

# **Sahaj Marg**

## **Philosophy**

**By**

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## **PUBLISHER'S NOTE**

We are happy to present to the world 'Philosophy of Sahaj Marg' by Shri Ram Chandraj, founder-president of Shri Ram Chandra Mission, Shahjahanpur, Uttar Pradesh. This book is not of the orthodox kind taking assistance from authoritative scriptural works like the Prasthan Trayee. It has come from the founts of intuition and personal experiences of the author in the realm of the Real. The public shall, therefore, find in it a rare appeal and an unconventional manner of presentation.

The author has already a wealth of literature concerning Sahaj Marg and his books, namely, Reality at Dawn, Efficacy of Raj Yoga and a Commentary on Ten Commandments of Sahaj Marg, have seen three or four editions. For obvious reasons, the present book contains some of the material contained in these and some from the other published writings of the author, though much also in it has been unpublished so far.

Having actually tread the life of spirituality, the author has dealt with the practical side of philosophy in the present work and the whole of Part II of it is devoted to the practical aspect. In this respect, the book is a specific departure from the other known works of philosophy. Having actually tread the life of spirituality, the author has dealt with the practical side of philosophy in the present work and the whole of Part II of it is devoted to the practical aspect. In this respect, the book is a specific departure from the other known works of philosophy.

A whole chapter has also been devoted to the role of the Master in the Sahaj Marg and on the unique method of Pranahuti or Yogic Transmission, which distinguishes Sahaj Marg from the other known paths of spiritual Sadhana. Pranahuti is indeed a high Divine Grace and may the aspirants for God duly benefit by availing it from the Master whose ministry is free and open to one and all who may care.

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## **PREFACE**

India is known as the land of Philosophy. It has quite a rich tradition of thought to bank upon; and as such has suffered from an apparent lack of originality and freshness of approach and treatment in the fields of creative

endeavour for centuries. Rich patrimony and heritage are such great assets that we can ill afford to cast them aside but we can be blindly wedded to it at our own risk. We have only to grow out of it to prove our worthiness to our noble ancestry.

It is the promise of such a growing out of the essence of India's rich tradition of spirituality that the modern Sahaj Marg system holds out in the present era of cultural renaissance in our land. The founder of this system after the method of his own Master and the example of earlier innovators like Swami Vivekananda, Lord Buddha and the unnamed Vedic seers, decided to approach Indian philosophy and the science of the Ultimate, contained therein, at its original source beyond the books, that have come down to us. After the style of the same great masters, he is averse to making a mystery of his method or a dogma of his conclusions. His assertions in the form of 'This is the truth I have discovered' and 'This is the way to arrive at it' sound as the echo of Buddha's 'There is the cessation of sufferings' and This is how we come to it.

The language of experience in the spiritual field in-variably has the ring of certainty rather than of questioning or doubt, characteristic of the intellectual quest that constitutes the very hub of philosophy, as understood in the west. The tone of certainty in the works of spiritual seers, however, remains tempered with catholicity of out-look, and it is in this respect that it differs from the ordinary religious fanaticism. The step between the two, nevertheless, is a small one, as has so often been borne out in the history of human civilisation. So the permanent need of adopting a scientific temper of open-minded research-orientation in the proper field of Indian Philosophy needs no over emphasizing. On the other hand, verification, indeed, is to be subject to the appropriateness of the equipment, attitude and method of the verifier. to the nature of the phenomena, under investigation. Anyone who sincerely goes through the text of this volume will hardly fail to be impressed by the earnestness of its author's invitation to examine and explore. Nothing more or less can be expected or demanded to characterize a scientific as against the religions attitude to philosophy.

The text opens with a brief account of the author's view concerning the nature and function of 'Philosophy' together with the history of the new system and its special features. Then follows the theoretical section presenting the author's conclusions with regard to the chief problems of philosophy. Finally the practical section outlines the essentials of the technique of realization of the stages of development at which the Reality as such gradually unravels itself. Some of the material contained in the body of this volume may be found to occur in some other books of Shri 'Babuji'.

This is simply to emphasize the representative character of this volume as regards the contribution of the Master, systematized with a particular purpose in view. This volume, anyway, has no claim to comprehensiveness, much less to exhaustive-ness, and is essentially to be supplemented by all the other works of Shri Babuji, published and even unpublished as yet.

Finally, the master always remains more than his work. May an acquaintance with his work lead the seekers to the source, for the realization of all that he represents, and stands for. May the undying spirit of Indian Philosophy be resurrected anew, in an era of refreshing regeneration, from the slumber of the centuries of scholastic stagnation. May the aspiration of mankind for the realization of what awaits her ahead, find its fulfilment through the fusion of the age-old wisdom of the Orient with the evergreen Occidental search for satiation. With these hopes and prayers, I propose to stand no further between the work, and those to whom it comes.

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## **CONTENTS**

### **Chapter I. Introduction**

- Concept of Philosophy
- History of Sahaj Marg
- Special Features of Sahaj Marg

### **Part I Theory**

### **Chapter II. Reality - Its Static and Dynamic Aspects**

- Ultimate Reality
- Identity
- Cosmology
- Space and Time

- Jiva and Brahman
- Parallelism in Nature
- Avatars

### **Chapter III. Knowledge and Its Nature**

- Means: Tarka, Shruti and Anubhava

### **Chapter IV. Man**

- His Place and Destiny in the Cosmos
- Extinction of Parallelity Between the Human and the Divine
- Realisation and Its Means

## **Part II Practice**

### **Chapter V. Way to Realisation (*Role of the Abhyasi*)**

- Non-Attachment
- Meditation
- Preliminaries to Meditation
- Prayer
- Constant Remembrance
- Devotion
- Surrender

### **Chapter VI. Way to Realisation (*Role of the Guide*)**

- The Master and His Function
- Transmission

### **Chapter VII. Stages on the Path of Realisation**

#### **Prayer**

## **Chapter I**

### **INTRODUCTION**

#### **Concept of Philosophy**

Philosophy is a subject not based on reason but intuition. It starts not from 'doubt' as most of the western philosophers hold, but from 'wonder'. Generally philosophers have attempted things before actually going into the life of practice as is commonly the case with the western philosophers. I may say that it is not certain that a philosopher being a philosopher cannot be corrupt or degraded. But there is no possibility of corruption if he had studied things by leading a practical life. Sages in India have generally attempted philosophy by first going into the life of practicality. They have opened the secrets of existing things, as far as they could do, at their level of advancement. The outcome is the six schools of philosophy in different hues. We should always attempt the expression of things when our practice or abhyas is over. This is the key point for the philosopher to note in order to achieve the accuracy of things.

India is the home of spirituality and as such the pursuit of the Real has been active here in all ages. Spirituality is a science concerning the power which flows from the original repository and has the capacity, in the form of knots, both of creating and destroying. The sages in India have used the power of creation for the reformation of humanity. The destructive power too is found in such abundance that even the atom bomb is nothing in comparison. The yogi uses these things according to the divine command and his will-power. At present too this power is being utilised and a new world is being created. Spiritual renaissance must necessarily take place and India will again lead the world, no matter how long a time it may take. Other countries have begun to realise that no nation can even survive without spirituality. The age of diplomacy and stratagem is now passing swiftly. By the end of this century a great change is bound to take place. Everyone should gladly welcome what is destined to befall and should come to the path of spirituality whereby his welfare is promoted. I am revealing herein the greatest philosophy. People may grasp it or not in the beginning but in due course of time they will surely begin to realise as such.

## History of Sahaj Marg

Great men are not accidentally born. They are born when world waits for them in eager expectation. Such is the phenomenon of Nature. India, the home of spirituality, was groping in darkness and had totally forgotten the age-old system of yoga. Solid materialism had taken the place of fine spiritualism. Dark clouds of ignorance were hovering all over. Yogic transmission had become quite foreign to the Hindus. At this stage, when spirituality was tottering helplessly, some great personality was urgently needed to set things right, for the upliftment of mankind.

It was the auspicious day of Basant Panchami, February 2, 1873, on which the power of Nature descended to earth in the human form of Samarth Guru Mahatma Shri Ram Chandrajji Maharaj at Fatehgarh in district Farrukhabad (U.P.). The happy day so beautifully coordinated with the most pleasant season of the year, breathed into every heart the blooming freshness of the spring. The blissful time ushered in by his advent introduced a new era of spiritual awakening which promises a practical solution of the human problem of existence. We are struck with a reverend joyful awe when we recall to our mind the grand renaissance brought about by him in the spiritual field. He offers an easy solution of the problem of existence which has ever been confounding even the greatest of sages.

This Divine personality was born in a respectable *Kayastha* family. His childhood was influenced by his mother, a noble minded simple lady, who spent most of her time in devotion and worship. It was due to her influence, that he received inspiration at a very early age. The incident goes, that one day while he was playing with his mates, some Divine force aroused in him the feeling that he had not come for the purpose he was engaged in. He had to realise himself and to equip himself for the greater task ahead. The soul was awakened and he set to it in right earnest. He attained perfection only in seven months <sup>3</sup>/<sub>4</sub> really an unparalleled example. Since then he devoted the whole of his life for the cause of spirituality. He is the Adi Guru of our Mission.

He was an embodiment of moderation, toleration and devotion. With him dawned the new era of yogic training through transmission, of which he was the master. He showed a way to bring a man to perfection in one life only, and even leading a family life in the *grihastha ashram*. He used to say that troubles and miseries of *grihastha* life are penances and sacrifices for spiritual attainments.

He had simplified the method of spiritual training to a great extent and adjusted it to suit the requirements of our time. With a high calibre and spiritual dignity, our great Master, the Divine Light, devoted every moment of his life to the upliftment of humanity. He was in fact the Nature's prodigy and his work in the spiritual field is beyond common conception. His wonderful researches in this science have made human approach up to the highest limit, in the least possible time, quite possible and practicable. He introduced an improved system of raja yoga which later came to be known as 'Sahaj Marg'. After serving the masses for about 36 years this spiritual genius left his material form at the age of 58 on the 14th of August 1931. The work he did during his life time, is beyond conception. Posterity will know his merits in due course.

Shri Ram Chandra Mission was established at Shahjahanpur (U.P.) on 31st March 1945 after the name of this great personality, by me as his successor, through his grace; and slowly it is attracting the seekers of the Real from everywhere. I am happy that Master's grace is working in this respect and people are attracted to benefit from his grace.

The system of 'Sahaj Marg Sadhana' now followed in the Mission presents an easy and natural path for the attainment of the Ultimate. Sahaj Marg does not advise those cruder methods which are hardly practicable in the routine life of man. Under the Sahaj Marg system of spiritual training the action of the senses is regulated in a natural way so as to bring them to their original state, i.e. just as it was when it assumed the human form for the first time. Not only this, but the lower *vrittis* (modifications) which are working independently are subjected to the control of super-consciousness. Hence their perverse action is stopped. The higher centres come under the charge of Divine Centres, and in this way the whole system begins to get divinised.

### **Special Features of Sahaj Marg**

Whatever I say or write is on the basis of my own experience and *anubhava* irrespective of what Shankar, Ramanuja or others might have said about their own. Every one in this world wants peace. That means that realisation is not his object. In that case he will get only peace and not realisation. But if realisation is the object, peace will automatically come on its

wake. We should not be only after knowing what realisation is but also try to attain it as well.

Generally people think that it is difficult  $\frac{3}{4}$  nay, quite impossible, to attain liberation in this very life. This, however, is a mistaken idea. Who knows perhaps this very life of ours might be the last one, taking us towards liberation. Our Master's declaration is that a *sadhak* can reach such a state not only in one and the same birth (lifetime) but even within a shorter period, if he is a diligent worker and has got a real guide. This he proved also, but the proof is impossible to be given in words. Our experience alone can show it.

The popular belief that God can be sought for only in the midst of the forest, as if He is but a forest-dweller, is vain and absurd. I believe He can better be sought for in the midst of one's own heart. But, for that purpose, the spirit of the Spartans is necessary.

