluous and unnecessary.

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You have written to me that you feel worried when you are short of money. This is no doubt troublesome, but then there are two aspects of it; the one when man gets agitated and perplexed, and the other when he remains steady and composed in a spirit of submission. Both make all their efforts to overcome the difficulty, but there remains some difference still. Let us take the example of a sick man who is attended by two of his servants. They tend him, serving food and medicine at the proper time and look to all his comforts. But one of them is greatly perplexed and upset by his serious illness while the other is quite composed and steady. Which of the two shall in your opinion be rendering better service to the patient? I think you will definitely say that the one with a steady and composed mind will be more helpful to him than the other, although both of them are serving him honestly with a heart full of love. So must it be with you in case of your household difficulties, the solution of which can be better arrived at when you are calm and composed. We should ever go on with our work with a sense of duty in submission to the will of God. This will give you a taste' of the nectar of real life.

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You ask me how desires can' be overcome The only answer I have is 'try to give yourself up to God like a dead man in the hands of the dresser'. But if you want me to prescribe some method for it I shall offer you a very simple method and it is, 'think your desires to be mine, not yours' You can ask me any question you like. I am glad to find in your heart light and nothing but light. Devotion as great as possible is necessary, and constant remembrance creates it in one's heart.

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

Vairagya can be attained only when one is wholly diverted towards the Divine. When it is so, one naturally becomes disinterested in his own self including everything connected with it. Thus he loses not only the body consciousness but subsequently the soul consciousness as well. What remains then is nothing but the 'being in dead form' or a 'living dead'.

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Give up the mental complex of ill-health. Consider yourself to be healthy, then alone will you find yourself healthy. A healthy man if he persists in thinking himself to be ill shall definitely be half ill at least. Do not give way to weakness. Man possesses everything of Nature but he does not take it into account. A man must keep his eye fixed upon the object, and so it must be in respect of health which is quite essential for the success of the pursuit. There

must be one thought, one object, and one pursuit in view and that must be related with the Divine. That is the type of mania which I wish everyone to develop in himself. It is only then that one may perhaps be able to have a view of that which he craves for. When God feels that there is one in quest of Him, the Divine grace is set into motion to take him in. If the quest continues with a pining heart, it becomes so very forceful that the Lord Himself sets out in quest of him. The intensity of eagerness together with restless impatience creates within him a vacuum for the Divine grace to flow in, establishing a connecting channel between the two. Remember, brother, that the time gone by shall never return! Therefore try to avail of the opportunity to its best. One who gives himself up to his master in toto can alone be successful in this pursuit. Giving up everything means reducing one's self to beggary. In other words one has to become a beggar at the divine door.

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Often I feel restlessly impatient to see some of my associates physically. That must be due to the intensity of feeling they entertain in their heart for me. Sometimes when this feeling gets subsided in them I too feel a bit slowed down. This is however the only way by which we can strike at the very Base, the echo of our thought, and create ripples in the waters around. I like to remain absorbed in the thought of you all, that may in a sense mean my diversion towards diversity. As a rule we proceed from diversity to unity in the beginning, but at the end the course changes and we again begin to march towards diversity. That means we finally revert to the place from where we had started. In our march towards the Ultimate we must necessarily follow the same course, whether it be in respect of worship or, anything else. That is in fact the actual path of spirituality. But when, by God's grace, any one goes still beyond, even the consciousness of the Base too may then become difficult to maintain

unless he happens to be one of the highest rank who remains in touch with both the states, unity and diversity.

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I am greatly indebted to my gracious Master who has so kindly put me on to swimming through the Infinite, which otherwise could have been possible only after death! And He is still pushing me on further through it. Not only this, he also bestows upon me all that he acquired himself during the course of his swimming through the Infinite ocean, for in every case the ascent continues infinitely.

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

I regret to find that some of you do not try to overcome your lazy habits, which is a clear indication of the fact that the ideal has not yet been firmly fixed in your mind. If it is foremost in your view, it can never be that you would shirk or neglect your duty in this respect. Some of the obstacles on the path are exclusively those which have been created by your own misdirected actions. But if you are sincerely attentive to your ideal these things are sure to melt away automatically. I may also be helpful to you in this respect provided you impel me to it by the force of your sincere earnestness.

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People do not try to overcome their wrong habits because they would then have to put themselves to effort or a bit of inconvenience. Never mind, be it so. But if they only adopt the right course for the realisation of their object and are prompted by intense longing for it, none of these things shall then stand in their way, but shall drop down like dead leaves.

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Often people expect me to look to their physical ailments and to apply my thought-force for their cure. Not only this, they also induce me to take up cases of their friends and relations, and I, being over-courteous and obliging by nature, undertake them, not minding my own difficulties and exertion. When I happen to hear of the physical trouble of any of my associates I naturally get attentive for a while at least for their relief. But when anyone approaches me with a direct request for his cure I feel myself bound to help him to my best, not minding over-exertion and strain.

They are perhaps induced to demand from me this kind of service on the presumption of their excessive love and devotion towards me which emboldens them in their claims for worldly benefit. It may perhaps be for that very reason that gurus are generally advised to remain reserved with the disciples. As a matter of fact everybody in the world has to undergo sufferings. I too had, and even now have a lot of them. During the lifetime of my great Master, though I did inform him of my troubles, yet I never desired their removal in the least. It may have been due to want of, devotion in me, which might have been lesser in comparison to that of my associates. Anyhow that continues even today and I continually receive demands of this nature from one quarter or the other.

As for my own handicaps, I may say that together with all this I have to attend to my own job of carrying out Nature's work entrusted to my charge. Besides that I have also to look to the spiritual training of my associates, which is no less tiring a business for one in my position. I therefore find my heart and brain incapable of withstanding that much strain. Besides, this superfluous item forcibly imposed upon me offers serious hindrance in Nature's work entrusted to me, with the result that it suffers heavily. I fail to understand why such sort of service should be demanded of me when there is a host of doctors around them to cure their bodily diseases. The doctor who treats such cases is no doubt amply paid for his labours, whereas, by way of my remuneration, I do not even have the slightest diversion of their thought towards the Divine, which would have been in their own interest in the long run.

There is yet another difficulty there. It is that with the increase in the number of the members, the work of curing diseases is also likely to increase heavily with the result that someday it might become almost impossible to meet the demand.

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We know that it is not royal robes alone that make a real king. Similarly it is not the form or the dress that makes a real saint or a yogi. External physical features are no sure indications of the heart within. A man of heart can be discovered only by one who is inspired with a feeling of true love. What kind of person must one be whose association might be of greatest advantage in the pursuit? He must surely be quite free from the idea of himself being the guru. He must, be totally free from the feelings of self-importance and pride. He must be completely merged in Divine love, so that its effect may automatically remain radiating from his very being to cover all those sitting by him. Unfortunately today we have people who, having accomplished nothing, come out into the

world as gurus, prescribing methods and practices for others to follow. They also include those who belong to the so-called higher class of Hindu society.

So far as my personal experience goes, I find in most of them a rock-like solidity firmly settled in their hearts. They are generally those who adhere rigidly to the worship of idols and images. In certain cases I have discovered peculiar types of folds and creases in their hearts, which are mostly due to the effect of wrong methods of meditation or concentration practised by them. The most appropriate points for meditation can be only those from where the current flows on either upwards or downwards. It can only be either the heart or the trikuti (centre between eyebrows). Meditation on the point of the navel has no spiritual value, except that it causes a tickling sensation which finally excites the mind and makes the passions all the more powerful.

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As a matter of fact all of us are like beggars at the Master's door, having a begging bowl in hand which the Master readily fills. But when the bowl is already full with things other than spirituality, the question of getting anything from Him does not arise at all, for anything poured into it will flow out at once. The primary thing for us to do is therefore to make ourselves empty of all these so that it may be filled up with Masters's grace.

But it is a matter of pity that I find all my warning going unheeded; few seem to be trying to develop that amount of capability in themselves. The whole atmosphere is surcharged with the strongest Divine force. Can liberation ever be so easy and cheap? It is definitely the time when everyone should give his entire attention to it, setting aside all other things and feelings. I do not thereby mean to induce you to give up your worldly living, discarding everything including your responsibilities and obligations, but only to give yourself up to your Master in a spirit of surrender, availing of the time as best

you can. The Master does a lot for you even without your knowledge, to inspire you with the true feelings required for your spiritual uplift. But then there must be a true response from your side too. You must promote within him the intensity of feeling which might compel him to push you on and on. That is as a matter of fact your part in the enterprise, and for that you have to develop intense love and devotion.

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None seems to bring forth the happy tidings of higher ascent by dint of self-effort. For the most part I have myself to do everything for them ; to put them on the path ; to inspire them with the grace ; to clean their system ; to push them along and fix them up on higher levels. What may all this be due to! It may be because of my excessive eagerness to see them all at the highest in the shortest possible time. Under the influence of this feeling I always feed them spiritually much beyond their capacity, even upto the limit of loss of appetite, with the result that further craving gets subsided for a time. But together with all that, the want of due interest and lack of earnestness on the part of the abhyasi cannot be denied.

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I am glad that your desire to sit for meditation at the fixed time is growing stronger. This is no doubt an encouraging sign. But, dear brother, I do not expect you to neglect me, and if you make up your mind not to leave me, you will find me always beside you, and of that you will have experience in due time. Treat your thoughts and ideas as uninvited guests. If they trouble you further just imagine them to be mine and not yours. This process is very effective and can never fail to bring about the desired result. Please inform me of the results. Thoughts can be stopped just in a moment, but that will not be in our

interest since for the attainment of liberation it is but essential to throw out the buried thoughts after having completed their bhoga.

You say, "I hope my distress cry will move your pitying heart" In reply I may only say that my Master has made me the target of the world's sorrows and I like to prepare at least one for the same. You can meditate for any length of time but there must not be any mental exhaustion.