There is not the least justification for anyone to flee away from home in utter disregard of his worldly duties and wander about without any definite aim or purpose. As a matter of fact even in that state of *vairagya*, one is seldom free from feelings of worldliness. The most important feature of this system of *sadhana* is that it goes on in conjunction with the normal worldly living of the common man, with due regard to his duties and responsibilities of life, so that both the facets of life  $\frac{3}{4}$  the worldly and the Divine  $\frac{3}{4}$  may develop equally bright. We do not mean merely to preach or propagate these ideas, but also to bring them into practice and apply them in daily life.

The Mission aims at the promulgation of the ideology set forth by the great Master through this newly introduced system of Sahaj Marg, and to awaken the sleeping masses to Divine consciousness, so as to set them right on the path of progress. For this purpose, it is but essential that the old mechanical methods involving forced austerity and penances, most ill-fitted to the environments of the present day life, must necessarily be set aside and replaced by simple and natural means.

As far as the attainment of liberation or complete freedom is concerned, almost all the great sages of the past and the present agree on the point that raja yoga alone is the path that ensures success up to the final limit of human approach; and everyone destined to complete freedom, i.e. realisation, must sooner or later come up to it. Sahaj Marg runs closely along the lines of raja

yoga; but of course, with certain amendments and modifications to purge out superfluity from that system.

Under Sahaj Marg, the Master's support being a very special feature of *sadhana*, it becomes incumbent upon the abhyasi to seek a worthy guide to lead him on, helping him by his power transmitted through the yogic process of *pranahuti*. The Master by the application of his inner powers, awakens and accelerates the dormant forces in the abhyasi to action and directs the flow of Divine current towards his heart, through the process of *pranahuti*. As a result, the abhyasi begins to advance spiritually experiencing more and more of bliss. The abhyasi has only to prepare himself to receive it or in other words to make himself capable and deserving of it. In this way all that which previously required persistent labour and hardships, can now be achieved very easily in a much shorter time with least labour. But it is all practical and cannot in any way be put into words. Only practical experience can reveal its merits.

Many a man must have had a taste of the condition of peace. In fact the actual state of real peace is beyond comprehension. It admits no contradiction. It is literally neither peace nor restlessness, neither union nor separation, neither bliss nor otherwise. It is, after all, that for which we had developed pain. May you all have a taste of that pain. It is not however difficult to cultivate. Only a firm will and an undivided attention towards it, is all that is required for the purpose. Then that you seek for, will be found quite close to you, rather with you  $\frac{3}{4}$  nay, you might yourself be that which you seek for. For that there must be a burning in the heart, which might burn down the weeds and bushes on the path. I do not mean to advocate, in any way, the orthodox idea of gurudom. In our *sanstha* we take it in the sense of common brotherhood, in a spirit of service and sacrifice, helping each other as needed and required. The Sahaj Marg system of spiritual practice and training is open to every one without any distinction of creed, caste, sex or colour. Seekers of Truth may come to experience and practise and derive the greatest benefit from the grace of my Master, who has turned a new leaf in the tradition of Indian philosophy. May the benign supervision of the Master Supreme, guide all to the Realisation of the Ultimate Goal, and fulfilment of human purpose.

# PART I Theory

## Chapter II

### REALITY - Its Static and Dynamic Aspects

#### ULTIMATE REALITY

There has been a great deal of controversy over the question of the existence of God, the Ultimate Reality. The real problem of my mind, is not that of proving or disproving the existence of an Eternal Absolute but that of defining it in an adequate and satisfactory way. The factor of blind and enthusiastic faith, created and strengthened by individual miseries and cravings in different cultural contexts, has added more and more confusions. Consequently the man of reason and thought rightly feels disgusted at the very mention of the word 'God'.

There are various conceptions of the Ultimate Reality. People look upon Him differently according to their capacity and understanding. The most commonly accepted conception of God is Eternal Power. But philosophic view includes the idea of *nirguna brahman* (indeterminate absolute) which is above all multiplicity and distinction. It is beyond quality, activity and consciousness. This *nirguna brahman* is regarded to be the ultimate cause and substratum of existence, the superactive centre of the entire manifestation. It is also known as *para brahman*. Next comes the idea of God as Supreme Existence. We see the universe with all its diversities and differentiations and we are led to believe in its creator and controller. We call him Ishwara, or *saguna brahman* (determinate absolute). We think of him as an Eternal Existence which is omnipotent and omniscient, possessing all the finest attributes. He is the efficient cause of the world and is also its preserver and destroyer.

It is only when viewed from the lower standpoint that God (as the God of religion) becomes an object of worship, which is the final approach of almost all the religions. This, *saguna brahman* (determinate absolute) is also known as *apara brahman*. Much has been said in religious books about the above-mentioned two conceptions. Some think that the concept of indeterminate or attributeless God (*nirguna*) is better than that of determinate God (*saguna*).

Others hold just the opposite view. In fact both of them are erring. They neither attain *nirguna brahman* nor *saguna Ishwara*. There are, no doubt, the two ways; but the goal is one  $\frac{3}{4}$  the realisation of the Ultimate or Eternal Absolute. Both the conceptions, as generally understood are greatly misleading. Truly God is neither *nirguna* nor *saguna* but beyond both. "He is what He is." It is we who conceive Him to be *nirguna*; and it is we who make him *saguna*. What we should do in order to avoid these quarrels is that we must fix our view on the original Element (*Adi Tattva*)  $\frac{3}{4}$  be it *nirguna* or *saguna*. Whatever it is we must love it.

So long as we remain confined within the bounds of religion, the God of religion remains in our view; and we remain entangled in one or the other view. The highest spiritual attainment is possible only when we go beyond the limits of religion. In fact spirituality begins where religion ends. Religion is only a preliminary stage for preparing a man for his march on the path of freedom. The end of religion is the beginning of spirituality; the end of spirituality is the beginning of Reality, and the end of Reality is the real Bliss. When that too is gone, we have reached the destination. That is the highest mark which is almost inexpressible in words.

Thus God is not to be found within the folds of a particular religion or sect. He is neither confined within certain forms or rituals nor is He to be traced out within the scriptures. Him we have to seek in the innermost core of our heart. Really God is very simple and plain. He is not in solid forms. There is no solidity whatsoever of any kind in Him. God is simple and extremely subtle. In fact the very simplicity and purity of the Ultimate has become a veil to it.

In order to understand the conception of God or Ultimate Reality, let us start with the stand taken by an atheist, that there is no God. This is to say in mathematical terminology, that no positive or negative value can be assigned to it. The mathematical sign for that which has no positive or negative value is 'zero' or 'naught'.

Now let the atheist be faced with the question as to what exists. A consistent agnostic can doubt and deny the existence of everything but not of his own self, viz. that which doubts or denies. Speaking again in mathematical terminology it may conveniently be expressed as 'one'.

Look at the magical function of 'zero'. As you go on adding more and more of that which does not exist, i. e. 'zero' to the right side of that which exists, viz. 'one', it goes on swelling and multiplying itself. There is hardly a comprehensible limit to this expansion, and the *Upanishads* have rightly characterised this expanded Infinite as bigger than the biggest (*mahato mahiyan*). Then start adding 'zero' to the left side or negative side of 'one', with the function of negativating will, i.e., the decimal point. The addition of more and more 'naughts' will gradually bring the 'one' closer and closer to the 'zero'. Again there can be hardly any limit to this shrinkage of the 'self' and the *Upanishads* have rightly characterised it as smaller than the smallest (*anoraniyan*).

I believe that the controversy over the question of God is a fake one. It really arises due to misconceptions with which God has become loaded in course of the history of the various cultural groups of humanity. The need therefore is to give up the impulsive approach to the problem because it blurs the vision and thus impedes progress of man towards his goal.

For the sake of understanding we may call it 'Zero' or the 'Centre', or the 'Base'. No *prakriti* and no universe can stand without the Base. There must be a backing for the existence and that backing is God or *Brahman*, Ultimate Reality. It is the *Bhuma*, a substanceless substance and a forceless force.

Further I may now reveal herein the true significance of a mystery little known to the people. Generally they consider *sat* to be Reality and treat it as the yardstick for measuring the knowledge of God. In fact it is all the sphere of *tam* and *tam* alone. This is the only thing worth achieving for a true yogi. It is, no doubt, very very difficult to gain access to this point. To acquire *sat* is a very easy job but the state termed as *tam* cannot so easily be attained. There is nothing beyond it. Though people generally talk a good deal about it, few amongst them even attempt to secure an approach up to it. Purity, simplicity and peace even are not there. It is in fact beyond all of them. This is the very thing which is acquired after years of persistent labour for lives. I can boldly assert that even the greatest saints of the world have remained short of the mark in this respect. The stage of negation which one craves for and is the real life, abides in it and all activities cease before one reaches the point. It is the central point and the real state of Being which in most of the cases remained unattained in spite of all the efforts.

People consider this state of *tam* as their deadliest enemy. But if you ever happen to study a person in whom this state of complete ignorance is reigning in full swing, you will feel that in the highest pitch of advancement, he will, like an infant baby, have no awareness of his own condition. But if a slight touch of *sat* is applied to it, he will then begin to have cognizance of his state of *tam*. This is due to the fact that the meeting-point of the two leads to the creation of a new state identical with that which was the basis of creation.

Generally our eyes are attracted to any thing bright and glaring which we commonly misunderstand as *sat*. This bright object is nothing except *maya* and those who talk so highly about it are in fact far away from the sphere of spirituality even, not to say of Reality. But the people have developed such a state of torpidity that they are neither prone to hear nor perceive anything in this connection. They have lost sight of the true Reality which is beyond both light and darkness. This is what has been shown in the emblem of the Mission; and that is in a true sense the state of man's perfection, from which no decline or fall is possible. This is a very delicate point of philosophy. The saints have generally called this state of neither light nor darkness as *satpad* which is not correct because this state is much beyond that. That is in fact the reflection of Reality which in itself is still beyond. This may be quite astonishing to most of those who go through these pages, but I have written only for those who are well advanced in spirituality and are in thorough knowledge of this science. It can only be experienced in a practical way and is not to be found within the bounds of the religion. It is an entirely different path. It is itself a science for which one may not be well fitted unless he develops the capacity to perceive Nature with his inner eyes.

## IDENTITY

As regards 'Identity' I may say that it can better be presumed to be something like a fine idea which subsequently develops into thought. It is very difficult to convey its exact sense. One may however take it to mean as that which brings into our cognizance the consciousness of the origin, or, as a bit grosser form of the original consciousness, or, in other words, as Reality garbed in a somewhat grosser covering. The grosser form strikes in our heart an idea that there must be something beyond, which serves for a cause to bring it into being. One might thereby be led to the conclusion, that too, in its turn, must have

a cause of its own. The sequence of cause and effect may thus continue till one might come up to the point where the sequence too gets out of our consciousness. Logically one might as well say that even this must have a cause. But then it is all beyond human comprehension. Suffice it to say, that at its finest level it is denoted as Identity. Every embodied soul must have an identity, which at the higher level is finer and subtler. The subtler the identity, the more powerful will a man be in life.

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

## COSMOLOGY

The world is in existence from time immemorial and the correct date is not to be traced out, although certain persons have attempted to fix down the *Srishti* era. The only thing before creation, was Divinity in its pure and original state devoid of all solidity and grossness and every object in its essence was merged in it. Before the creation came into effect, there was only the latent motion around the Centre and adjacent to it, and in it was present the idea of creation. You may call it the first thought or initial knowledge (*avidya*). It may also be called motion, *kshobha*, vibration, force or any thing for (the sake of) understanding. It was the ultimate cause of creation and of every thing else necessary for it. When the time of creation came, the idea which lay hidden or sleeping in the latent motion matured and churned up the whole motion and created force or power which rushed out. The subtlest particle got heated up. Thus the coverings set in from the very first day. By the effect of continuous heating, the particles began to come into motion. Its intensity went on increasing and adding veils after veils to it. Grossness began to develop by the effect of the growing intensity and vibrations. The action of every particle started and went on multiplying till Reality was wrapped up within, like a silk worm in the cocoon.

Thus at the beginning of creation there was a stir, a motion. This motion was the basis of creation. It was a 'sacred thing' next only to God. The same thing appeared in the form of the human mind. When the time of creation came, preparations commenced, currents flowed, vibrations intensified, formations of knots (*granthis*) started, momentum gathered, churning process set in. Actions and reactions began and continued till objects began to assume individual forms. The process of creation came into full swing. Animate and inanimate objects began to come into existence. In course of time all the objects came to light and the universe was formed. The *prakriti* came into existence through the effect of revolving motion round the centre. The motion generated power which subsequently led to be the cause of creation. This primary motion or the stir (*kshobha*), which arose to be the cause of the cosmic phenomenon, was brought into action by the dormant will of God. The stir set into motion the latent powers; and processes of creation and animation started. The same root-force appearing as stir or stimulus descended in every being in the form of the chief active force. In man it came to be known as the mind at the root of which there is the same dormant will, just as it was in the stir. Thus the human mind is closely identical with the root-force or the original stir of which it is a part. As such the functions of both are also closely similar.

Pointing out the cause of the stir (*kshobha*) I would remark that perfect calmness prevailed before creation came into action. Even power or force lay frozen at its origin. The time for the change, however, came. Motion got awakened and set things into action, resulting in the formation of forms and shapes in accordance with the will of Nature. At the root of all this there was something, which we might call an active force. But that too must have a base for itself, without which it cannot have its action, and it was the Ultimate. Thus we come to the conclusion that creation was the result of motion and motion that of the Base, which is and shall be.

## **SPACE and TIME**

Before creation there was only 'space' all over. Thus being of God (*Isha*) was a later development and it took some time for its appearance. We see the space as endless and eternal, so we conclude God as well to be eternal. Time followed after God had come into being. Thus space served as the mother of creation of God, and time was the negative state of it. Everything must have its

end in endlessness. Motion was also there in every thing, however fine or invisible it might be. One might also ask who created space then? The only possible answer can be that the need for creation of God and of the universe led to be the cause of the existence of the space. It is and shall ever be and is therefore eternal. Why not then worship space instead? There is definitely a hint about it in *Rigveda* but the mystery remains unsolved and unclear for want of precise clarification. If one develops within him the state of *akasha*, he has then reached the highest point which corresponds to the final state of negation, which everyone must duly aspire for. The solution is no doubt wonderful and at the same time perfectly correct too. The *akasha* or the space is the Absolute. It is not composed of particles nor is there any action in it. It is perfectly pure and unalloyed. It is of course very difficult to bring it home to the mind of every one.

*Akasha* is the space while *avakasha* is the time, both widely different from each other. Time  $\frac{3}{4}$  the creation of space  $\frac{3}{4}$  may be taken as the grosser state of *akasha*. As a matter of fact the universe is the manifestation of time or *avakasha*; while God is that of *akasha* or space. The inner circle led to the creation of the outer universe. The intervening portion is the duration. If the outer covering along with intermediary portions gets dissolved, as it happens at the time of *mahapralaya*, only *akasha* or space remains. This is to say that the identity transforms into *akasha*; or in other words the identity is *akasha*.

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

As a general rule a thought when it becomes deep brings into effect something like a pause, which has a tremendous force. In the case of the Centre, the question of depth does not arise at all, because of perfect uniformity there. The idea of velocity of force, the direct action of the mind, was also absent there, since the Centre or the Ultimate Brahman, though Absolute, did not possess mind.

Thus whatever existed between thought and action was power, which is termed as 'time'. The same power we too got into our share but in accordance with our limited capacity. Now in order to utilise this power we have to merge it in the greater power of the Centre, which is all and absolute. There is nothing in the world  $\frac{3}{4}$  not even the megaton bomb of the modern science  $\frac{3}{4}$  to match this great power. The modern science may not have realised its full significance, though even if it had, it would have utilised it for the destructive purpose only.

The power can, however, be brought down to the earth and utilised in the works by the exercise of strong will power. A yogi at the highest level of ascent is however with it consciously or unconsciously. To my view, the science of physics cannot be taken as complete without a full knowledge of this great power which is in fact the root of all powers.

### **JIVA and BRAHMAN**

*Jiva*, the individual soul, becomes cognizant of its being when it assumes individuality and that becomes the basis of its existence. Originally *jiva* and *Brahman* were quite akin to each other and it is only the individuality of the *jiva* which effected a difference between the two. Now, *jiva* as a soul bound up within ego or individuality, came into existence. The sphere it was in, also began to cast its effects upon it. Various hues one after the other began to settle around it, giving it a new colouring. In a way diversity began to settle in and step by step ego began to develop and grow thicker and denser. Feelings, emotions and desires began contributing their own share to its grossness. Thus *jiva* like a golden bird got itself completely enclosed within the iron cage of the body. All this resulted from the effects of actions and counter-actions of thoughts, emotions, feelings and desires (in the zone of ego) which went on adding to its opacity. This is in a word the whole history of the *jiva*. Now happily when it comes into dynamic contact with one who reminds it of its origin, it begins to cast off the coverings one by one. But since *jiva* possesses motion, it is cognizant of the creator too i.e., of *Brahman*. Thus the word *jiva* carries within it the sense of motion and of thinking as well. The two things are parallel in the being of the *jiva*. Thus the function of both the *Brahman* and the *jiva* is almost the same, with the only difference that *Brahman* covers the entire universe while *jiva* is confined only to the narrow sphere of ego (self). In this respect *Brahman* may be said to have its own bondage just as a *jiva* has, with the difference

perhaps that the bondage of *jiva* is thicker and grosser in comparison to that of *Brahman*. Limitations they both have. This is about the exact concept of *Brahman*.

### PARALLELISME IN NATURE

The only thing in existence, before creation came into existence, was Divinity in the original state and every thing in essence form was merged in it. The process of manifestation started with the *kshobha* which stirred up a churning movement in the sphere of the latent motion. Activity revived and with it the force got enlivened and started its action towards manifestation. This line of action though in perfect consonance with Divinity appeared in its outer aspects to be somewhat different from it since it had taken another course aiming at manifestation. It may for that reason be denoted as the 'line of humanity', because of its close association with the formation of man. Both the lines are now in action, the Divinity and the humanity, running side by side, parallel to each other. But since creation was the primary object at the root, the line of humanity began to acquire predominance and everything, including man began to assume a tangible form though the subtlest at the stage. In other words the line of humanity became the base of the entire structure. But its action remained subject to the dormant actions of the line of Divinity, which ran along parallel to it. So the proper working of the force went on bringing out forms and shapes. As a matter of fact humanity could never have worked so well, unless it had proceeded along in conjunction with Divinity. In short, humanity set itself conjointly with Divinity, running parallel to it.

The actions went on multiplying and man along with everything else began to assume grosser and grosser form. Everything in the composition of man falls under the class of humanity, with Divinity at the root of all and everything. It is for this reason that they say that God is within man and the same view is held by almost all religionists. Thus our ultimate purpose can be served only when we keep pace with Divinity and link it with our line of humanity. Now since both have come down from the one great God  $\frac{3}{4}$  the Absolute, humanity too, like Divinity, was in purest state. The force of activity in it was but nominal at the time or it was so to say in a sleepy state. The jerks caused by actions and counter actions began to stir up a sort of wakefulness and variations and contradictions began to come to view. Heat and cold made their

diverse ways promoting formations. All these things entered into the composition of man and he became a conglomeration of all things in existence. All that we have now to do is to bring them again into their original state or in other words to restore them to a state of poise and tranquillity, so as to keep up its link with Divinity. The only way to accomplish it is by introducing into them proper moderation and we do the same in Sahaj Marg.

This is the secret of Nature which I have exposed herein, in order to bring people to a full understanding of the real meaning of complete Divinisation of man.

## AVATARS

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

the other end. For this reason he had more of human synonymity in Him. He presents an ideal of life as one must try to have as a man.

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

The avatars come down for a definite purpose, endowed with all the necessary powers required for the accomplishment of the work, allotted to them. That may, in other words, serve to be their *samskaras* which brought them down into the world. The power withdraws them after their work is finished.

The difference between an ordinary man and an avatar is that man is covered with numerous sheaths while an avatar is free from most of them. They have the Divine within their perception, while a man is deprived of it. Now though the origin of man and avatar is the same, the avatar is in closer contact with the Divine. Everything he stands in need of, comes to him, from the eternal store. He receives divine commands to guide him in his works which are popularly known as divine inspirations (*deva vani*). Now since avatars possess activity, the possession of mind or *manas* is necessary for them also. But theirs is purer and more balanced; and their actions are in accordance with the Divine will. Therefore it is wrong to presume that avatars do not possess mind or *manas*.

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

### **Chapter III**

## **KNOWLEDGE AND ITS NATURE**

The word *jnana* in ordinary sense means knowledge which may be of different kinds  $\frac{3}{4}$  physical, mental, material or spiritual. In the spiritual sense the term is applied so vaguely that often it becomes very difficult to understand its true significance. The range it covers, extends from the baser level of common understanding to the higher level of inner enlightenment. This gives rise to a lot of confusions and misunderstanding. A man who has learnt a few scriptures, another who recites every moment set phrases like "*aham brahmasmi*" (I am Brahman) etc. claims to be a *jnani* or enlightened, and is accepted as such by the masses, irrespective of his real inner state. *Jnana* in the real sense refers to the inner condition of mind, which an abhyasi develops during the course of his pursuit, while passing through different spiritual states at different knots or *granthis*. *Jnana*, in fact, is the realisation of the conditions prevailing at each knot. Now since the knots are innumerable, the knowledge gained is also different according to the level of approach of an abhyasi. Thus it is almost meaningless to call one a *jnani* without defining his level of approach or the limit of knowledge realised by him. The real state of enlightenment comes when we get into full consciousness of the condition of enlightenment, and after imbibing its effect secure our merging in it. When we develop this state and merge into its consciousness we come to know all about it and thus become *jnani*, i.e., enlightened  $\frac{3}{4}$  up to that extent. If we try to gain the knowledge by applying our force of thought, it will only be artificial and not true and genuine. The real knowledge of a state means complete identity with the state we have merged in. The help that knowledge at different states offers is that it infuses us with a longing for the search for the Ultimate.

Ignorance and knowledge are the two extremities of the same thing. Up to a certain extent it is termed as ignorance, after that it turns into knowledge. They are like the two poles of a magnet. Thus *avidya* (ignorance) has no existence without *vidya* (knowledge), or *vidya* without *avidya*. If one is there, the other must also be there. That means when the veil of ignorance is torn off, *avidya* and *vidya* are both gone. *avidya* comprises the entire sphere included in both *avidya* and *vidya*. That is the state of *tam* which is beyond both. It is in true sense the state of realisation  $\frac{3}{4}$  where is neither *avidya* nor *vidya*. What is it there then? Neither of the two  $\frac{3}{4}$  a state of perfect latency, not-knowingness, nor complete knowledgelessness which may roughly be denoted as the state of Ignorance, just as it is at the age of infancy. Ignorance in fact is the highest pitch of knowledge. That comes to mean that we start from the level of ignorance and finally end in a state of higher Ignorance (or complete Ignorance as I call it). The sphere of

knowledge (in the popular sense of the term) is only an intermediary stage. Really so far as it is the sphere of knowledge, it is all ignorance in true sense.

Can that which dawns after the veil of ignorance is torn off, be ever expressed as knowledge? Certainly not, though one does call it so in the outer sense taking into view the two opposites. Does it cover the sense of knowledge? No: knowledge implies awareness of that which is beyond self. Realisation means merging or oneness with the Absolute. In that case no question of knowledge can ever arise. What then may that be called  $\frac{3}{4}$  knowledgelessness, not-knowingness, Ignorance or whatsoever? In short it must be something like that, though it may well-nigh be impossible to express it in words. Complete Ignorance as I have put it, may however be nearest to appropriateness.

One on the Divine path is supposed to be marching from darkness to light. Let darkness be *avidya* (as it is commonly represented) and light *vidya*. Sahaj Marg does not have light for its goal. It is but an intermediary stage which we pass through during our march to the Ultimate, which is neither light nor darkness but beyond both. Thus do we start from *avidya* (ignorance) and pass through *vidya* (knowledge) on to that which is neither *avidya* nor *vidya* but beyond both. What word can denote the exact sense of that which is neither light nor darkness or which is neither *avidya* nor *vidya*? Is there any word for that in any vocabulary in the world? None, for sure. Let it therefore be as I say 'complete Ignorance', different from its crudest state of preliminary ignorance.