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While describing the events of your life you have requested me not to read further if I have no leisure. In reply I may say that leisure I have enough since I have attained leisure from my own self-creation. As such it is now wholly yours. The events you relate do normally happen in life, but when one arrives at the concluding phase all the past worries disappear in a moment. It is therefore advisable under all circumstances to have our attention directed towards the end or the goal. By God's grace you now seem to be inclined towards it. This must be strengthened further. The kicks of the past should be considered to be like the thrashing by a teacher to bring the pupil round to the right path, and for which we should be grateful. Now if I say that I am to bring you in to a spiritual life, it may not be quite correct since there is no question of bringing in. We have only to establish ourselves in Reality, and thank God your thought is already helping you in the pursuit. Definitely you have now gathered material to keep you up on the path. In other words, I may say that you have taken the object into your view. Now only the arrow is to be shot at the mark - the thought being the arrow and the heart the bow. But at the same time it needs the application of force which is there in the form of the Master's support you are now aware of the destination and of the guide too. Nothing remains to be done now except to attach your thought firmly with That. When the attachment grows strong it becomes indiscernible who is attached and with what The consciousness of body drops

off and the very thing remains which we may call Elan Vital - the life force. The method for this would be the same as referred to above and the Master's help would be indispensable to ensure the sure hit on the target. For this it is also necessary to avoid taking in the impressions of bodily effects. This having been done, the formation of further samskaras will stop, bringing their progressive growth to a close. The only solution would be to break off from *this* and to connect yourself with *that*. For this the only method is meditation as already prescribed to you. I hope you will now be regular in your practice. As for my services to you I am ever ready for what I am capable of. I request you in all earnestness to accept my services, nay, rather compel me to render the greatest service, so as to enable you to take away all that I have with me as my Master's trust for you all, and which I am ever eager to distribute amongst you. So long as you do not find an opportunity to see me in person think that I am already there with you. This will help you in promoting absorbency in yourself.

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Your letter offered me greatest pleasure. I feel some lover has started thinking of this insignificant being. It is not however a small thing for me. My services to you may perchance be of a nature which might promote in your heart the growth of longing. But both you and I have to wait for that. Peace is transmitted from heart to heart. If you have not started meditation yet, please do so now. May God bless you. I do not want to tell you much about myself since mere telling drove Mansoor to the gallows. Although those days are now no more, yet it is quite likely that people might begin measuring me with an undeveloped sight. I hope you will arrive at the reality by weighing me in the balance of your heart. Dear brother, you have taken into your heart my views expressed in the letters. Shall it not be regrettable then to ignore the writer thereof ? No sooner do you form a will than the action thereof starts automatically (Ideo-motor action). Do pray and try to get drowned in it to the

extent that the begging bowl alone remains in the hand while the begging also is lost in unawareness. If you create such a condition your prayer shall never go unheeded. Practise sobbing and weeping in love which, if it is not real, may be taken up artificially. Do this and see the result.

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

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

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It is good that you like to have the Darsana of the maha-purusas (saints). Better would it be to try to have the Darsana of yourself alone. You say that you do not want to have ‘originality’ instantaneously, because it might be non-durable. Well, better leave this to me alone! As a general rule the spiritual journey is covered by stages taken up one after the other. If I neglect to take into account your capacity how can I impart training to the point? Please do not be afraid. There is neither the question of leaving the hearth and home, nor of any danger to life. You say that you have surrendered yourself but again you say that you doubt whether you do it fully or not. That is ambiguous. When you have surrendered, the question of doubt does not arise at all. So please give up doubting. When the thought of co-operation springs up in the abhyasi’s mind he has come up to the first state of surrender. Be bold enough to make up, your mind for anything. Step in with a strong will and your success shall be sure. You think your worldly responsibilities to be a hindrance on your path, but that is a grossly mistaken notion. We have to go along taking both the sides together i.e. the worldly and the Divine, side by side. My Master was an ideal in this respect, and I am also following in his footsteps. Vairagya does not in any way mean the neglect of duty, whether in respect of the world or of the Divine.

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We are acting like puppets at a show-dance, which we alone are enjoying. We are so much lost in its charms that we get rigidly entangled in it. If ever the thought of getting out arises at all, the entanglement becomes too compelling a bondage for us. The more we wish to be out of it, the tighter becomes its hold upon us, and all our efforts turn out to be fruitless. The charming pleasantries does not allow our attention to be diverted away from it. The only possible way out would be to take into account its basic cause, presuming it to be the ultimate. When we take repeatedly into our thought the origin of it, the same view settles down in our heart. This may be interpreted as

remembrance. But since it is linked with the origin, our thought travels on towards the ultimate. This we develop by the practice of meditation. When we begin doing it, help begins to flow down from the very source. When you link yourself with it, the outer charms begin to fade automatically. It is good that you have made up your mind for abhyas, but its fulfilment also rests upon you alone. If you take in a deep impression of the Reality, meditation cannot but start by itself.

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

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

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I am giving herein a short reply to your question of philosophy. As a general rule every action, whether of body or of mind, must produce some effect good or bad, whatever it might be. That means that there is definitely

some effect of it upon the five senses. Now the lighter the mental pleasure, the lesser shall be the bondage.

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You request me to make you mine, and to take you to be mine alone. I am trying to do that very thing so that you may become actually mine, though I am already yours. It is to say that you wish to experience that which is the very end of every activity. It is just as if a child were to say, "Let me first understand the thoughts of Milton or Shakespeare and afterwards I shall try to learn the alphabet", or for an abhyasi to say, "Let me first realise God then I shall start worshipping Him". When the very thing you seek comes to you, why should you then worship at all? He alone can climb up a height who has created in himself recognition of his lowliness. In accordance with your own way of thinking you may be right in saying, "Unless I have the real experience I cannot be said to have full conviction ". For this, please create in your self the things required for the actual experience of that which you mean to seek. No doubt you believe in Divine grace, but that kind of shallow belief cannot serve the purpose, nor can it even be called grace at all. I consider it as Divine grace if one gets under the charge of a perfect Master. However it depends upon your grace to set him into action for your own self. I shall however request you to watch and see whether His grace has already come into action or not. If without sufficient abhyas you try to draw His will towards yourself, it shall then be your own will that shall begin working in you, and thereby you will promote in yourself nothing but leaps of fancies and crowding thoughts. This condition shall be presenting to your view only an effigy of spirituality. You say that when you experience a condition which promotes peace you conclude it to be the effect of my working. What can I say to it, I Just watch and contemplate over it, linking your mind with the thought, then alone may it be possible to understand.

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Realisation can better be defined as a state of changelessness which is a condition seldom bestowed upon man even in the course of thousands of years. But if one happens to get a Master who has attained it in full, and the abhyasi too is keenly interested in and really earnest about it, it becomes quite easily attainable. But so long as there exists the feeling of 'is' (existence), it is not complete realisation. It follows therefore that even bliss is a drawback. Do not be afraid of it, brother. It is such a superfine condition. that whom-so ever God pleases to bless with it, will be prepared to undergo the hardest pain for it rather than part with it even for a moment. I believe that may be sufficient for your understanding and satisfaction. You have gone away from this place, but you have left your memory with us. You have been a guest who on departure from the place took away the host as well along with you. You must have conveyed my message to your friends ; now it rests with the Master to carry it home to their hearts.

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

looking to Him for His mercy and grace, which all religions induce people to depend upon.

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The ebb and flow in the human system are definitely natural. They get reduced when your nature changes by the effect of spirituality. As for the capacity in me for reading future events, I may frankly say that I do not bother about it. But it is the Master's wish and I do get some inkling of them at times, with which we must, as a matter of human etiquette, remain satisfied. That is but an elementary principle of devotion. If we seek that which relates to our wishes, we can never claim to have surrendered in the true sense. In case of surrender, the abhyasi's will merges into the Master's will.

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I am perfectly sure that you are a true gentleman. So if anyone requests you to do something for him and if by doing that there is no loss to you as well, I think you will certainly agree to it. It is also a part of human duty. Hence I request you for it and I hope you will accept my request which shall be of advantage to me and of no loss to you. You do not do puja and I too do not, in the sense in which I ask you to do. Hence both of us are at par in this respect and equal sinners as well. You say that you must feel something to induce you to do puja. But since I too do not do any puja, I request you, for my sake, to think continuously for about half an hour that I am meditating upon God in the prescribed manner. Dear brother, can't you take up this little service for my sake? I do hope that you will definitely oblige me by accepting my request. Your peevish temperament which you complain of is due to the effect of ripples rising in your heart. When the water becomes calm these things melt away.

“O, thou, the weeping heart, dive deep into your own  
waves and behold that thou alone shalt then be there

(and) neither the river nor the banks”.

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

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Being a scientist you must agree that the particles of the body are being continuously made and unmade. It therefore follows that our new particles are being continually made. When we foment them with the warmth of love the particles begin taking the effect thereof and transform. A time may come when our entire being thus gets transformed. That is in the real sense the transformation or a complete change-over. The new particles which have replaced the old ones, being charged with the effect of love, are definitely better and superior. But with it the idea of being must also be washed off from the mind. This, though a bit difficult to understand or explain, is not so difficult to achieve and acquire. For that a proper field is necessary. Beautiful plants grow better in a well manured and fertilized field. So when we negate ourselves, the ground becomes favourable for the progressive growth of the plant.

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It is wonderful that when you started teaching hydraulics to your students, light began to shine in their eyes, and when you started teaching them the strength of materials or any other subject, they understood it unexpectedly well. How I can account for that? It may perhaps be due to your own merit, and the light of your knowledge must have been made to reflect from their eyes. Otherwise what have I to do with all those things? Well, anyhow, all that I can say is that you sell your goods well.

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Having stayed with this insignificant being for sometime, you have actually created in yourself a condition which if further developed can be interpreted as an all-absorbing love. This is the reason why you create deep impressions wherever you go. I am much pleased with whatever service you have been rendering to the Mission so far and I believe success will soon dawn upon you.

You do not consider yourself worthy of being a preceptor. When that idea is there, no more time is required for one to be so. By the Master's grace he can then be raised to that level in an instant. It is a great blessing to be a servant for the service of others. Well, leave that question to me. When your love is so intense my attraction towards you will naturally grow. You ask me to give you some difficult job. But the difficulty is that there is nothing difficult in it. I wish to lead you on to perfection just in the natural course. May God help me.