### **MEANS : TARKA, SHRUTI AND ANUBHAVA**

Generally, philosophers have attempted to reach the innermost core of things through reason (*tarka*) and not through vision. Reason in its popular sense may be faulty and may fail us, but if a thing is seen through intuitional insight without the unnecessary medium of reason, it will be visible in its original form without error or defect. We should try to understand things when the knots begin to open by themselves.

Guidance sought from books is not of much avail since it is often misleading and sometimes dangerous too. Methods prescribed in books are generally confusing, touching the outer aspect only. One can never become a physician by simply reading the names of the medicines and their properties. It is impossible to come to a thorough understanding of the taste of a mango

merely by reading the description about it in books. The proof of the pudding lies in the eating of it, is a well known saying. There seems to be contradiction in *Vedas* apparently. The six schools of philosophy are the result. Everybody according to his reach says something or the other. The real study is that by which we realise the unchangeable; and that is realised neither by reading nor by believing nor by reasoning, but by super-conscious perception. I may frankly confess that I have studied no books, for, I never thought them worthwhile. I aimed at Reality which I thought to be the only thing worth having and left the study of books for the scholars and 'pandits'. Whatever I say or write is on the basis of my own experience and *anubhava* on the path of Realisation irrespective of what Shankara or Ramanuja or others might have said about their own. I no doubt do read sometimes now  $\frac{3}{4}$  but that only by way of recreation  $\frac{3}{4}$  and try to retain as much as I can for the sake of easy expression. I remember one such thing which I had read in Vivekachudamani by Shankaracharya, which means: "Books do not help us in Realisation, and when Realisation is achieved, books are useless."

There is hell for the sinful, paradise for the ignorant, and *brahmaloka* for the innocent. But, for the wise and the learned, there is the artificial paradise of their own making, and for those who are weak this mortal world. But who may the weak be? They are only those who lack self-reliance and confidence. *Shastras* go into contradiction of each other but they are of value to us since they offer a chance to think upon and arrive at a solution. They have another merit besides, viz. that they offer means and methods for spiritual advancement for men of every taste, mentality and standard of mind. If I had proceeded along the path of Realisation through books, I could never have come up to that level of Ignorance which is the basic property of the Divine. It is only the practical life that is worth having. We should not only be knowing what Realisation is but should try to attain it as well.

## **Chapter IV**

### **Man**

#### **His Place and Destiny in the Cosmos**

I would advise that instead of pondering over how the universe came into existence, we should admire the Being that brought it into existence. We have set up a tiny creation of our own individual material existence having layers after layers of grossness and opacity. What is now to be done is to shatter off those layers of opacity one by one and assume the Absolute as we had at the time of creation.

Our existence in the present grossest form is neither sudden nor accidental but it is a result of the slow process of evolution. The latent motion which led to the formation of the universe may be called the first super-mind of the Almighty. We owe our origin to that mind which we call the first mind. At the back of the mind there is the Centre or the state of *tam*. The existence of the soul can be traced as far back as to the time of creation when it existed in its naked form, as a separate entity. From the primary state of existence of the soul in its most subtle form we marched on to the grosser and grosser forms of existence. These may be expressed as coverings round the soul. The earliest coverings were of finest nature and with them we existed in our homeland, the realm of God. The additions of more and more coverings of ego continued, and subsequently *manas* (psyche), *chit* (consciousness), *buddhi* (intellect) and *ahankara* (ego) in cruder forms began to contribute to our grossness. In due course *samskaras* began to be formed which brought about their resultant effects. Virtue and vice made their appearance. Slowly our existence assumed the densest form. The effects of *samskaras* is the commencement of feelings of comfort, miseries, joys and sorrows. Our likings for joys and comfort and dislikings for sorrows, and miseries have created further complications. Consequently we find ourselves surrounded by pain and miseries and we think that deliverance from them is our main goal.

Man is a bipolar being. It has got its root nearest to the Base and the other end towards the world. If somehow the individual mind gets moulded towards its cosmic mind it begins to appear in its true colour. As a matter of fact, the human mind is a reflection of the *kshobha* which set into motion the force of nature to bring the creation into existence. The individual mind is thus a part of the Godly mind (*kshobha*). If we somehow turn its downward trends towards the Base, it will become quiet, calm and peaceful. So far as my personal experience goes, I find that only the help of a dynamic personality can turn it towards the Base. It is only the power and the will of such a personality that makes a mark in

this respect. Reading and writing are of little avail. The man with faith, devotion and self-confidence wins.

Man is Nature's instrument. He possesses immense power and has the implement required for the utilisation of that power. That wonderful implement is the mind and it is exclusively the possession of man. Even God who is thought to be the object of worship does not have mind. Animals are however said to possess mind but it is of a different nature. It is, so to say, in an inert state in comparison to man's mind, which is full of life and activity. The mind owes its origin to the first Stir, which came into effect by the will of God to bring the creation into existence. Such being the nature of the human mind, it is highly incorrect on the part of the pseudo-mahatmas to rail at it in the bitterest terms, proclaiming it as the worst enemy of man. They do not take into account its real value and merit. In fact, it is the only instrument for bringing things into action. It is the original cosmic power in miniature form which brought into existence the tiny creation of man. It is the same power which is in action at the root of everything. Whose power is it, of God or of man? The answer is simple. It is definitely of man because God possesses no mind. If He had it, He would have been subject to the effect of *samskaras*. It must, therefore, be the human mind that works at the root.

Every particle of the human body possesses immense force and the entire universe is closely connected with it. Every point of the spinal column is full with the greatest power. But no heed has so far been paid to it. People are all crying for *kundalini* alone, hankering madly after its awakening. Every particle in the composition of the kernel (nucleus) of the various brain cells has its own powerful force which surpasses that of *kundalini*. But nobody has yet tried to utilise it for the good of humanity. My view may not be acceptable to most of the *jnanis*; and even if I demonstrate it to them, they may not be sensitive enough to realise It. A time has however to come as it must, when people will understand and realise it.

## **EXTINCTION of PARALLELITY**

### **Between the HUMAN and the DIVINE**

It is commonly believed that God created man in His own form. All the religions, philosophies and sciences of the world more or less agree on this point. It does not mean that the physical form of God is the same as that of man, the human body made of flesh, bones, skin, etc., possessing arms, legs and other limbs. It really means that man possesses or is composed of all the powers, forces and energy which are present in Nature, in the same order.

The composition of man is exactly the same as that of the universe. Just as behind this solid external universe there are innumerable others of finer and still finer types, so behind this gross physical form of man there are numerous finer and still finer forms of existence. The outermost form is the gross-body (*sthula sharir*) behind which there exists the astral body (*sookshma sharir*) and causal body (*karana sharir*). Besides these three outer forms there are innumerable others which are so fine and subtle that thinkers do not call them bodies but only as fine coverings round the soul. It is really very difficult to assign a name for each one of them which may be countless. With all these innumerable forms, from the finest to the grossest, man is in existence in the material world as a true copy of the universe or the entire manifestation of God. Represented by a complete circle from the outermost circumference to the innermost centre or Zero, man's existence and of God's manifestation are really the same. This is why realisation of God means the same as the realisation of the self and vice versa. The entire universe came into existence from the same point, the Zero, through the process of evolution. Similarly, man's existence too developed from the same point.

We belong to the country where religious spirit has ever been flowing in one or other form. We are bred to have union with the Reality we have emerged from. We have brought with us the very essence of the Infinite. They say that God is within man. Thus our ultimate purpose can be served only when we keep pace with Divinity and link it with our line of humanity. As stated earlier, humanity was akin to Divinity at the source of creation; and assumed grosser form as the result of the jerks caused by actions and counter-actions in the process of evolution. We have only to bring all the constituents of the human frame of existence again to their original state of poise and tranquillity to keep up its link with Divinity. This is achieved by introducing into them proper moderation; and we do the same in Sahaj Marg. The routine practice of meditation really aims at removing immoderation therefrom by the action of our will so as to keep up the balance. Thus, the humanity in us begins to get

transformed into divinity. That is in fact the exact sense conveyed by the term divinisation of man. This having been done, the parallelity disappears and both  $\frac{3}{4}$  Divinity and humanity  $\frac{3}{4}$  become almost one. Humanity however, can never become totally extinct so long as one has his body with him. Thus by the effect of meditation under the system of Sahaj Marg, we go on reducing the intensity of the force working along the line of humanity. Divinity thus begins to gain ground, and parallelity begins to diminish. In other words humanity begins to get charged with the force of divinity, which in course of time begins to prevail all over. When the conditions get settled fully the parallelity is gone and humanity along with its force of creation is reduced to insignificance. In this way, God being infinite, man at that highest level of approach too, is likewise within the sphere of humanity. When human limitations are gone, the expanse of self becomes unlimited, so much so that the entire universe seems to be contained within self. Anything then that strikes anywhere in the universe, causes an echo in his heart. Everything within Nature is then in his knowledge and perception.

### **REALISATION and its MEANS**

From time immemorial God realisation has been trumpeted to be the goal of human endeavour (*purushartha*) and existence, specially in India. But just like the concept of God (i.e., Ultimate Reality) the idea of God realisation too has become shrouded in such sheaths of mystery that a sincere man of reason and science begins to feel disgusted at the very mention of the term.

Most of the scholarly saints have defined the state of realisation in numerous odd ways, but to me it appears that so far as it can be defined, it is not realisation. It is really a dumb state which is beyond expression. Feeling or observing luminosity within or outside is not realisation at all. During the early period of my abhyas, I often felt and witnessed luminosity. But that not being the goal, I proceeded on under the watchful support of my master. Really it is a tasteless state  $\frac{3}{4}$  unchanging and constant. There is no charm, no attraction, and no *anandam* in the popular sense of the word. It can more appropriately be described as '*sang-e-benamak*' (i.e., a lump of salt from which saltishness has been taken away). One having attained the state of realisation develops an unflinching will in the spiritual sphere.

Generally, learned men express their opinion about realisation or its conditions on the basis of learning and not on that of their experimental knowledge, which is the real one. For that reason I regret to say that realisation has now become a present-day art. The Reality, in fact, has sunk down deep leaving out its colours according to their mental taste and skill. The result is that people begin to focus their attention on those very paintings and get into them to the extent that is neither spirituality, nor Reality. I believe that one must not have the right to touch the subject of realisation unless he has attained it in the true sense, whereby the divine wisdom has awakened in him. Only the life of practicality is required for the solution of the problem.

Realisation can better be defined as a state of changelessness which is a condition seldom bestowed upon man even in the course of thousands of years. But if one happens to get a master who has attained it in full, and the abhyasi too is keenly interested in and earnest about it, it becomes quite easily attainable. But so long as there exists the feeling of 'is' (existence), it is not complete realisation. It follows therefore that even bliss is a drawback.

People often ask me to let them know first what realisation is, and afterwards they would start worshipping. It is just as one may say, "Let me first understand the thoughts of Shakespeare or Milton, and afterwards I shall try to learn the alphabet." It is the same as an abhyasi saying, "Let me first realise God, and then I shall start worshipping Him." When the very thing you seek comes to you, why should you then worship at all. He alone can climb up a height who has created in himself the recognition of his low-lying state. The spiritual discontent is rightly recognised as the starting point of philosophic endeavour in the tradition of Indian philosophy.

Realisation has now, today, become very easy because of the presence of the Divine Personality. The thought of people generally does not go beyond the point of liberation, which they take to be the final limit of human approach. But that is a wrong idea. As a matter of fact, liberation is one of the lowest attainments on the divine path, hence it is just like a toy for a child to play with. Beyond that there is yet a lot to be achieved. The infinite ocean lies still ahead, which is but a limitless expanse. Have your eyes fixed upon That and That alone; and go on and on to trace It out.

*Nirvikalpa samadhi* is also a yogic attainment, but it will not solve the problem. The real state of *samadhi* is that in which we remain attached with

Reality, pure and simple every moment  $\frac{3}{4}$  no matter how busy one may be all the time with worldly work and duties. It is known as *sahaj samadhi*  $\frac{3}{4}$  one of the highest achievements, and the very basis of *nirvana*. Its merits cannot be described in words, but can be realised by one who abides in it. It is not so easy as its name denotes. It was highly spoken of by Saint Kabir, and it is the thing worth gaining.

There are numerous means and practices prescribed for the realisation, out of which we have to choose that which guarantees speedy success. Now what it may be, let every one judge for himself. For a hint, I accept the judicious opinion of Swami Vivekananda on this point, "That it is raja yoga alone that can successfully lead a man up to the highest level of approach; and that none but one having the capacity to apply his own internal powers through *pranahuti* is fit for being a guide or Master". I may also assure you that hatha yoga has no access beyond *ajna chakra*. Besides, there is also another serious defect in it. When we start with the bodily exercises of *hatha yoga*, the consciousness of our physical efforts, with the idea of self in the background also remains all through. Thus the ego instead of getting reduced goes on increasing thereby. But that is not the case with raja yoga, wherein one proceeds with the subtlest means for silencing the ever-active tendencies of the mind. Besides, while practising this, one is always away from the idea of the body since he has fixed his attention on the subtlest.

In order to realise the subtle Being, we must take up means which are equally fine and subtle. The difficulty arises only when intricate methods are applied for the solution of the simple problem. In other words they apply huge cranes for picking up a small sewing needle. God is simple and can be achieved by simple means. So, in order to realise Him, we should adopt such methods through which we may be able to free ourselves from things created by our own will, actions and surroundings. All our thoughts should be regulated and our individual mind should be cleared of the burdens lying on it. We should be as light as cotton so that we may start our flight towards Him with the help of a single push from a capable Master. In our *sanstha*, Reality is infused at the first stroke of will which serves as the seed in the long run. The process is generally set in by one's Master so that the seed may grow easily, and scorching winds may not burn it up. The disciple waters it by constant remembrance which is the only thing needed on the path of realisation.

**Grihasthashram** (family life) is not a bar in gaining the real aim of life. I think this is the best *ashram* in which higher approach is easily possible. I am a *grihastha*, and my Master was also one. I assure you that a perfect saint may be found in this *ashram* alone. We perform our duties, and remember Him as Ultimate Reality.

## Chapter V

### WAY TO REALISATION

#### (Role of the Abhyasi)

#### NON-ATTACHMENT

It is true that we can never be free from *Maya* unless we cultivate non-attachment. But it does not mean severing our connection from home, family and all worldly concerns and taking up the life of a religious mendicant. I do not agree with those who hold the view that the only means of cultivating non-attachment is to get away from home and family and retire to a solitary corner discarding all worldly ties. Renunciation effected by such forced means, is seldom found to be genuine, for it is just possible that in spite of their apparent forced detachment from the world, they may still inwardly be clinging to it. No doubt, as a householder we have to look after many things; we have to support our family; we have to provide for the education of our children; we have to look to their wants and necessities; we have to protect them from heat and cold; and so on. For these necessities we earn and possess money and property. The real evil is only our undue attachment to the things which we are associated with. This is the main cause of our suffering. But if we are able to do everything in life thinking it to be our duty without any feeling of attraction or repulsion, we are in a way free from worldly ties and have renounced the world in the true sense, although we possess and make use of many things. Everything we possess shall then seem to be a sacred trust from the Supreme Master, for the discharge of the duties entrusted to us. Renunciation truly means non-attachment with worldly objects and not the non-possession of things. Thus a householder's life in which possession of things and worldly ties are indispensable is no

impediment in the way of renunciation and consequently of realisation, only if one is not unduly attached to the objects he is connected with. There are numerous examples of saints having attained the highest degree of perfection leading a householder's life all through. Renunciation is in fact a condition or an inner state of mind which brings to view the transitory and changing character of things and creates a feeling of non-attachment to such objects. His eyes are fixed every moment on Reality which is unchanging and eternal and he is free from the feeling of attraction and repulsion. This is *vairagya* (renunciation) in the true sense of the term. When we have achieved this state of mind, we are free from desires. We feel contented with what is available to us. The end of desire means stopping of the formation of *samskaras*. What remains now is only to undergo the effect (*bhog*) of the previously formed *samskaras* (impressions) which are to be worn out during the course of our life. Nature too helps us in the process by creating a field for *bhog* in order to remove the impressions of our thoughts and actions from the causal body. When these coverings melt away we begin to assume finer forms of existence.

The man who is born in this world is sure to taste miseries. One cannot escape these. When I see the world, I find it very troublesome. Some are groaning with pain, a few are suffering from the loss of their dear ones and a great number are anxious to achieve success at each step. We try to get rid of these by going into penance, and *rishis* (sages) have devoted themselves thoroughly to it. All that is born of attachment is misery. Pleasure and pain both contribute to misery. There is no remedy for overcoming these miseries except devoting ourselves towards Godly thought of the purest nature.

We need not renounce the world and go for penance in the forest. Let the material world and spiritual world go side by side, glittering equally. One cannot be a loser in any way, if doing his household duties, he brings himself up to the realisation of God as well. We should soar with both wings if we want to succeed. It is a vague idea of the people in general that God is to be searched for in the forests. My idea is that He should be searched for in the heart. One is performing the household duties and at the same time is equally busy with Godly devotion. You may say that these two things are incompatible and are contradictory to each other, but it is not the case. In the long run, Godly wisdom begins to work and one does his duty from the mind beyond.

Thus, *vairagya* can be attained only when one is wholly diverted towards the Divine. When it is so, one naturally becomes disinterested in his own self

including everything connected with it. Thus he loses not only the body-consciousness but subsequently the soul-consciousness as well. What remains then is nothing but the "being in dead form or a living dead".

## MEDITATION

Under Sahaj Marg system of training we start from *dhyān*, the seventh step of Patanjali yoga, fixing our mind on one point in order to practise meditation. The previous steps are not taken up separately but they automatically come into practice as we proceed on with meditation. Thus much of our time and labour are saved. In certain *sansthas* the usual routine followed for practice is often kept confidential. It is released and revealed only to those who undertake to join them formally. What their purpose at the bottom may be, is not quite understandable. Nature has no secrets and I think that one professing to follow the divine path must also have none.

The practice followed in our Mission is meditation on the heart. The same method has been recommended by Patanjali. There is a great philosophy underlying it. We find ourselves all the time busy with worldly things. If we are not doing anything, our thoughts seem to have wings in the leisure hours. We are always in tumult and disorder. Our individual mind has become used to such a characteristic activity, and thus we have made every thing topsy-turvy. Our actions and thoughts count much in our wrong doing. When we remain in contact with ideas and thoughts of different kinds, they leave impressions upon our emotive feelings and senses. All the senses are spoiled and adopt a wrong course. The marks we thus make upon the senses and *indriyas* turn them solid like rock, having no *bodh* or wisdom. Soul is, no doubt, not acted upon, but we create such obstacles and coverings as to keep it enwrapped all round like a cocoon. We cannot even peep into the soul, let alone realising it. By the effect of our vicious thoughts and actions we spoil our sense of discrimination and right cognition. Those who have reached this state of solidity do not like to come under the training course of raja yoga. This is why people turn a deaf ear to what we say. No practice of hatha yoga can bring out true realisation as it fails after the *ajna chakra* and there still remain very many states still to pass after it. Therefore raja yoga is the only thing that can lead to the end. There is no other means of approaching the Centre. We have got within us the same central force, though marred by our wrong doings. We take work from the same force during

meditation. This is how we proceed naturally with nature's force, so to say. When we meditate, the central power we have, remains in force. It disperses the overwhelming clouds which are greatly fried up by its force. It cannot be expressed in words, only an abhyasi can feel it. This can only be known practically. You will soon find yourself swimming in everlasting peace and happiness. Everything ends here. There remains no attachment with the world. The mind is disciplined, it is regulated automatically. Senses begin to come under control and you gain mastery over them. To master yourself means to master Nature. When the passage becomes clear you find Nature's work within your bounds and limits: rather you begin to work yourself.

In our system the abhyasi is advised to meditate on the heart thinking of the divine light there. But he is directed not to view light in any form or shape like that of an electric bulb or a candle, etc. In that case the light appearing therein will not be real, but one projected by his own creative speculation. An abhyasi is advised to proceed with a mere supposition of light with the thought of Divinity at the bottom. What happens then is that we meditate upon the subtlest which is to be attained.

The method of meditation on the heart is to think of Godly light within it. When you begin meditating in this way please think only that Godly light within is attracting you. Do not mind if extraneous ideas haunt you during meditation. Let them come but go on with your own work. Treat your thoughts and ideas as uninvited guests. If even then they trouble you think they are Master's, not yours. This process of meditation is very effective, and can never fail in bringing about the desired result. Sit in an easy posture for an hour in the morning in quite a natural way. You should only meditate. You should not struggle with your ideas which generally come during meditation. Concentration is the automatic and natural result of meditation. Those who insist on concentration in place of meditation, and force their mind to it, generally meet with failure.

In the evening again sit in the same posture, at least for half an hour and think that the complexities, the network of your previous thoughts and grossness or solidity in your constitution are all melting away, or evaporating in the form of smoke, from your back. It will help you in purging your mind and will make you receptive of the efficacious influence of our great Master. As soon as I find that you are free from foreign matter I will either change it in some other way or ask you to stop, as the case may be. In this way, we soar up high by awakening and cleaning the chakras and the sub-points thereof, taking up *kundalini* at the

end, with which the abhyasi has nothing to do himself. It is exclusively the outlook of the Master. But it must be remembered that while practising these methods one should not force his mind too much but only sit in a normal way. This process of cleaning is to be repeated for about five minutes before meditational practice in the morning as well. Other ways of cleaning may also be advised according to the needs of individual abhyasis, and need not be mentioned here in detail. Suffice it to say, that the process of cleaning uses the original power of thought in the form of human will for the refinement of the individual soul to enable it to ascend the steep and slippery path of realisation of the subtlest Essence of Identity.

Every saint has used the word 'light' and I too cannot avoid it because that is the best expression for Reality. But that creates some complications, because, when we talk of light the idea of luminosity becomes prominent and we begin to take it as glittering. The real light carries with it no such idea. Under our system, the abhyasi, no doubt, sometimes sees light. But the glittering light appears only in the beginning, when matter comes into contact with energy. In other words it is only a clue that energy has begun to work. The real light has the dawn colour or a faint reflection of colourlessness. Although light is not the exact translation of the thing (because light is really far more heavy a thing than what that actually is) it has been expressed so merely for the sake of understanding. If the abhyasi begins to feel himself lighter and lighter, it means he is progressing, because in that case he is going into the state that God is in. Light means the loss of the weight of one's own thoughts. Thus the real Light refers only to the real substance, or more appropriately, substanceless substance.

All artificiality and misdirected emphasis guided by the abhyasi's own desires and preconceived notions prove injurious  $\frac{3}{4}$  very often irrevocably. As such the visions of light, etc., are not to be artificially created or insisted upon. These may only be noted, when they do arise, without any feeling of personal attachment to any of them. The only object of personal attachment should be the Ultimate goal, viz., realisation, which is to be firmly held in view throughout; and this is to constitute the most reliable guarantee against any and every irrelevant diversion. One example of harmful misdirected emphasis, as already pointed out, is the insistence on concentration of consciousness, expected anxiously during every session of meditational practice by most raja yogic abhyasis. This has played havoc in the history of yogic *sadhana* in India and elsewhere. Methods of ascetic austerities, penances and physical mortification

usually applied for keeping the mind under control, do not relieve it of its misdirected trends. On the other hand, they only serve to keep the evil subdued within and it might at any time burst forth, when, by chance, the control is somehow relaxed. The real solution of the problem lies, not in controlling the mind artificially by suppression, restraint or mortification, but in its gradual moulding which is to relieve it of its misdirected trends. In this, and every other matter therefore, having the attitude of a sincere student, grasping and allowing everything to work and develop in a natural way, is to ensure the most speedy progress.