\*

You ask me how to know my real address. In the scriptural language I might say, "My address shall be known to you when you have

realised yourself.” But I shall prefer to reply it as, “When you become only myself.” That means you must begin seeing me in you automatically, not purposely; or when the very same condition gets created in you, then alone shall you be able to know my real address. All this shall come to pass through the practice of meditation. Dear brother, do enter into the field to try for perfection. Take it off me. It is not at all difficult. One has only to give himself up to the one who has negated himself. Everything then shall come to him by itself.

\*

There is no harm in writing books, but when super-consciousness opens, it shall then really be a pleasure to write. But you have to wait for that for some time. I am trying to complete your journey of the heart. After wards I shall take up other points of the Pind, so that you may enjoy the essence of a real life.

\*

I wish every one of you to become contagious, in a sense, so as to cast a deep impression of yourself wherever you go. The effect may flow out from you automatically like a contagion. You write, “whomsoever I saw was enchanted; whomsoever I thought about has been attracted; whosoever saw me was converted”. When I am having such good souls for our Mission, the Mission is sure to shine.

\*

You want me not to forget you. I also wish not to forget in any way my dear beloved, and for the fulfilment of this wish you may conveniently take it for granted. There is nothing of the ego in you, and whatever your condition may be, consider it to be from God. I am much pleased with your condition. You are a true patra (a deserving soul). On the other hand people come to me and go

away, none taking me away along with him. You have really taken me away with you.

Do write to me if your present condition turns into a hindrance in your work or becomes unbearable to you, so that I may modify it. By God's grace you will definitely get some peace and this shall benefit you much. You shall no doubt serve the Mission immensely. When you remember me you may likely be feeling me just close by. May God grant you steadiness, and may your progress be rapid. You may finally prove to be an asset to the Mission. What is to be done is to be done by you and your associates. I have however sown the seed of spirituality. The tree shall soon bear fruit but it is now upon you all to look after its nursing. Thank God you have become a living message to your friends; that is enough for them to understand the importance of the Mission.

\*

God willing your doubts shall certainly vanish. But it is of course certain that none has until now been able to answer every 'why' nor is there any hope of it in the future. The light which you feel is the reflection of your own good thoughts, and of your deep feelings of love. Give up the idea that you have not so far progressed in meditation. Go on with it, maintaining constant remembrance as best as possible. It shall not be difficult for you since you are a man of devotion. You ask me to tell you about the natural state of mind, matter and spirit. What can I say when I do not feel even myself, nor am I a scientist to be able to build up on the basis of my knowledge. Herein the devotee, the prophet and the Lord do not come into cognition and the trinity vanishes altogether. What may I write then? I shall definitely see you in person soon. But so long as I am not there, you can keep me there as a guest in your heart. When I am actually there in person, I shall myself be the guest and the host as well. You can bring others on to the path by your prayer, devotion and pious thoughts.

\*

I do not know whether your Maulvi Saheb has given me room in the cabin of his heart or not. If he has, the question then arises whether he has kept me free or in bonds. If I am free then alone can I be of some use to him. The meaning implied therein is whether he has made me his own, allowing me my rights, or depriving me of them. If he kept my rights reserved I may then prove helpful to him. As for the other friend, I wish him speedy progress. But the fact is that he wants to build his temple of spirituality on the sandy foundation of doubt which is the quintessence of philosophy. My view is that philosophy must start from 'wonder'. Under our system of sadhana, there comes a stage at which the feeling of wonder gets created in the abhyasi. I had remained in that condition for a number of years. With the introduction of this stage spirituality takes an entirely new turn.

\*

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

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

Whatever poetical meaning it might carry, my view-point will be clear by the following interpretation. What is liveliness? It is to live with a heart. But what kind of life would it be? In a word I may say, 'give away your heart to another, what remains then is only life.' If you ponder over the word 'life' you will come to the conclusion that life is only that which is connected with living. My expression makes it clear that there is certainly some type of living with which life is connected. At the same time it is also clear that the living with

which this life wants to remain connected is eternal and immortal. If we merge our life in that life it is then the real life, where there is neither bliss nor sorrow, neither pleasure nor pain. I wish to lead you all to that life which alone is the goal of life as I have put it. Whatever sense you apply to the sentence, ‘give away your heart to another’, will all be correct if that is associated with the feeling of love. But it is also definite that Reality can never be revealed through mere interpretations because that would be far away from mental grasp. My object writing all this is that the real being which is shrouded over with worldliness, or the heart which is inclined towards silly pleasantries, should be turned round. This is all that one has to do in life-the heart to be His, and you to be yours !

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

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

It is good that you do the puja for half an hour but it would be better if you do it for an hour .Constant remembrance shall help you to cross all stages. All the different stages and the various types of super consciousness are unfolded thereby, and it connects you with Reality. You seem to be a bit perplexed at the idea that it is impossible to answer every ‘why’. Let me give you certain instances. The problem whether the seed came first or the tree has not yet been solved. But my view is that it was the seed that came first, and that was due to the effect of quakes and shocks of the Divine vibrations. One might as well ask why was the world created at all, or where did God come from? Just think for yourself what the answer can possibly be. I think if God could be asked where He did come from, He would not be able to answer. If He replies at all He cannot be God then, because with the reply the limitation would at once set in and His unlimitedness would be lost.

\*

You are always welcome to my humble cottage-a cottage which is so, badly dilapidated that none perhaps would like to rest in it, even for a while, for fear of being drenched all over by the light shower from the Base leaking in all through.

\*

People often complain of miseries, throwing the entire responsibility for them upon God. They say that it is He who brings miseries down upon them in order to cause them pain. But does His heart never move with pity or compassion for all their sufferings? Presumably not as they usually find it. Why not then remain away from such a cruel tyrant! Will you be able to satisfy such people? Science or philosophy no doubt offers some reply to it, but finally they all remain silent. Why should you therefore worry yourself by

thinking on those lines. That course is definitely opposed to the feeling of inner peace. We should ever be after tracing out the reality of things and that is what spirituality implies. Instead of taking the fulfilment of desires as a punishment, it would be better to treat the very existence of desires as a form of punishment.

\*

Here, by the grace of God, the Master's power alone works all through, and there can be no possibility of harm in it. If you find any difficulty or entanglement, or even an unbearable excitement of emotion, just refer that to Him through prayer at any time or from any place, and it shall go away at once. Never mind whether I become aware of it or not, your purpose shall anyhow be served.

\*

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

\*

You say that right-thinking has not yet developed in you. Do you think it will never come at all ?

‘Let the beauty of the dawn of the home land have a bit of make-up’. People consider you to be a scientist. It is their look out. But why should you get worried by it. Thank God they consider you to be something at least. As for myself, people generally consider me to be a simpleton. I too should have been offended by it because, as I see it, I am not. But in your case I find no reason for this since they mean to think of you as somewhat better or greater. So you too have no right to think like that.

\*

Rest assured I do not mean to test you. If I ever wished to test you it would be like testing myself. The question of testing arises only when there is doubt, but with me there is no doubt about anything. You can also take it for granted that if this condition is maintained, every problem, not to speak of electrons only, shall become quite vivid to your understanding.

\*

You have written about some of your experiences, including the one about the person whom you saw in the vision. You have asked me to tell you who the person was. Well, I cannot say ; but this much I can confirm that often the liberated souls do feel induced to bless an abhyasi in whom they find some light. It is so especially when the abhyasi is deeply intoxicated with the Master's love. The vision of sri Lalaji's form is true, and the subsequent changing of it into that of mine indicates that He has not left any difference between myself and Him. Most of the abhyasis do have such experiences at times.

\*

Your love has made me so spell-bound that every letter of yours is highly heartening to me. I believe you must also be feeling the same condition

on receiving my letter. In this sense both of us are much alike to each other. Therefore if I feel the intoxication of love, you too must be feeling the effects of drunkenness. You say that you do not feel anything. Now tell me, whether I too do not come into your consciousness. If so I shall not count it as too little. You entreat me to save you from this mire. Usually one stuck in the mire is aware of nothing but the mire. Can it ever be possible that the remembrance of one who is 'dead and gone' may not bring in a similar condition some day? Do you not feel your heart merged in love instead of being stuck in the mire? The question of mire does not therefore arise at all.

\*

What I have blurted out about your friend was all due to the tipsy intoxication of love for you, though I may in a way be sorry for it. But, remember please that when a thorn grows abnormally strong it needs to be cut off. Selfishness to some degree is usually found in almost everyone, but it turns out to be a serious defect when it exceeds its proper limits. So far as spirituality is concerned even an iota of it may turn out to be the creator of innumerable defects. In this respect my views can be taken to be quite to the point. The word 'narrow mindedness' which I have used denotes the characteristic feature of the fanatics. So long as it is not in display outwardly, it may not be treated as serious, but it does serve for a bondage after all, so far as spirituality is concerned.

\*

People expect God to accede to their wishes for greatest peace and comforts. If He does not, they begin to accuse Him of undeserved neglect towards them, and begin to ignore Him altogether. The result is they remain ever faced with discontentment and dejection, and peace of mind is out of question for them. But this very condition sometimes develops to form 'a base for the

diversion of their thoughts towards God in certain cases of course – and Creates in their mind faith in God.

\*

You say that you want to inter-commune with the Special Personality in existence today.\* Well, I have already given you the method. Sit in meditation for some time praying sincerely to God for it. The physical form of the Personality may come to your view. If you want to see him with your physical eyes it can also be possible if you are keenly eager to trace Him out. But intercommuning with Him can be possible only after sufficient advancement. For an answer to your question as to where you should seek for Him, I would only say, just about yourself ! or else at the highest level upto which the stream of your thought can flow. In a fit of emotion you might as well say, ‘please show Him to me’. What I have to say to it is that my thought is, and has ever been, inclined towards it, and I am trying to make the manifestation of the Personality, with all its effects, possible to you.