Generally I advise meditation on the heart at the point where you feel its beats. Meditation on other points can also be undertaken such as fixing the attention on the point of the nose or between the eye-brows, etc., but in my opinion, meditation on the heart is the easiest and most beneficial. There is a great philosophy underlying meditation on the heart. The heart is the pumping station of blood. It sends out purified blood to all parts of the body and to the smallest cells. Now we have taken the heart as the centre for meditation. The blood that runs through our system is affected. The solidity due to our own thoughts and actions begins to melt away. This is the first thing that we begin to gain from the first day by this method of meditation on the heart. It is the nucleus and creates the vibrant motion, wherever it is directed. This is the field for the mind to work and this is the instrument by which we develop the discriminating faculty. The subtle force works in this place for the descent of divine energy. If somehow our thinking conjoins with it, or we train it so that it may percolate the right thing and direct it towards Reality, the problem is solved. People may ask why it is necessary to proceed with meditation. The answer is quite plain and simple, that by meditation we gather ourselves at one point so that our individual mind may leave its habit of wandering about, which it has formed. By this practice we set our individual mind on the right path because it is now metamorphosing its habits. When this is done, our thoughts naturally do not go astray. The heart is the only point at which the connecting link between the animate and the inanimate is most clearly felt. This is the reason why meditation on the heart is very useful. Further, heart is the field for the action of mind. Mind is always as it is. It is the heart which, as the field of action of the mind, is to be set right. Hence the most appropriate point for meditation can be only that wherefrom the current flows on, either upwards or downwards. It can only be the heart and nothing else. *Trikuti* (centre of the eye-brows) can also be taken for the purpose but that is not an easy job for common

people as it requires more labour from the abhyasi. It may also give birth to many complications in due course if the meditation is not properly practised by the abhyasi. Meditation on the navel point has no spiritual value except that it causes a tickling sensation which finally makes the mind and passions all the more powerful.

At a certain stage of the development of faith in an abhyasi, we generally lay stress upon meditation apparently on human form. Critics may perhaps consider it suicidal to spiritual advancement. The case is not so, provided the man meditated upon is one of special calibre, who has come down from the Immaterial Absolute for spiritual training, or has attained the spiritual standard of evolution required for the purpose by supreme self-exertion.

### **PRELIMINARIES TO MEDITATION**

When the thought of going back to the original was stirred up in man, it became essential for him to bring activity, which had sprung up in him, into a latent state as far as it was possible. He began to seek out means for it. At last it came to his understanding that just as the latent motion was grosser in comparison to the Absolute with which it was connected, even so he must take up something grosser for the purpose, to enable him to attain the desired ideal of Reality. This led him to the conclusion that he must create in him a form of contraction or withdrawal similar to that at the time of *pralaya*. Now Self is all pervading in man just as it is in the whole universe,  $\frac{3}{4}$  taking the universe in a collective sense. The state of *pralaya* comes in when contraction begins to take place. Similar contraction in man leads to his individual *pralaya*. That means that he begins to proceed from his state of grossness to the real state. The contraction always starts from below and proceeds gradually upwards because of its upward tendency. Therefore, in order to go upwards he must start contracting from below. The form of contraction could be only to bring his legs and allied parts to one pose and to keep them steady. In whatever way it might be done, the form will finally be that of the *asan*. It is essential because it paves our way to the Ultimate. This posture must always be the same. The reason is that in this way he gets himself associated with the great power, the very thing he takes up in the beginning for the attainment of his particular objective. Thus the form which is associated with Reality helps him a good deal in his primary initiation.

The upright position of the back-bone, neck and head in an erect straight line during meditation has been thought to be most advantageous from very ancient times, because the flow of Divine grace is believed to descend straight upon the abhyasi in that posture. In our way of practice, however, this is not insisted upon. I advise the abhyasi generally to sit in a natural easy posture. Moreover, even those who assume a tight straight pose, are found to give way automatically to a suppliant, slightly forward drooping posture, as the state of blissful absorbancy sets in. As such, it may be considered to be more natural even for the purpose of an ascent into higher states of consciousness. In fact a controversy over a point of comparatively lesser significance seems irrelevant.

It is better to sit in the grey of the morning for meditation, or when that is not possible, at any fixed hour convenient to the abhyasi. Do not feel disturbed with the outer things but remain engaged with your own work thinking that they are in a way helping you to feel the necessity for greater absorption in your practice.

## **PRAYER**

One thing more by way of practice is to offer daily the brief prayer (O, Master,.....) at bed time in the most suppliant mood with a heart overflowing with divine love. Repeat the prayer in your mind once or twice and begin to meditate over it for a few moments. The prayer must be offered in a way as if some most miserable man is laying down his miseries with a deeply afflicted heart before the Supreme Master imploring for his mercy and grace, with tearful eyes. Then alone can he become a deserving aspirant. There are many methods of loving God and many '*bhavas*' are resorted to, e.g., paternal sentiment (*pitrbhava*), friendly sentiment (*sakhya bhava*), etc. In my opinion there can be no relation better than that of the lover and the beloved. If an abhyasi thinks himself to be lover and takes God to be beloved and proceeds with the same sentiment the result will be that God himself will become the lover and the abhyasi the beloved in the long run. But if one thinks that one has realised the goal at this stage it will be a serious blunder. What remains further cannot be stated, for it is related to practice only.

Prayer remains the most important and unfailing means of success. Through it we have established our link with the Holy Divine. The reason why

prayer should be offered with a heart full of love and devotion, is that one should create within oneself a state of vacuity so that the flow of Divine grace may be diverted towards him. When the world emerged into the present form, the central point was already rooted deep in all the beings. This central point rooted in us being a part of the Supreme, turns our attention towards the source. In prayer we try to reach up to the same central point. This is possible only when we create a similar state within. This requires practice. It can be attained by resigning ourselves to the Divine Will, which is absolutely simple and tranquil. Apparently it seems to be very difficult, but in fact it is not so, though only for those who aspire for it. When a man creates in him a strong craving for the Absolute, he is indeed in a state of prayer, and it is for every one to strive for. Whenever a man enters into that state even for a moment, his prayer is granted. But it requires continued practise to accomplish it. People should be exhorted to offer such a type of prayer. If one achieves and settles down in it, what else remains for him to do except remembrance; and that too in a way that it never comes into consciousness even.

### **CONSTANT REMEMBRANCE**

Constant remembrance of God is of course, a special feature in spirituality. The method for cultivating constant remembrance is to think with firm conviction during your leisure hours whether in office or at home, in the street or in the market that God is pervading all over and everywhere and you are thinking of Him. Try to remain in the same thought as long as you can.

The minds of people are absorbed every moment in thinking about the various problems of their material life and their attention is seldom diverted towards God except when they are in deep distress and misery. The reason is that they attach primary importance to their worldly interests alone which constantly remain in their view. Thus they remain entangled within *maya* without ever thinking of getting out of it at any stage.

Frequent remembrance of God, though greatly helpful, is not all that we need for our final success in realisation. We generally begin an important thing in the name of God and it is customary almost in every religion to do so. But that is only a matter of formality and has no significance. We never dedicate the thing to God in the real sense and at heart we are in fact quite away from the

idea of God. Remembrance of God thus is of no avail. The real significance of the custom is that we must remain in touch with the idea of God in all phases of our mental and physical activities. We must feel ourselves connected with the Supreme Power every moment with an unbroken chain of thought during all our activities. It can be easily accomplished if we treat all our actions and work to be a part of divine duty, entrusted to us by the Great Master whom we are to serve as best as we can. Some people think that constant remembrance or even frequent remembrance of God is not practicable when a man in life is surrounded by numerous worries and anxieties caused by worldly attachments and responsibilities. But practice and experience will prove to them that it is a very easy process and can be followed by any and every one in spite of all worries and engagements only if they learn to divert their attention towards God in the real sense.

The idea of guru as the Supreme Divine force is very helpful in spiritual pursuit, if the guru himself happens to be merged in the Ultimate State of realisation. You depend upon his guidance thinking him to be a super-human being. If you go on with your busy routine of life dedicating everything to your Master, imagine what good will it bring to you in the long run. While doing a thing think that you are not doing it for yourself but for your Master, rather think that Master himself is doing it for himself. While at the breakfast table, you must think that your master is breaking his fast. When you go to the office, think that your Master is doing it all. While returning from the office, suppose you see an attractive dance on the way. Your eyes are caught by the charming appearance of the dancer. Then also think that your Master, and not you, is seeing the dance. You will at once lose curiosity for it because your Master's power will begin to flow in to relieve you of the temptation. When you come back from office, your children rejoice to see you after so many hours. You too enjoy the merriment and it is but natural. Your attention for a while is diverted towards them, and you feel a bit away from the sacred thought. What you are to do then is to think that your Master within is himself enjoying and you shall be in touch with the same sacred thought again. If you are chatting with your friend, think that your Master, not you, is talking to him. While walking, think that your Master himself is walking. Even during your meditation, if you entertain the idea that not you but your Master himself is meditating on his own form, it shall bring about excellent results. Similarly you can adjust yourself in all your routine of work. If you cultivate this feeling and maintain the outlook that your Master is doing every thing in your place, you shall not only be in constant remembrance

all the while, but your actions will cause no impression whatsoever, and so you will cease making further *samskaras*.

## DEVOTION

Constant remembrance, in fact, is a natural development of meditational practice and it acquires efficiency when the abhyasi has become devoted to the object of meditation or constant remembrance. It then ceases to be dry *abhyas* and becomes a luscious all-absorbing engagement. The fire of love and devotion alone burns down trivial trash, and wins the gold from the dross. The burning of love may, however, have three stages. The first is the suppressed smouldering giving out thick smoke. The second has occasional sparks in it; and the last one gives the bright burning flame, capable of reducing everything to ashes in a moment's time. The first two states are subject to their exposure to the combustible matter in the air. When the solidity which hampers combustion is removed by the effect of inner heating, the final action starts with full force. But then there is the electric fire as well, which bypasses the first two stages, and appears only in the final state, free from smoke and vapour. If you can light up such a fire within you, your progress shall be by leaps and bounds.

Devotion and love, of course, remain so easy and yet so difficult of achievement at once. Real devotion has no tinge of affection in it and goes hand in glove with enlightenment. In the initial stages the devotee may be conscious of his feeling towards the object of his love; but at higher stages the foam and fury is dimmed to the extent of an almost total loss of its awareness at the Ultimate stage. The superfine level of devotion may be spoken of as total self-surrender, from which the awareness of surrender has entirely been withdrawn by the grace of the Supreme Master Himself.

The problem of practising devotion, surrender, etc., in a natural way is there. For this purpose it is said that one can love another person of his own species best. So the guru is taken into account as the personification of the Supreme. In my case my Master was the only object of my love. I was not a lover of freedom or peace or perfection or any thing, but only of Him and Him alone. My Master was no doubt worthy of it, being the fittest man to be meditated upon and be devoted to. He was altogether free from egoistic feelings,

desires and worldly entanglements, and devoted wholly to his 'own self'. This phrase refers to a spiritual state of a high order not commonly bestowed upon man. That was the reason why I loved him as best as I could. I tried heart and soul to get myself merged in him in toto, and this had been the life pursuit for me. It was because I got a Master who was unparalleled and matchless. For the results achieved therefrom, I have no words to express. In a word He is the infinite ocean of Grace in which we have all to merge. May it be accessible to all earnest seekers!

## **SURRENDER**

The easiest and surest means to achieve the goal is to surrender yourself to the great Master and become a 'living dead' yourself. This feeling of surrender, if cultivated by forced or mechanical means, seldom proves to be genuine. It must develop automatically within you without least strain or pressure upon the mind. If the knowledge of self is retained, even then it is not true surrender. What remains to be done when you have surrendered yourself in the true sense? Nothing. I believe that in this state an abhyasi will be in close touch with Reality all the time and the current of divine effulgence will continue its flow to him without any break. In this way you can solve your problem of life in the easiest and most efficacious way in the shortest possible time. Therefore, if one can give away his heart, i.e., make a gift of it to the Divine Master, hardly anything more remains to be done. This shall naturally bring him to the state of absorption in Absolute Reality. The adoption of this simple and easy technique makes the very beginning to be the end of it. What except a tiny heart can be the fittest offering for the achievement of the dearest object of life?

One thing more. To effect the surrender of heart in the easiest way, only an act of will is required. Besides, the lighter and finer the will, the more effective shall be its working. The adoption of this method is sure to bring in an attitude of renunciation from the very first day. A courageous start is all that is needed for the purpose.