\* Cf. *Special Personality in ‘Reality at Dawn.’*

\*

You may by the way study the thoughts either of Sri Aurobindo or of Maharishi Ramana, but you must also go on with what you are after. I too had gone through maha-yoga. The followers of the Maharishi are even today found to be badly entangled in, and controverting over, the view regarding the exact position of the heart in the human body-whether it is on the right or on the left. There is however no mystery about it. It will be quite clear if we take the whole structure of the physical heart into consideration. Maharishi insists upon enquiring, “who am I?”. In my humble opinion it would be far better instead to

try to forget “who I am”. The body-consciousness and the soul-consciousness must both necessarily go away, and this view is based on my personal experience. I have always been a free thinker, so I feel no hitch to express myself freely and frankly. I am always ready to welcome any one who may be able to take abhyasis farther on beyond the limit to which I mean to give them approach. When you have taken up one for your guru or guide on the Divine path, and at any subsequent stage discover his incapability to help you upto the final mark, decide for yourself of what avail he can be to you, except wasting your time and energy, and to remain ever deprived of the final approach. You engage a tutor for your child to coach him up in a certain subject but afterwards you discover that he is not so well up in that subject to serve the required purpose. What will you do then, except replacing him by another, better suited for the job ? The same should be the procedure in this case also.

\*

My humble opinion is that a few persons perhaps might be knowing the correct process for practicing Japa. Most of those who happen to come to me are found to have created in their heart a rigid knot by their wrong way or practice, so that it becomes a very hard task for me to remove its effect settled in their hearts in the form of solidity and grossness, which in certain cases I have not been able to wash off over the course of years. So long as the method of practice is not subtle, the realisation of the subtlest can never be possible.

You complain of experiencing a sorrowful mood in general. This can be a spiritual state as well. If you write about it further in detail I may be in a better position to judge. If along with this feeling of a sorrowful mood you feel lightness too, then I must congratulate you for it.

\*

The way to practice constant remembrance which you are following is quite all right. The method which I had myself applied for the purpose would probably be considered a bit dull, but it was most pleasant to me and I derived the greatest benefit from it. I always tried to see the whole physical form of the Master in my vision, and during meditation I always meditated upon his form, placing it within my heart. When this practice matured, the next phase comes in automatically. That means that a stage (of dissolution or mergence) has been crossed. You complain against me for having bound you with etiquette. I think it is your own merit by the effect of which you have stopped fluttering about, and have put yourself within the bondage of love. But the objective shall be arrived at when this bondage too assumes its absolute state and even love seems to be lost.

\*

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

\*

My reflections about Uttar Kashi may briefly be summed up as follows. It is a small town situated in one of the Himalayan valleys surrounded

on all sides by high mountains. The Bhagirathi flows by, rolling over its rocky bed, producing a loud murmuring sound. The population amounting roughly to about three thousand comprises chiefly of sadhus with their followers and attendants. They belong to different orders and organisations, having their own Ashrams of different shades and colours. There were many Dharmasalas which accommodate visitors. The place also serves as a night-halt for pilgrims on their way to Gangotri, about fifty seven miles distant. The Gomukh the original source of the Ganges is a further fourteen miles from Gangotri behind the Gomukh rock there is a huge glacier which feeds the river. The scenery of the place especially that of Harsal about seven miles from the place, is very attractive.

This being known to be a sacred place was presumably thought to be the abode of great saints and significant sadhus. But to my utter disappointment I found there not one among the whole host of sadhus and vairagis who might be said to be a real seeker of God in the true sense, though they were all clad in saffron robes, the patent uniform of a published saint. Almost everyone was found to be busy with the athletic exercises of asana and pranayama with full intensity and vigour, boastfully exulting over their abnormal endeavours. Besides this bodily labour, they also devote a good deal of their time practising dhyana, bhakti, etc., physically. For them cognizance of God was quite out of question. Realization, except for its dictionary meaning, was far beyond their understanding. Meditation meant to them mere torpidity of brain, while samadhi, which most of them were crazy after, meant only a state of physical senselessness. In other words almost all of them, instead of being the pursuers of the Divine, were more the pursuers of self in the practical sense. Yogic transmission, the very basic essence of Raja yoga, was quite foreign to them, and they would not hear a word about it, not to speak of understanding or

experiencing it, which would have meant a serious blow to their pride and prestige.

Such were the wonders of the place, which in fact were more than a person's two eyes could have witnessed. How nice would it have been if, instead of witnessing all and everything, one might have witnessed only That by seeing which everything would have come to his view by itself. I was not interested in the scenery of the place which offered me no charm, since I have already witnessed the dreary waste of the Infinite, which to me is the very essence of the blooming greenery, and to which I have become accustomed. It serves me as a soothing balm to my heart's wounds. These happy wounds may however be only for those who are afflicted with the pricking pangs of love.

\*

Fickle-mindedness has become part and parcel of our life, because we have directed the individual mind towards that course. The case was not so when we came first into the world. The surroundings, environment, and our habits caused their own effect with the result that we got completely spoiled. But as a matter of fact we alone are responsible for all this. Therefore it now rests upon us to bring it round again to the proper course. It is for this alone that we practise meditation to relieve the mind of its wandering tendency.

\*

I may reveal to you that I have diverted your individual mind upwards i.e. towards God, as is the process usual under this system. You may possibly feel some of its reflection accidentally or when you look to it during meditation or at other times. God alone knows what I have been planning for you. When you come to me next, may God grant that I find you sufficiently advanced to enable me to make your relationship with me deeper and stronger. I

am also preparing you for securing a closer connection with the main reservoir of Grace.

\*

Throughout my spiritual life I could never even for a moment imagine that the vast spiritual treasure possessed by my Master was not mine in any sense, exactly like a child who always thinks of his father's wealth to be his own. I do possess it in the fullest degree, and at the same time I am never miserly in bestowing it upon others associated with me. But the difficulty arises when one does not try to own it for himself. Truly why should one at all be after it when he finds me already reduced to destitution on this account. A seeker shall always go to the place where he finds spirituality in abundance, whereas I, being now totally devoid of it, have become totally unsuited to their purpose. What else then is there in me that might attract others towards me? It may perhaps be my love for them, but that too is untraceable, since all its hues and colours have got merged into one, losing all distinctions. Again it may be their faith, perhaps, which might offer them a clue of it in the core of my heart. It is obvious that the consciousness of existence brings to mind the idea of God. But what may be the solution when the very existence has been reduced to non -entity? One reduced to that state of being can be taken into consciousness only by him who is the real lover and a true seeker of non-entity. In that case he shall go on giving up everything to make his own self quite void and empty. The climax of non-entity is the ultimate state, which is termed as Bhuma. But since it is not possible to take into account that Beingless state, distinctions of attributes are introduced into it. Man being by nature inclined towards materiality, brings Him down to a level similar to his own. They also say that one can love another of his own species only. Now the guru being one of his own species is considered as the personification of God. Consequently he becomes the object of his thought related with the Absolute Reality. But though the rays of the sun fall uniformly

at all places, still the different parts take in different effects in accordance with their nature and capacity. Thus one must assume for himself the position of the equator so to receive the direct rays of the sun. He must also be pure and clean to retain that effect in himself.

\*

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

\*

I generally address the members of the Mission as brethren, but I think that may not be quite to the point. I should have rather used or them the word 'my heart' or 'my soul' instead. But why do I not take enough care, to use

them is not quite understandable to me. If I say that it is so because they do not love me to that extent it shall then be a fallacy, because I see them evidently loving me deeply. What may then be the flaw ? I believe their voices do not reach me to touch my heart. Now think over it yourself and draw your own conclusion.

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

\*

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

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The most peculiar feature of our society is that when it is in full bloom, it is all covered over with desolateness, which further on gets transformed into wilderness. For this reason it is devoid of any charm or attraction. If I describe it as something pleasant, it will then be a tasteless one. How can a professed seeker of eternal Bliss (paramananda), who is addicted to coloration at each step be attracted towards it? This condition can however be appreciated only by one who, having gone mad with love, wanders about

wailing and crying for what he knows not. In such a state one would be feeling the same condition even though he happens to be amid festivities and revelries. As for myself, wherever I happen to be the entire surroundings there are covered over with an air of desolation on account of my presence there. A humorist might well interpret it in funny ways, but perhaps that alone can be the most appropriate description of my condition. Really the thing at the root gets exposed when the colourful disposition of mind is transformed. When the material world is out of view the thought naturally settles down on the other one. But this colourlessness of mine may not be much appreciable to most people, except to those who have become accustomed to it through constant association.

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

Man possesses the body as well as the soul. Both are the essential features of his existence. The manifestation of the soul can never be possible without its base, the body. Both have their own importance, and man is in duty bound to take due cognizance of them both. The body stands in need of proper maintenance, and the soul of due cognizance of the Origin. Naturally during illness one must take all care of the body, but at the same time he must not neglect the other phase as well.

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A few words to review the exact position of Raja Janak as a great saint of his time. He held a high position among saints. The great rishis of the time used to send their sons and disciples to him for higher training. But all his

prominence as a saint was due not only to his spiritual attainments alone but also to his being a king as well. As for his spiritual elevation he had crossed the region of Heart, attaining avyakta gati (undifferentiated state), and had just entered in to the Mind region. Of all the eleven circles of the Mind region, he could have, by that time, crossed only the first one, and was lingering in the sphere between the first and the second circles.

The Mind region which lies next to the region of Heart, is the sphere of ego, which having been crossed brings one to the level where ego assumes a rarefied state. Further on as one enters into the Central region, ego is transformed into identity. At early stages this identity is of a grosser type, but as one proceeds on through the successive rings in the region it goes on growing finer and finer till it assumes its absolute state, which might well be presumed to be almost an extinction of ego.

\*

Negligence, being a poison to the pursuit, must be avoided at all cost. If the Master's greatness is established upon the mind, and one keeps himself closely connected with him, negligence can possibly never creep in. If however one feels himself short of the mark in that respect he can resort to prayer. These things in fact constitute the elementary steps on the path of mergence. When one has sufficiently advanced with it, the possibility of fall gets considerably reduced. The only effective instrument for avoiding a fall is meditation on the form of the Master - a Master in the true sense of course. The process shall be much helpful in securing synonymity which is one of the highest attainments on the path, and may be interpreted as an advanced state of mergence.

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The first five circles related with the sphere of maya as shown in the circle diagram in the 'Reality at Dawn' extend upto the state of avyaktagati (undifferentiated state). The next eleven circles cover the various states of ego upto its final limit. The Central region which falls after the region of ego also comprises seven rings of what may, for the sake of understanding, be denoted as light. One having passed through the seven rings attains the final state of complete Freedom.

One's entry into the Central region and his swimming in it during his life-time has so far been known to be an impossibility, and none could have even dreamt of doing it while in the physical body. It is however the greatest innovation of my great Master, Samarth Guru Mahatma Ram Chandraji of Fatehgarh who was the first personality to have secured his approach upto that highest point while maintaining his physical existence in the world, and has thereby made its achievement possible and practicable to others.

The eleven circles between the Heart region and the Central region cover the stages of the ego. The condition goes on growing subtler and subtler as one proceeds on through it. There are innumerable points and knots in each of these circles. In the ordinary course, and but for the wonders of this yogic process of Pranahuti, it would have required a whole life-time to go from one point to another. This can also help one to form a rough estimate of the last possible extent of human approach in the direction of Absolute Reality. Further on, after crossing the seven rings of light, one enters upon the vast limitless expanse, the Infinite, and starts swimming in it.

The sphere of the dormant Centre also seems to be enclosed by something like a ring which is perhaps the last. For the sake of experience and experiment I had once made an effort to enter into it, but suddenly a strong forceful push threw me back from it, though I could still have at least a

moment's peep into it. This has brought me to the conclusion that it may possibly be the last possible limit of human approach. I wish everyone to have access upto it and even beyond if humanly possible.

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The ultimate cause of creation is no doubt what we call the Centre. Let the philosophers come forward to explain it through reason and argument, but that will never be the correct basis. The correct understanding of it can be acquired only through practical experience and direct perception by a person of calibre who is swimming in the 'dreary waste' of the Infinite, and this can be the special privilege of only rare personalities like my Master. Nobody has yet tried to trace the root of the existence of God.

Well, before creation there was only 'space' all over. The being of God was a later development and it took some time for its appearance. We see space as endless and eternal, so we conclude God as well to be eternal. Time followed after God had come into being. Thus space served as a mother for the creation of God, and time was the negative state of it. Everything must thus have its end in endlessness. Motion was also there in everything, however dim or invisible it might be. One might as well question, 'who created space then'. The only possible answer can be that the need for the creation of God and of the universe led to be the cause of the existence of space. It is and shall ever be, and is therefore eternal. Why not then worship space instead? There is definitely a hint about it in the Rigveda\*, but the mystery remains unsolved for want of precise clarification. If one develops within himself the State of akasa he has then reached the highest point which corresponds to the final state of negation which everyone must duly aspire for. The solution is no doubt wonderful and at the same time perfectly correct too. Akasa or space is the Absolute. It is not composed of particles nor is there any action in it. It is perfectly pure and unalloyed. It is of course very difficult to bring it home to the minds of

everyone. The theory may not correspond with the easy-chair philosophy of the West. It may fairly be treated as a fresh supplement to the Vedas.

*\* Therefore Puru-isa. : Purusa-sukta found in all the four Vedas.*

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Akasha is space while avakasha is time, both widely different from each other. Time, the creation of space, may be taken as the grosser state of Akasa. As a matter of fact the universe is the manifestation of time or avakasha, and God that of akasha or space. The inner circle led to the creation of God and the outer one to the creation of the universe. The intervening portion is the Duration. If the outer covering along with the intermediary portion gets dissolved, as it happens at the time of mahapralaya, only akasha or space remains. That is to say that the identity transforms into akasha, or in other words the Identity itself is akasha.

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Intense devotion admits of no discrimination. A little beyond the level there is the point from where Divine inspirations descend into the human heart. Few of the Rishis of old could have access upto it, not to speak of regions further beyond. That is in fact the actual process that led God to come into being. This I have put down as 'the invisible motions' which subsequently led to be the cause of creation.

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There may have been elevated souls who might have gone beyond the sphere of maya, but hardly one who could have shattered all the eleven coverings of ego. Most them could not have relieved themselves from even the

grosser ones, not to speak of the finer and the finest. To be completely free from ego is however an impossibility, for there is necessity to keep up a nominal difference between God and man. As a matter of fact that is the only veil that keeps man apart from God. This veil though cruder and denser at lower levels goes on growing finer and subtler as one advance through the region, till finally it becomes almost nominal. This final stage may fairly be taken as the mark of completion where one may be taken to have merged into the Infinite or secured oneness with the Absolute. But such a one, though rare indeed, may perhaps come into existence in the course of ages, and that too only when Nature demands his presence on earth for the accomplishment of her work. My only purpose in writing this to you is to induce you to try for the attainment of that last point of ego-consciousness where the very existence is reduced to almost non-entity. For the attainment of that highest point it is necessary to shatter the limitations which impede our progress on the path. If the ideal is firmly established in the mind, every unwanted thing will lose its charm and one would be relieved from its entanglements.

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As regards 'Identity' I may say that it can better be presumed to be something like a fine idea which subsequently develops into thought. It is very difficult to convey its exact sense. One may however take it to mean that which brings into our cognizance the consciousness of the Origin; Or as a slightly grosser form of the original consciousness; or, in other words, as Reality garbed in a somewhat grosser covering. The grosser form strikes in our heart an idea that there must be something beyond which serves for a cause to bring it into being. One might thereby be led to the conclusion that that too, in its turn, must have a cause of its own. The sequence of cause and effect may thus continue till one might come upto the point where the sequence too gets out of our consciousness. Logically one might as well say that this even must have a cause.

But then it is all beyond human comprehension. Suffice it to say that at its finest level it is denoted as Identity. Every embodied soul must have an identity which, at higher levels, is finer and subtler. The subtler the identity, the more powerful shall the person be in life.

Some are of opinion that avatars do not have an identity. I do not agree with them since if they had no identity they could not have worked bodily for the accomplishment of the task allotted to them. For their work they stand in need of a physical body which admits of growth and development, so the 'identity' is absolutely essential for them as it is for anyone else.

Identity remains in existence till the time of mahapralaya when it loses its individuality or identity and merges into one common identity which later serves for the cause of the next creation. Thus it is the individuality that ends and not the Identity. It is so because of the dormant action at the Root or the Centre where the difference between 'being' and 'non being' is but nominal.

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Jiva, the individual soul, becomes cognizant of its being when it assumes individuality, and that becomes the basis of its existence. Originally jiva and Brahm were quite akin to each other, and it is only the individuality of the jiva which effected a difference between the two. Now jiva as a soul bound up within the ego or individuality came into existence. The sphere it was in also began to cast its effect upon it. Various hues, one after the other, began to settle around it, giving it a new colouring. In a way diversity began to settle in and, step by step, the ego began to develop and grow thicker and denser. Feelings, emotions and desires began contributing their own share to its grossness. Thus jiva, like a golden bird, got itself completely enclosed within the iron cage of the body. All this resulted from the effect of actions and counter actions of thoughts, emotions, feelings and desires (in the zone of ego), which went on

adding to its opacity. This is in brief the whole history of the jiva. Now happily if it happens to come into dynamic contact with one who reminds it of its origin, then it begins to cast off the coverings one by one. But since jiva possesses motion, it is cognizant of the creator too, i.e. of Brahm. Thus the word jiva carries with it the sense of motion and of thinking as well. The two things are parallel in the being of jiva. Thus the function of both Brahm and jiva is almost the same, with only this difference that Brahm covers the entire universe, while jiva is confined only to the narrow sphere of self . In this respect Brahm too may be said to have its own bondage just as an individual jiva has, with the difference perhaps that the bondage of jiva is thicker and grosser in comparison to that of Brahm. Limitations they both have. This is about the exact conception of Brahm.

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

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The word mahatma has been defined in several or various ways, not perhaps without some reasonable basis. But my definition of it as a 'non-being

person' though somewhat peculiar, is meaningful. It may also be interpreted so as to relate to one who has gone 'off' with spirituality. But that may not be quite acceptable to those aspiring for spirituality. If I go deeper to explain its real significance I fear it may not be understandable, so I had better hold over the topic.

\*

Man is powerless. The genuine feeling of powerlessness, in the true sense, is itself a power. Let us examine the two words, 'power' and 'powerless' in respect of their sound when uttered. In the word 'power' the pitch of the sound is raised at one point and is consequently shorter, while in the word, 'powerless' it is at two places i.e in the beginning and at the end. This brings us to the conclusion that the word 'powerless' has a double force. Let us now take up the word 'powerful' as well. It also sounds high, being composed of three syllables, two of which have an equal force which is similar to 'powerless'. The similar forces put in together act in opposition to each other, effecting repulsion. Hence the action becomes in-effective. The word 'powerless' is generally applied to God, the Centre, which has really no power in itself. Powerlessness includes in itself the idea of power which is there in a stagnant state, just as it is at the Centre. Now the Centre is known to be the source of all power. That means that the stagnant or static state, interpreted as powerlessness, is the real originator of power. To sum up in a word, energy in action is power, while in a stagnant (static) state it is powerless. Thus we arrive at the conclusion that powerlessness is the root or the source of power, or in a sense the greatest, unlimited power in itself.

If somehow one is able to stop the outer action, or in other words the outflow of power, it gets balanced and consequently becomes most effective. I want you all to acquire absorbency in that Ultimate state, stagnant at the base

but active at will. But that can be possible only when one's individual mind gets properly regulated and balanced, having negated one's own will altogether. What remains in him then is nothing but 'Nothing'.