Self-surrender is nothing but a state of complete resignation to the will of the Master, with total disregard of self. A permanent stay in this condition leads to the beginning of the state of negation. When we surrender ourselves to the great Master we begin to attract a constant flow of highest divine force from

Him. In this state a man thinks or does only that which his Master's will ordains. He feels nothing in the world to be his belonging, but everything as a sacred trust from the Master and he does everything thinking it to be his Master's bidding. His will becomes completely subservient to the will of the Master. Surrender is not an ordinary thing to be achieved easily. It begins after complete negation of all senses and faculties for which we proceed by elementary rules of devotion. We submit to our Master, thinking him to be a super-human being. We love him with devotion and faith and reverence trying by all means to attract his attention and favour.

Sages have classified disciples under two main heads: the *manmat* and the *gurumat*. The former are those who approach the guru with some particular worldly end in view such as relief from misery, desire for wealth, etc. They submit to him only so long as they are hopeful of satisfaction of their desires. When they meet disappointment in this respect they are off. For such disciples the question of obedience or submission does not arise, what to say of surrender. *Gurumat* disciples are those who obey the commands of the Master in all matters and try to submit to his will in all possible ways. Submission begins with obedience. When we are deeply impressed by the great powers of a Master of higher attainments in spirituality we feel inwardly inclined to follow his biddings.

A beautiful example of surrender is presented to us by Bharat, the son of Dasharath when he went to the forest along with the people of Ayodhya to induce his brother Ram to return. In reply to the entreaties of the people Ram gravely replied that he would be quite willing to return to the capital provided Bharat asked him to do so. All eyes were turned towards Bharat, who was himself there to induce him to return. But he calmly replied, "It is not for me to command but only to follow". Therefore self-surrender has great importance for an abhyasi in his pursuit.

## Chapter VI

### WAY TO REALISATION

## (Role of the Guide)

### Master and His Function

Realisation cannot be achieved by mere *abhyas*, for the reason that at higher stages the conditions are such that even if one ascends a little by self-effort he quickly slips down because of the strong push from above. Hence, so far as our entry into the higher regions is concerned the help of Master is indispensable. For the practical aspect of *sadhana* too, it is essential for everyone to take up the practical course of spiritual training for which we have to seek proper guidance. There have been cases, however, where sages have attained perfection by mere self-effort by surrendering themselves direct to God. But such examples are rare. It is really a very difficult course and can be followed only by persons especially gifted with uncommon genius. Guru is the connecting link between God and man. It is through his medium only that we can reach God. He is the only power that can extricate us from the intricacies of the path.

It is also necessary that the guide we select must be one of the highest calibre and worthy of the task of tearing off the intricacies at a glance with the aid of the extraordinary power at his command. It can only be one who has himself attained perfection or complete negation of self. We must connect ourselves with such a great power by feelings of love and attraction. It does not matter much what conception of him we entertain in our mind. We may call him our friend, Master, servant or whatever we may be pleased to choose. But he remains after all the guide or guru as he is commonly called. The conception of a guru as mother is in my opinion by far the most appropriate and advantageous to a disciple. A mother is the very embodiment of love and affection. Only a mother's heart can bear with patience all troubles and miseries caused to her by her son, thinking all the while of trying to provide for her son's comfort and happiness. The same is the position of the real Master or Guru who is the spiritual mother of the disciple. As such the guru is always on the look out for the spiritual welfare of the child, the disciple. It is due to the affectionate attachment of the guru with his disciple that the attention of the great Father with whom his spiritual mother (the guru) is so closely connected, is directed towards him, the disciple. The function of a mother and of a true guru are closely similar. The mother retains a child within her womb for a certain

duration. The guru too retains the spiritual child within his mental sphere for a certain duration. During this period the disciple, like the baby in the womb, sucks energy and gets nourishment from the spiritual waves of the guru's thoughts. When the time matures he is born in a brighter world and thence his own spiritual life begins. If the disciple enters the mental sphere of the guru surrendering all belongings to him, it takes only seven months to deliver him into the brighter world. But the process is generally delayed for a considerable time because while living in the guru's mental sphere the disciple retains the consciousness of his own thoughts and feeling. Thus we find that the position of a guru is much the same as that of a mother. The conception of guru as a spiritual mother promotes in us feelings of love, reverence and surrender which are the main factors of spiritual life.

The selection of a worthy guru is no doubt a very difficult job. On the basis of my personal experience I may give you an easy method of judging. When you happen to come into contact with one, try to understand whether his association promotes in you a feeling of peace and calmness and silence for the time being at least, the restless tendencies of mind without causing any weight or effect upon it. If it is so you should conclude that he can be a fit man to lead you on the path. There is another difficulty as well. It is that even if such a Master is available and accessible, he is not trusted unless he plays some striking miracle. A raja yogi endowed with the power of transmission can no doubt display miracles but he never likes to do so since that will be derogatory to his real conditions. We have the example of Christ who displayed miracles all his life. But in spite of all that, he got only twelve disciples amongst whom there was even that one who subsequently brought about his crucifixion. That shows that his miracles were of no avail in promoting faith among people. It was, in fact, his noble teachings alone that afterwards secured for him such a large following. It is, therefore, in our best interest, to have our eyes fixed upon Reality rather than upon miracles which are undoubtedly very petty affairs and can be displayed by a person of comparatively inferior attainments and talents. Miracles are no criterion for a saint or a yogi. It is on the other hand, a deliberate fraud played by dexterous gurus upon weak and credulous people to entrap them in the fold of their gurudom. Before deciding about the final selection, one must be fully convinced of a man's capabilities and merits with regard to his practical attainments on the path. For this he must have continued association with him to judge things through perception and experience in a practical way. When he is

thus convinced, he must then trust him in good faith and rely upon him firmly. This is very essential for a successful pursuit.

I have a heart ever ready to help anyone who might be in need of it. I take the task only as a humble servant of humanity. There are and have been masterly gurus who work and have worked as masters in their time, but I prefer to be a servant instead and to work as a servant for the good of the people in general. Please do what you are told and inform me of your day-to-day progress and also of the difficulties if any. I may assure you that you can achieve the goal very easily if you go on persistently with constant remembrance.

Learned teachers of religion generally induce people to worship gods and deities. He alone who has travelled the path up to the final point, can guide successfully. Learned teachers are more like roadside signposts which tell you where the road leads to. This is all the purpose they can serve. It is no doubt very strange that one aiming at freedom from materiality should fall upon material forms and grosser conceptions.

The word *mahatma* has been defined in several ways, not perhaps without some reasonable basis. But my definition of it as a "Non-being Being", though somewhat peculiar, is meaningful. It may also be interpreted so as to relate to one who has been away from spirituality. But that may not be acceptable to those who aspire for spirituality. But if we go deeper to explain its real significance I fear it will not be understandable so it is better that I hold over the topic. We know that it is not royal robes alone that make a real king. Similarly it is not the form or dress that makes a real saint or a yogi. Outward physical features are not the sure indications of the heart within. Gurus of today might conveniently be classified under the following heads:

**Quacks:** Those who go about advising and conducting the worship of trees, animals, insects, diseases, ghosts and spirits.

**Book-Moths:** Those who prescribe practices and methods which they have picked up from books.

**Practical teachers:** Those who prescribe to others that which they do or have done, not taking into account the merits or demerits thereof.

**Inspired teachers:** Those who guide people on the basis of their inner inspirations.

**Inspired experienced teachers:** Those who guide people on the basis of their practical experience supported by higher inspiration.

In the same way disciples may also be classified as follows:

**Self-seekers:** Those who take up the pursuit for the fulfilment of the yearnings of their senses (needs).

**Time passers:** Those who take it up as a pastime (*kalakshepaka*).

**Followers:** Those who try to follow the guru's directions.

**Earnest Disciples:** Those who try to follow in the steps of the guru and try to copy him.

**Devout Disciples:** Those who become the focus of Master's attention.

Unfortunately, today, the selection of the proper guide is much neglected, although every religious-minded Hindu believes that it is incumbent upon him to have a guru in order to satisfy his craving for spiritual benefit. Generally people select anyone for the purpose without any regard to his capabilities or worth. They are induced to do so mostly by persuasion or by miracles displayed by those so-called gurus to attract the ignorant masses. Disciple-hunters are not wanting. They are as numerous as the leaves of a tree. For most of them, gurudom is a very profitable job which can secure enormous income which they cannot otherwise earn. Besides, they command highest respect and personal service from their disciples. The ignorant masses thus fall a ready prey to these self-seeking professionals. A petty miracle or an ordinary display of something charming is enough to attract hundreds of these silly sheep to the fold of their gurudom. A simple threat of a curse upon one who happens to displease them, may bring thousands to abject submission. Not only this, but in order to ensure monopoly of their profession they declare that none but one belonging to the privileged class has the right of being a guru, whether he may be a *sannyasin* or a householder. They claim to be world-teachers of religion by right of birth irrespective of their capabilities and worth. *Sannyasins* too, you will find these days in multitudes, posing as *mahatmas* and professing to be *jagat gurus* - teachers of world. Is it not a pity to find such professional imposters, who are a shame to the nation and religion, roaming about with complete impunity to cheat and defraud ignorant people, in order to serve their own selfish ends?

It is high time for the masses to open their eyes and see what havoc has been wrought by such persons. Gurudom as the monopoly of a privileged class is an absurdity, propagated by the professional gurus to safeguard their personal interests. The popularly believed principle that a disciple can never break off the sacred connection with his guru under any circumstances, is also a cunning device adopted by those false gurus to make their position safe and secure, and is nothing but a fraud. The practice of 'initiating' a disciple has been much abused by most of the modern professionals, who do not understand its real significance. Their only function as a guru is to breathe a few 'mystical' words into the ears of the disciple at the time of 'initiation' and tell him to follow certain ceremonial practices by way of worship. Their duty to the disciple ends there and nothing more is done by them for the betterment of the disciple except giving him their *darshan* every year and realising their annual toll and tribute from him. Really a disciple should formally be 'initiated' only when true faith exists in him and Divine love takes prime root in his heart. Initiation signifies that the disciple's link has been connected with the Supreme Power. In that case spiritual force begins to flow to the disciple automatically according to the absorbing capacity he develops in himself. It depends upon the power and capability of the Master to establish a sound connection for which high calibre is needed. A sound connection once established shall continue until the disciple secures liberation which in such cases is not a far off matter to be attained after numerous lives. In fact, if a disciple is initiated in the right sense as mentioned above by a guru of high calibre the question of breaking off can never arise. But, for the professional gurus who perform mock initiations to serve their purpose, it is a matter of constant anxiety. Therefore, in order to keep a disciple permanently in their grip, they proclaim it as a divine dictate that he shall be courting all the miseries of hell if he ever thought of breaking off from them at any time. The ignorant masses accept it as gospel truth, trembling at the very idea of doing anything which might displease their guru. So they always try to put up with all their atrocities in passive submission. I am sure that there is not the slightest suggestion to this effect found in our *Shastras*. It is only ingenuity on the part of these teachers of religion. I hold it to be the birth-right of every man to break off from his guru at any time if he finds that he has made a wrong selection or has misjudged the guru's capacity or worth. He is free to seek another guru if at any stage he finds that his guru has not the capacity to take him beyond what he has already acquired. On the other hand, a conscientious guru must himself, under the circumstances, direct his disciple to seek another

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

A little advanced among the class of gurus are considered to be those who teach and preach on the basis of their knowledge of the *Shastras* and other holy books. They have established orders and *ashrams*, where they enjoy a kingly position among their followers. They go out and address large audiences telling them what to do and what not to do, explaining to them problems concerning *maya*, *jiva* and *Brahman*. People flock to them in thousands to hear their sermons, admiring their high ideas and extensive knowledge, and regard them as great *mahatmas* or saints. They ask them numerous intricate questions, and if they are able to answer them out of their stock of the knowledge of the *Shastras*, their greatness as a *mahatma* is established in their minds; and they are induced to accept them as gurus. But really they have thus put to test their learning and not the real worth. It must well be borne in mind that it is not the learning or knowledge that makes a man perfect but it is only realisation in the right sense that makes a true yogi or saint. It is just possible that the man who has thus impressed you, with outward form, learning or eloquence, may be at the lowest level as regards practical attainments. Knowledge, therefore, is no criterion of a true *mahatma* or yogi. Similarly the real test of a *mahatma* or guru is not his miracles but experience on the path of realisation. The popular meaning of a *mahatma* as a great individual does not appeal to me. I would define a *mahatma* as the most insignificant being or rather a neglected figure, beyond all feelings of greatness, pride or egoism, dwelling permanently in a state of complete self-negation.