\*

Regarding gods and deities, I may say that the devas die and are reborn taking up our form, while we die and become devas. It goes to mean that they too are not free from the entanglements of birth and death. Thus, worship of the devas can never lead one out of the entanglements of births and deaths. To be outspoken, I may as well say that gods are in fact at our service and not we at theirs. With due regard to this fact, let one decide for himself how far these gods can be of avail to us in our pursuit of Realisation, when they themselves are craving for it. Had the service of gods been sufficient for the purpose, one would never have looked for other means. It is therefore necessary for one thirsting for realisation to discover proper means for quenching his thirst.

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God is one and one alone, so we must take up the one to realise the one alone. The idea of Trinity will definitely lead you to multiplicity, whereby the object shall be lost. One may however adhere to the worship of gods so long as proper means are not within his sight. But when he discovers the right course he must give them up for the better and higher one, and take up the direct way to the realisation of the Absolute.

\*

I do believe in the theory of avatars and Lord Ram Chandra was one of them. He was of immense help during his own regime, but with the advent of Lord Krishna, the regime of Lord Rama was over. It is now the regime of Lord Krishna which is to continue till the next avatar comes into the world. This is the phenomenon of Nature which I bring to light for your understanding.

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For myself I can say that gods as they are were there even before I had submitted myself to my Master. But none of them ever felt inclined to pull me up. It was my Master alone who picked me up to help me in the pursuit. Whom should I now be indebted to-to the gods or to my great Master?

As a matter of fact gods are the various powers of Nature, set up to work out her designs. In that respect they are therefore like the different parts of a machine. The avatars too have generally induced people to worship God, and if one adheres to them he must follow their advice in the literal sense. Singing of

hymns in praise of gods may promote the feeling of bhakti and may thus be useful to some extent, but they can never be helpful to you in the solution of your real problem. It would therefore be better if during leisure hours you rest your thought on the 'all-pervasiveness of God' and try to remain in that thought so long as you have time. This may serve a double purpose, of constant remembrance and of a happy pastime as well. This is for everyone to follow in all seriousness.

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Learned teachers of religion generally induce people to worship gods and deities. But that will never be the case with a practical man who has experienced things for himself. The learned have only read the books while a practical man has tasted the spirit of the books. There is thus a vast difference between them. He alone who has travelled on the path upto the final point can guide others successfully. The learned teachers are more like sign-posts by the roadside to tell you where the road leads to. This is all the purpose they can serve. It shall no doubt be very strange for one aiming at freedom from materiality to fall upon material forms and grosser concepts. Definitely the devas can never lead you up to sublimation which they themselves are lacking in. You have to end even your subtle existence, whereas by such means as

referred to in the beginning you are strengthening your material existence all the more, which in other words means spiritual death.

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Some say if you take up the path of Yoga, you will be faced with serious afflictions and difficulties throughout your life. That is the view of the weak and the superstitious people, and must never be accepted on practical grounds. Besides, if it happens to be so at all, what harm can there be if, by undergoing afflictions for a life, one is likely to be saved from the miseries of all the subsequent lives! So please do what seems to be appealing to you, using your own discretion, or else rely upon the experience of a practical man.

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

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Your view relating to Master's love in place of Divine love is quite to the point. Once while transmitting to an abhyasi, promoting in him Divine love, I was advised by my Master to infuse into him Master's love instead. My shy nature hinders me from doing so for fear lest one might think I like to be worshipped thus. This is freely preached, rather insisted upon in most of the other Sansthas and also by quacks and charlatans. Though in principle there is nothing wrong in it, yet in practice few perhaps may be found to be upto the mark for this method. The result in all such cases usually is that the teacher and taught both get filled up more and more with grossness. My great Master has saved me from this most degrading evil. May he ever protect us all from it !

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You are correct in your view that disinterestedness in sadhana is due to the lack of love and devotion. But the problem is how to induce them to love God when there is a lot for them in the world to love and admire. They may perhaps come through inducement, but then only to give it up after a time. Here there is no charm, no pleasure, no enjoyment to capture their hearts, and to keep them bound within the fold. The only alternative for me would however be to take over all their responsibility upon myself, and to free them from all bindings, but that may be too much for me. If I take in some of my advanced associates for my help, they too shall thus be overburdened like myself. It is therefore necessary for everyone to look to his own part of duty and to stick to it with sincerity. Few persons seem to realise that service to the Mission, besides being a part of every abhyasi's duty, is also highly beneficial to him spiritually. Moreover that which must be an objective of the abhyasi may also be pleasing to the Master. But what is to be done when people do not take this most commonplace factor into account. Unfortunately there may be a few who might even get

annoyed if they come across anything disagreeable to their taste and liking, even though that might be fair and proper.

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I agree with you that from the very beginning an abhyasi should devote himself to abhyas with diligence and persistency. I appreciate the idea and wish you to introduce it in your satsangh. Generally I find people complaining of the scarcity of time, which is for them a sufficient excuse for not observing regularity in puja. I think everyone does somehow manage to find time for everything of his taste and liking except this one, puja (Living meditation). Obviously the reason is not the want of time but the lack of interest. But what can I say in this connection when I myself never devoted much time for it, though at the same time I never did miss it any day? My Master was in the know of it, but at the same time I was all the time busy with constant remembrance and never missed it even for a moment. It was for this reason that he never objected to my short-time practice. As a matter of fact though I never sat for meditation for any long duration yet I was never away from it any moment. Consequently when I was relieved by my Master from the daily routine of puja, I felt exceedingly happy, though it was really no exemption in the practical sense but only a change in the mode.

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It is said that a true disciple must try to imitate his Master. But at the same time they say that a disciple must follow what his Master commands him to do, and not what he actually does himself. The question arises, how are the two directives to be reconciled? A real Master is known to be the possessor of super-normal virtues, related with his outer self as well as with his inner self. If the abhyasi imitates those virtues he himself gets transformed accordingly. It is in this respect that the abhyasi is advised to imitate the Master. The second

directive is also quite to the point. It directs the abhyasi to follow the Master's commands and not his actions. It is but definite that the Master's command will always be in the best interest of the abhyasi and so it is but proper to follow it without question. Now the latter part of it seems to be a bit confusing, though in fact it is not so. The reason is that in certain exceptional cases the Master has to take up work for which he might have to go against common rules of discipline. For example I was once commanded to go through a lane inhabited by prostitutes. I had to pass through the lane looking with attention upon almost every house. Now if anyone had witnessed me in that position, what a bad opinion would he have formed of me ? There were several other occasions of the kind and it is often the case with others too. But that does not mean that any of them could have there by fallen into degradation. I wish to see you all going by the path which is free from pollution and defilement, whereas my path, as luck would have it, lies through dirt and filth, where one would easily develop nausea had there not been the supreme Divine force to protect him all through. Such is my world, where I am to be, so sadly lacking in peace, though on the other hand I wish you all to abide in peace. This is in short what I have in store for myself - going about with a rent-up heart, looking only at filthy drains and ditches. I am so much engrossed in this state that it is hard for me to get out. In other words, it has become the primary object of my life. My Master, once commenting upon my condition had remarked that the higher a man goes, the greater shall be the lowness in his view. But after all this is the greatest boon, rarely bestowed upon man even in the course of ages.

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Undue haste in pushing up an abhyasi on the path of progress must be avoided. My Master also took precaution in this respect. He probably never did so in my case. However on the special occasion of his departure from this material world, he poured out to his disciples so much that it could not be digested by them even during all this long period. This I discovered when I had

my inner vision opened by His kind grace. Consequently all of it got absorbed into me, since none of the others possessed the capacity to digest it.

My experience reveals to me that in almost all the cases, with perhaps rare exceptions, I had to thrust into them everything required for their own spiritual growth; still everyone seemed to be slipping down if my attention was withdrawn even for a while. This can be due to nothing but lack of earnestness.

I give this out only to draw your attention to these common shortcomings and to adopt proper means to remove them.

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Perfect calmness prevailed before creation came into action. Even power or force lay frozen at its origin. The time for the change however came, motion got awakened and set things into action resulting in the formation of forms and shapes in accordance with the will of Nature. At the root of all this there was something which we might call as active force. But that too must have a base for itself without which it cannot have its action, and it was the Ultimate. Thus we come to the conclusion that Creation was the result of motion, and the motion was that of the Base.

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Man, as a part of the manifestation like all other beings, was subject to the effect of the root-force, and so are the avatars. The difference between an ordinary man and an avatar is that man is enclosed within numerous sheaths while an avatar is free from most of them. They have the Divine within their perception, while a man is deprived of it. Thus though the origin of man and the avatar is the same, the avatar is in closer contact with the Divine. Everything he

stands in need of comes to him from the eternal store. He receives Divine commands to guide him in his work which are popularly known as Divine inspirations, *Deva-vani*.

For a man too it is quite possible to receive Divine commands but only when he has attained a similar state of elevation. The origin of man is similar to that of the universe, and it was what is known as Kshob (Primary stir) which stimulated motion and activity. The reflection of Kshob exists in man as well as in other beings. If it is not there then no activity could be possible. In man this reflection of Kshob is known as mind or manas which is an indispensable factor of existence. In the lower region or Pind Desh it is known as the Pindi mind, while in the Brahmanda Mandal it is known as the Brahmandi mind. At higher levels it goes on becoming further refined. The conditions at one level differ from those at the others, and they may be innumerable. Now since avatars possess activity, the possession of mind or manas is necessary for them also. But their's is purer and more balanced with the actions are strictly in accordance with the Divine will. It is wrong to presume that avatars do not possess mind or manas.

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Saints of higher attainments are generally relieved of the Manomaya Kosa or the mind sheath. It does not mean that they lack the mind. It means they are off with the covering that serves to keep them bound to the world below. At the stage of liberation one is relieved of all the five koshas or sheaths, without which one's naked form could not have come into view. Complete freedom from these koshas is an essential feature of realisation, and that is possible within the life-time of a man too. All these things shall come during the course if only one remains adhered firmly to his final object or goal. It would be

the greatest blunder to apply effort for the shattering of these sheaths because in that case one would be straying away from the real purpose.

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Your question whether the mahatmas have their mind shattered or destroyed, is a peculiar one. I believe only a made-up thing can be shattered. A made-up thing is that which is covered over with grosser layers. If a building is demolished the floor remains unaffected thereby. Now judge for yourself whether a mind is really destroyed or only transformed. I shall call it as regulation of mind which means only the removing of the structure built upon it.

But if one likes to dispense with it altogether, he must then necessarily get himself relieved of the root-force which is the basis of existence- Ksobh. No activity can be possible without mind. Nothing in Nature loses its existence; only the form and the function are changed from time to time. Every man possesses intelligence. One can use it for a right cause while another uses it for a wicked one. At higher stages of advancement the indriyas, having been regulated and balanced, assume a purified state and their actions become dormant. One then does not remain the doer of things and consequently the formation of samskaras stops. This can be easily attained if one follows the right type of abhyas under proper guidance.

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The avatars come down for a definite purpose, endowed with all the necessary power required for the accomplishment of the work allotted to them. In other words that may serve as the samskara which brought them down into the world. The power withdraws after their work is finished. This may be sufficient as an answer to your query about the theory of bhoga for avatars.

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The power can be utilised in other ways too. For instance it can be used for awakening the points related with the art of singing. The centre of Deepak Raga lies just a little above the left nipple, and that of Megha Raga a little above the right nipple. The pitch of sound required for the singing of the songs in these ragas is directly related with these points or sub-chakras. There is another point a little above that, which is known as the Kantha-chakra (seat of Durga). The energy promoting the laughing and weeping tendency is in abundance there. When a singer wants to produce a particular type of effect, he connects his sound with the power of the point specified for the purpose. The point last mentioned is full of Durga-Sakti, and one having command over it can exhibit similar actions as are commonly attributed to it. This point is also known as the seat of maya. When the thought instinct of man gains proximity with it, he begins to have dreams. Sometimes during meditation when an abhyasi happens to get in touch with it he begins to have waking dreams. Such is the wonderful function of this point or sub-chakra. Its working can be regulated only through the process of Pranahuti.

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Comparing the spiritual state of an advanced man to an ocean, I might say that just as we find flakes of foam at the surface caused by the upsurging of waves, similarly there are numerous such things in the form of thoughts and ideas floating over the surface-level of the state prevailing in a certain region, and which pass by, touching one swimming through it. They never attract his attention in the least. In the same way when one is absorbed in the spiritual state in which he is swimming it is not surprising to find his attention diverted away from those flakes of foam which are only momentary, and which are formed and destroyed over and over again by the action of the waves. They do not however affect the purity and the smoothness of the sphere at all. Such is the state of the Brahmanda Mandal or Virat. Occasional thoughts arising in the mind during the course are like the flakes of foam created by the

action and counter-action of the waves in the region, and they are only momentary and of no consequence at all. The reason why they are there at all is that from the very first day we have continuously been making thought after thought, all of which are floating in the region and touching all those passing by. This is but natural. But the most unhappy phase comes in when one begins to treat them as his own. This is the greatest blunder on the part of the abhyasi. In another way it reflects directly upon the predominance in him of the feeling of 'mine-ness' which is so common among the professed Jnanis of today.

The suffix 'maha' before a word denotes a condition which is higher than that implied in the word. For instance, the suffix 'maha' added to the word 'maya' denotes the condition which is beyond the normal level of maya. Maya may be taken to be something within the limits of a certain sphere. But when one goes beyond, maya dissolves. It is then denoted as mahamaya. The exact conception of it is however impossible, just as a true conception of the region of air may be possible only when one is able to go beyond the last limit of air space. But even then it would be quite difficult to determine the exact line of demarcation because of the gradual melting away and the transformation of the condition. Suppose you throw a ball high up in the air, you will never be able to fix up an exact location of it there, though it may well be in your sight. Anything coming out of the limitless must have a tinge of it in some respect at least. Now what makes you realise it is undoubtedly the thought, as one would usually say. But in the strictest sense it is not even thought but definitely something quite apart from it. Roughly it may correspond to a great extent with that which may be the 'thought out'. In other words the two i.e., the 'thought' and the 'thought out' run in concurrence with each other. For all practical purposes we say that it is the thought that realises, but then it would be very difficult to specify its actual level. If we attempt to do so, we only mean to convert the Limitless into the limited. Think for yourself how it may then be possible to locate the

exact position of the sphere of mahamaya. Suffice it to put it as a mere region, for the sake of understanding.

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Strictly speaking, it is we who have set up the creation by providing the material which formed its basis. In it the function of God was but nominal, except for the primary stroke of will which stirred up action ( Kshobh). The actual root of all things in existence was matter which existed in essence-form, just in the same way as the root of all machinery is the iron ore under the earth. The stroke of will was full of high velocity, which is still there and shall continue till the end. In this respect the beginning and the end of creation are like the two extremities of the same velocity. The middle space comprising the real force was the main instrument for bringing into existence the entire structure of the universe. It possesses immense power and gives out shocks like those of an electric current. The middle portion serves as the centre. A little below there is the chief activating force which serves as the cause. There is also another point, where something like an animating force exists in proper moderation. I put it as only a few millimeters distance because of its being observed from a great distance. But if one takes a closer view of it after getting out of his body-limitations, the distance would then appear to him as unlimited. The higher we go above the central point the dimmer becomes the force, and this serves to indicate our closer proximity with the Real. The dim force is that which falls to man's lot while the stronger force at the central point falls to the lot of the avatars, who are fully charged with the condition of the point. Lord Krishna as an avatar had come down from the sphere of the central point, while Lord Ram Chandra came from that of the other end. For this reason he had more of human synonymity in him. He presents to us an ideal life as one must try to have as a man.

Regarding the present Personality at work today, so far as my reading goes I can say that he comes down from the region beyond the central point, and hence is in possession of highly potential powers, though to our outer view they might appear to be dim or subdued. None of the avatars who have so far come down to the earth had ever been bestowed with the power of the Root. I reveal this on the basis of my reading of Nature through the grace of God, who alone is the real knower of things.

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Now whether inspiration comes from the Divine store-bhandar, or the Base or from any other level, seems to be a vague question. If in reply I, in my turn, ask you from which layer you draw air for your breathing, you will not be able to answer it precisely. In fact a complete answer to this question may cover the whole philosophy of Sahaj Marg. In a word I may say that the drawing of inspiration, whether from the Base or from any other level, depends upon the personal capacity of the aspirant which can truly be judged only through practical observation. Perhaps the Vedas might offer some clue to it. But the numerous commentaries and interpretations put forth by men of learning have complicated things so hopelessly that it becomes very difficult to arrive at any definite conclusion. Consequently the final solution remains to be discovered. As a matter of fact it is only the life of practical effort that is required for a successful solution of the problem. Unfortunately people go on suggesting solutions without being able to achieve any. Perhaps nothing can be a greater absurdity than this.

The word bhandar or 'store-house' implies a sense of vastness. It covers the entire Godly sphere, including the Centre and the invisible motions. It is very difficult to have a correct view of it. Every minutest particle comprises all the different layers or circles that exist in the whole universe from the one

end to the other. Thus each particle has the same properties as the whole. Hence every particle can offer the same impulse as the main bhandar. But that does not mean that since the same particles exist in a stone, the idol made of stone can also be effective in the same way. The fact is that one who has attained a close synonymy with the atom can alone be capable of drawing inspiration from a particle. Activity of course serves for a medium for Divine grace. If activity resumes its absolute state, the impulse drawn from it will also be of the purest and the finest nature. When one secures expansion in it, his thought force makes further headway towards potentiality. If however the aspirant still maintains his flight onwards he goes beyond potentiality and acquires the state of Jivan Moksa.

If the impulse is coming through the medium of a highly elevated soul, it will be real in the strictest sense of the word, because every particle of his being, having merged in the Final condition, must have attained the absolute state.

It also happens sometimes that an abhyasi receives Grace direct. But it is mostly so when the Master with whom he has connected all the channels of his heart gets induced to it by the effect of the jerk offered by the abhyasi's thought. The jerk comes by itself through the effect of the love and devotion he bears for his Master. If an abhyasi gets completely merged in the Master, everything coming to the Master gets automatically transferred to the abhyasi. The merging in the Master is therefore of highest value, and the most effective means for attaining it is negation.

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In answer to your question whether Divine grace is the same creative force which brought the universe into being, or something of a lower

order, or whether it is something like ether or any other like thing, I may say that if it is exclusively the creative force how shall one account for the dissolution. Is there some other force for that? In this way, are there two forces at work? I do not think so. If however we take it to be only the creative force as you say, we must then go on growing and increasing every moment. What will be the result in that case ? We shall all along be in diversity and the very idea of Unity will be quite out of our view. I fail to understand what difficulty faces you if you take it to be something of highest value and greatly advantageous to you for your ultimate purpose. It is definite that everyone gets a share of it in proportion to his capacity and worth.

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A man loving his Master devotedly dedicates his everything to his charge, and absorbing himself in the Master in toto shall ever see the same thing all within and around. In the same way a man having secured absorbency in the One and the Real shall witness His manifestation throughout, because every stream of his thought having been mingled with the real current, he shall feel Reality coming out from everything. Absorbency in Reality means one should not feel anything of his own. He should not feel his body, mind, soul or whatever there might be in him. That is in fact the real Godly state. Limitations however remain to some extent, and that is but natural because the knot created by the action of the will to keep things intact is there at work. In case it is removed the world will lose its existence. If you acquire that state of being while having your body, you will feel the same condition in life. It is even today possible for a yogi of high rank to witness it if he comes up to that final state. It is however highly improper to talk about things not witnessed by the heart's eye.

One who sticks to the theory of Advaita in the very beginning sees unity in diversity in the crudest form. When one actually comes into that state, the question dissolves by itself. Shall it ever be proper for one to give himself

out as the Prime Minister of India. without having lifted himself up to that position?

\*

A man is born today; he goes on growing, developing his senses and faculties by stages. A time comes when he gets ripened, both in wisdom and folly. Occasion sometime arises when he has to make a clear-cut decision as to what he should do to serve his ultimate purpose. He comes across men of knowledge and learning who put things to him in diverse colours. They talk about the philosophy of Dvaita, Advaita and Visistadvaita. He hears them and takes impression thereof. He takes into his understanding the views about God, man and the universe and also about maya jiva and Brahm. All the discussions and the interpretations bring to his view the same thing in numerous different colours. He presumes that he has acquired the real knowledge of things and is able to interpret a thing in several different ways. But that is all mere superficial knowledge having no relation to the actual realisation of the thing. Of what avail can that knowledge be in the practical field? This is generally the case with most people.

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Apparently there seem to be contradictions in the Vedas, and the six schools of philosophy are the result. In this way each has built up its own theories on the basis of one's knowledge and understanding and the approach in that direction. But the sage Manu is quite justified when he says that only that part of the Vedas which agrees with reason is the Veda in the real sense, and this is no doubt very creditable of him. Of all the scriptures of the world it is only the Vedas that speak like that in plain terms. But in respect of the actual realisation, the study of the Vedas is but secondary. The word study implies a sense of practical realisation of the reality at the bottom, and that can be acquired neither

by reading and believing nor by reasoning and discussing, but only by super-conscious perception. We go on and on through different conditions, casting off our assumed colourings, till finally we become quite colourless. Pains and pleasures of which we have ever been taking impressions are but the diversely coloured shades of our thoughts. They are not different from each other but only coloured as they are by the action of the imaginative faculties. For example, the theory of ghosts, real or imaginary, is there to frighten one but not the other. Those who are in fear of ghosts are often found to be harmed by them. But the fact is that they are actually harmed by themselves through the ghost. Similarly treating maya as a ghost it is really not the maya that puts us to harm but our own self through the agency of maya. Our boat is sailing on the glassy surface of maya which is spreading forth both its wings to take us in, in order to present us to the Master. Our existence in the world would never have been possible had there not been this net-work of maya. Should such a thing of merit and value ever be reviled and cursed? Those who do so lack proper understanding of its value and utility. For this reason alone it presents to them an ugly picture of its own. If we attach ourselves to the brighter side of it, it will make us brighter still. It serves no purpose at all to remain here after getting away from maya, but the proper course would be to adhere firmly to the One, the Real, and ignore everything else as of no serious importance. In this way everything needed for the purpose shall follow by itself. That is the easiest solution of the problem.

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Generally people keep themselves engaged in some kind of hobby or other. For the learned it may be the mental pleasure derived from the study of books; for the worshipper the joy or worship; for the bhakta the charms of bhakti; for the siddha the delight of siddhis; for an ascetic the life of aloofness; and for a man of attainments the satisfaction of being perfect. Thus everyone has, and remains entangled in a particular charm of having some

particular type of pleasure which becomes his primary pursuit. For a true follower of the Divine path all these have no attraction at all. His only object is to appear before the great Master in his absolute state in order to secure one-ness with Him, the Infinite. This can be possible only after one gives up all the coverings he is enclosed in.

When I approached the holy feet of my great Master, I was quite blind to all these things. I put the books away thinking them to be of no use. I was interested in Him and Him alone, and nothing of the world could offer me any charm. Coming into the world again and again can never be overcome so long as one feels interested in it, and welcomes it. But an imposed physical detachment from the world is no solution for it in any way. Our purpose can never be served if we neglect either of the two. For our final success it is certain that both the phases of life, the worldly and the Divine must go side by side equally resplendent. We must fly with both wings out-stretched. The popular belief that God can be sought for only in the midst of the forest, as if He is but a forest dweller, is vain and absurd. I believe He can better be sought for in the depth of one's own heart. But for that purpose the spirit of the Spartans who would return from the battlefield only with the shield or on the shield, is necessary.

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My experience of spiritual life is almost mature. From your point of view it may be for me a piece of misfortune since I could not have the taste of many things of the world. I had become quite dumb, having laid myself down upon my Master's feet ; but definitely from that time onwards all my miseries were over. My worldly life was altogether transformed and I began to view an ocean of bliss all around me. That was due to the kind grace of the Master and to my implicit faith in Him. Under the influence of the Divine current flowing into

me from His heart, I felt lost within myself. All this brought me closer and closer to Him, ‘my all and everything’. You might question whether or not God was there in any way near about in my thought. To this I can only say that it was the only relation between Him and me, as it must necessarily be with every real abhyasi. The Sastras too give out a similar view – ‘Know thy Guru as Brahm’. Swami Vivekananda also puts it thus, “When we speak of God as He is in His absolute perfection, we meet with miserable failure, as we are limited and bound by our present constitution to think God as man”. It is indeed a childish view to say that it is blasphemy to regard man\* as God. Really we start from dualism and automatically reach advaita. When we are lost in it, Reality dawns. This is however my anubhava or experience.

Therefore, dear brother, it is only the practical life that is worth having. Reading or writing is of no avail. Faith, devotion and confidence alone can win the race. If you are really in quest of God, seek for an adept then, to free yourself from bondages.

\* *‘Man’ means Master in the physical form of man.*

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Our will has grown terribly weak. In order to make it strong again we have only to connect it with that which has it in full vigour. That means that our lower centres which have grown weak should be connected with the higher centres which are actively strong. As a result, our lower centres will also become strong and powerful. In other words we have to deliver the lower centres to the charge of the higher centres, but only after bringing them to fuller consciousness.

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We proceed on from quality to substance, and thence to its ultimate. For the practice of remembrance we therefore take up the quality and rest our

thought upon it, meaning thereby to proceed upto the possessor of the quality, and then further beyond to its Ultimate.. This is the natural course and highly effective too.

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

\*

There is Trinity in everything, even the minutest particle. Every nucleus has all these three attribute in it, which resemble the functions of Brahma, Vishnu and Mahesh. That is, one has the power of creation in it, the other the power of growth and development, and the third the power of destruction. There is proper adjustment in the functions of each. One can thereby trace out the effects of those by examining the actions and counter actions of each.

\*

Sastras go into contradiction of each other, but they are of value to us since they offer a chance to think upon and arrive at a solution. They have another merit besides. It is that they offer means and methods for spiritual advancement for men of every taste, mentality and standard of mind. Everyone wants peace. That means that realisation is not the object. In that case he will get only peace and not realisation. But if realisation is the object, peace will automatically come in its wake. We should not be only after knowing what realisation is but should try to attain it as well.

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There is hell for the sinful, paradise for those who are ignorant and Brahmaloaka for those who are innocent. But, for the wise and the learned there is the artificial paradise of their own making, and for those who are weak, this mortal world. But who may the weak be? They are only those who lack self-reliance and confidence.

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The Gita says that in whatever form a man worships Him, he gets Him in that very form. But the common difficulty is that people do not worship him in any form, but instead they worship only the form, whereby the reality at the root disappears altogether. This is really the greatest blunder.

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God loves him who has seen Him but remains at a distance from Him. That means One must keep His remembrance alive in his heart, remaining ever within the sphere of Devotion, in full cognizance of his own status of humanity.

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The heart is the field for the action of the mind. Mind is always as it is. It is the heart which, as the field of action of the mind, is to be set right.

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There is a vast difference between the spirituality of the Hindus and that of the Muslim Sufis ; that of the Sufis is an amalgam of spirituality and matter, while that of the Hindus is nearest to the Real.

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Confusion is the result of theoretical philosophy. When one resorts to philosophy he is lost in confusion. There is no confusion at all in Reality.

It is very difficult to explain God because there is nothing to compare Him with. We are therefore compelled to take up the method of contrast.

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

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It is true that one who dies must ordinarily be reborn. But this does not hold good in the case of highly developed souls of saints and prophets, because what apparently appears to be their physical death is not death in the true sense of the word. It is only a transformation of their existence from the grosser to the subtler level. So their return to the grosser material form is then out of question. They have already passed through the stage of death (in its usual sense as the end of a particular type of material form) bringing into effect the negation of self which, in other words, means freedom from the effect of materiality in which a man is deeply engrossed. The result is that while having their physical body intact, they begin to feel dead and gone. This is a particular

type of spiritual state which may be attained after sufficient progress. This is known as the state of Beej-dagdh. They do not die in the literal sense. Consequently the question of rebirth does not arise at all in their case.

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The terms jivan-moksa and videha-moksa are usually applied in several different senses. Tulsidas, the author of the Ramayana uses the word Videha in reference to Raja Janak. But it was only the family surname and had no bearing upon his spiritual attainments. The two words refer to particular spiritual states which are much alike. Jivan-moksa refers to the state when one is free from body-consciousness. When this condition advances towards maturity, it is then termed as videha-moksa.

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Sri Aurobindo has talked so much about the Supermind which he claimed he was bringing down upon the Earth. But as a matter of fact it always comes down upon the earth when some superior force in the form of a Special Personality is in existence in the world. It is not actually the supramental that works by itself for the changing of the character of the world, but a still stronger power of the subtlest nature which I might, for the sake of understanding, call as Super-supramental, which is above the level of sattva, rajas and tamas. Higher above there is a still greater force which is used, and can be utilised, by the Personality who comes down for the special work of Nature. This is the highest mark which Sahaj Marg aims at.

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As a rule the very idea of God brings with it the concept of highest potentiality, and we hold by it in order to develop the same potentiality within us. This is no doubt quite natural and at the same time essential too. The difference also is brought to our understanding by methods of comparison and contrast. We can never rise above self, unless we take into view something

greater and more powerful which indirectly becomes the focus of our attention. If a seeker on the path of spirituality wipes off the idea of highest potency of God, he shall never be able to push himself towards it. So it becomes essential to have that view, but only for such time till he becomes conscious of what there may be at its root. The Base, wherefrom the power starts, has no activity at all. Had there been activity there the things coming out would have been in a shattered state, and creation as we have it today would never have come into being. If one peeps into the absolute state of God, having these facts in view, he will find there a supra-active Centre quite akin to zero-ness. A man may be strongest if he is a co-sharer of the 'Forceless Force', which is there at the Origin. The supra-active Centre of every activity is always inactive. This is the axiom of Nature and is applicable in all spheres.

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