There are some who hold the view that knowledge being the preliminary stage of realisation is essential and indispensable. I do not agree with them on the ground that knowledge is only an achievement of the brain, whereas realisation is the awakening of the soul; and hence, far beyond its scope. Therefore a real teacher is not one who can explain to us the soundness of the religious dogmas or who can prescribe to us do's and don'ts. What we stand in need from a guru is the true impulse to effect the awakening of the soul, and his direct support in the course of our further march on the path of realisation. Such

a man we have to seek for, if we aim at success. Now it is evident that while judging a man to be our spiritual guide, we must take into account not his learning or miracles but his practical achievements in the field of realisation. A man who is himself free can free you from eternal bondage. If your guru is not free from the bondage of *samskaras*, *maya* or *ahankar*, it is not possible for him to free you from those bondages.

## TRANSMISSION

By the grace of my Master I shall try to reveal a great secret or mystery which the people in general do not know. It is a great wonder when a great personality like Lord Krishna, Swami Vivekananda or my Master changes the entire course of a man's life. It is absolutely necessary for us to find out such a guide who can lift us higher and higher by his power. This mystery is known as *pranahuti* - the power of transmission. This is power working through the channels of pure mind. *Pranahuti* is effected through the power of will which is always effective. If a trainer in spirituality exerts his will to mould the mind of the trainee, it will be effective and yield excellent results. Many *swamijis* who start the profession of gurudom as soon as they put on the ochre coloured uniform, complain that although their disciples listen to them with interest yet they remain as crooked as the tail of the dog afterwards. The reason is obvious. Either the *swamiji* does not exert his will or he has got no power. They prescribe many laborious and brain-taxing practices and leave their disciples to their own fates. Neither the teacher knows the result of the practices nor does the disciple care to use his discrimination. The result is grossness and dullness of intellect on the part of the disciple, and corruption, degradation and moral turpitude on the part of the gurus who are only conscious of their right to teach and quite unmindful of their duties and responsibilities.

Some sceptics may say that it is after all due to the person, who wanted to change himself, and the master or guru was the cause merely for name's sake. If Lord Krishna had such power why did he not change the heart of Duryodhana instead of bringing about the battle of Kurukshetra? They may also quote many stories wherein somebody taking a worthless person or even a lifeless object as a guide has become a great saint. But this does not hinder us in trying to find out Reality because God's ways are mysterious. Some are deluded by their own thinking and some are illumined by the Divine Grace.

The worthy trainer by the power of yogic transmission weakens the lower tendencies in the mind of the trainee and sows the seed of divine light in the innermost core of his heart. In this process the trainer uses his will-force which has Divine Infinite at his back. In a way he is conscious of That; and he just focusses it through the lens of his goodwill upon the heart of the trainee. The trainee may not feel anything in the beginning. The reason is that he is accustomed to feel only through the senses. After sometime, however, he may feel the results of such transmission, which also are in the form of subtle changes of the working of his vital parts and tendencies of his mind.

It is a matter of great regret and pity that this age-old process of yogic transmission originated and widely practised by our ancient sages has now gone into complete oblivion in the very land of its origin, where, today, only a few might feel inclined even to believe it. Some people try to ridicule it by misinterpreting it as nothing but mesmerism or hypnotism. The results of mesmerism or hypnotism are contrary to those of *pranahuti*. In these baser arts the hypnotiser uses his will-force with the backing of material power. The will of the hypnotised person is weakened, and he finds himself dull and heavy-hearted, after he wakes up from the hypnotic trance. A disease may be cured or a particular tendency of minor nature may be suppressed to some extent depending upon the power of the hypnotiser and the submission of the hypnotised. But the effect does not last long. The hypnotic power is developed by some intense mental and physical practices using material things or mental images as objects of concentration. These practices often lead one to mental deformity or insanity and sometimes even physical deformities will be the result. A successful practice may, however, result at the most in the gain of some material power, which is limited and useful only for the gratification of some kinds of desires as long as it lasts.

Here I may assure you, that spiritual training for the attainment of higher stages is only possible by the process of yogic transmission and by no other means. Frequent references to this process in the present society of educated persons have led certain religious teachers to defend their inefficiency in this respect by explaining to the people that there is nothing peculiar about transmission. It generally happens that when you are in the company of a *mahatma* or a saint, you are to some extent relieved of your disturbing thoughts and feel comparatively calm for a while. This they claim to be due to the effect of transmission by the *mahatma*. Those who offer this explanation, mean only to

deceive the public with a view to white-washing their incapacity. What they interpret as transmission is really the automatic radiation of the pious *paramanus* (fine particles) from the *mahatma*. It affects all those assembled there with the result that calmness prevails to some extent, so long as they are there. It is only a natural process and has nothing to do with transmission. It is not only from a *mahatma* or saint that such *paramanus* (fine particles) radiate, but also from everyone whether pious or wicked, saintly or devilish. If you are for some time with an impious or morally degraded person, you find impious *paramanus* radiating from him and affecting you, with the result that you find your thoughts flowing in the same channel for the time being. The effect of such radiation remains only for a little while and disappears when you are away from it. This is the reason why often religious teachers are found to be making complaints of the indifference of the people to follow what they preach to them. They say that people, when they go back after hearing their *upadesh* (sermon) cast off then and there all they have heard, retaining nothing of it in their mind. I think it is not the people but the teacher or the *upadeshak* (preacher) who is really to be blamed for it, for he has not the capacity or power to transmit what he means to preach from the platform. But the power of transmission is a yogic attainment of a very high order by which a yogi can infuse by his will-force the yogic energy or Godly effulgence within any one, and remove anything unwanted in him or detrimental to his spiritual progress. He can exercise this power not only on those assembled around him, but on those too, who are away from him. The power can be utilised in any way or at any time. One who has got command over this power can, at a glance, create temporarily or permanently, a condition of mind which is far ahead of the existing condition of the mind of the abhyasi, and which, otherwise, will require a lifetime to be achieved. It is not a vain assertion but a bare fact and may at any time be practically verified by any one who pleases to do so. Sages have often, through power of transmission, changed the entire nature of a man at a mere glance. The wonderful example of the great sages like my Master Samarth Guru Mahatma Ram Chandraji Maharaj of Fatehgarh, Swami Vivekananda and others offer ample proof of it.

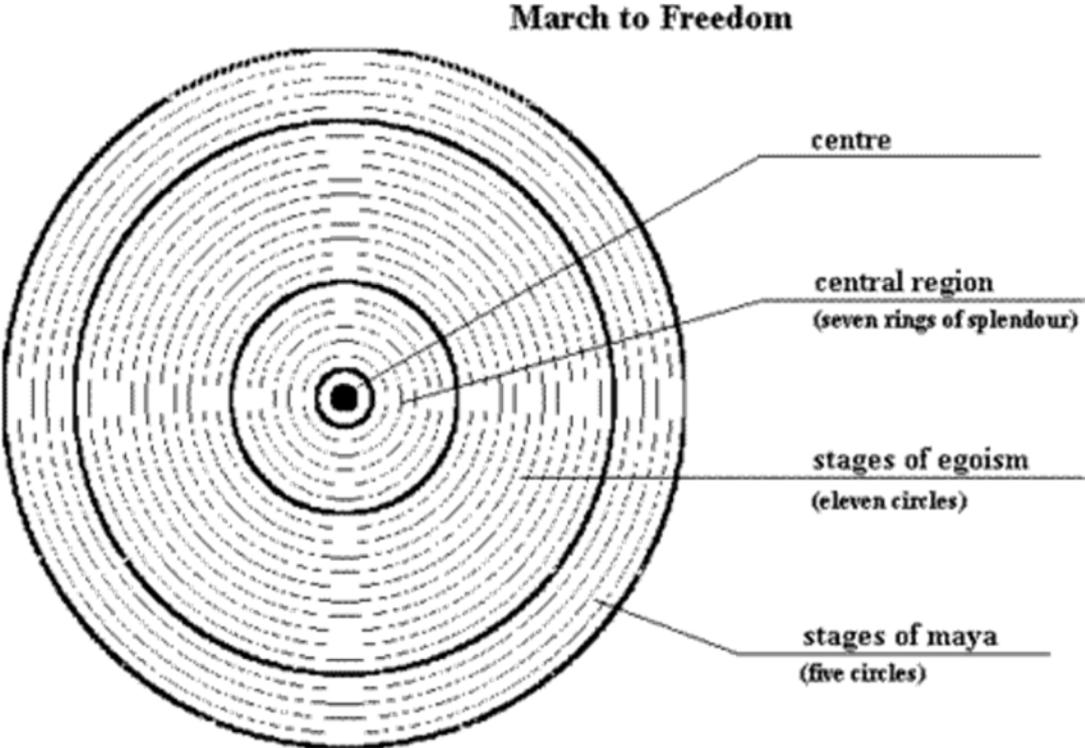
I have met the heads of many *sansthas*, and to my increasing surprise, I have found transmission sadly missing everywhere, so much so that to most of them it was quite foreign. Swami Vivekananda had, no doubt, that capacity but such personalities are always rare. Personalities like my revered Master are not accidentally born.

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

### Chapter VII

## STAGES ON THE PATH OF REALISATION

The highest point of approach or the final goal of life is a state of complete negation, nothingness or zero. I have tried to indicate this in the diagram.



The concentric circles drawn round the centre roughly denote the different spiritual spheres we come across during our progress. Beginning our march from the outermost circle, we proceed towards the Centre, crossing each circle to acquire the next stage. It is an immensely vast expanse. We take up the heart  $\frac{3}{4}$  which is the nucleus  $\frac{3}{4}$  for meditation, and go on with it till the goal is attained. There are five points or sub-centres in this heart region which we pass through in the course of our journey. At each point, the following four conditions are felt, in this order:

1 - A peculiar state all over, awakening within the mind a consciousness of the Divine Force pervading all over.

2 - A Divine State prevailing everywhere, absorbed with its remembrance.

3- Neither the feeling of the divine force nor that of remembrance, but only a feeling of negation.

4 - Everything gone. No impression upon the heart, not even that of existence.

These four conditions are experienced in every region and at every point. Under the Sahaj Marg system of spiritual training, everyone passes through them; though perhaps only the more sensitive ones are able to feel all the conditions in their minutest details. These conditions go on getting more and more rarefied as we proceed through the various sub-centres from the lowest to the highest. When we cross the fifth point, our passage towards *ajna chakra* (cavernous plexus) becomes straight. The condition at this point is peculiar. From this point, the energy which we consume is diverted towards the lower regions. During our journey to this point, the major condition which one experiences is a feeling of something like shadowy darkness. This is only a clue to show that we have finally to go beyond light. Its real nature pertains neither to light nor darkness but to a dawn-like colour.

After crossing the fifth circle of the heart region one enters the mind region. The eleven circles of this region depict the various stages of egoism. The condition gets subtler and finer as one progresses through them. There are innumerable points and knots in each of these circles. In the ordinary course, it

would require a whole life-time for going from one point to the next but for the wonderful yogic process of *pranahuti*.

By the time we reach the sixteenth circle we are almost free from egoism. The condition here has rarely been attained even by the greatest sages. As far as my vision goes, I find none except Kabir who could have secured approach up to this stage (16th circle) apart from my great Master who had attained stages far beyond the limits of human approach. After this circle, what remains in one is a mere identity, still in gross form.

Before reaching this point we pass through the *virat region* of the *sahasra dal-kamal* (the lotus of thousand petals.) It is from this region that *virat roop* was brought to Arjuna's vision at the time of the battle of Mahabharat. It is the macrocosm. Here we begin to experience to some extent a changeless condition which we may call *Brahmagati* or state of the Divine. In the course of this march, we pass through and cross various centres having their own particular conditions.

After crossing the seven rings of light of the central region, one enters the vast and limitless expanse, the Infinite, and starts swimming in it. Here the guru's assistance is still needed, since even the subtlest force of the swimmer in the act of his heavy swimming sets up waves of energy that erect a barrier against progress. Only the experienced, capable and watchful guru helps in settling the waves and teaching the swimmer the art of light swimming which is almost akin to floating but still is not floating which type of swimming does not set up opposing waves. The guru also helps to keep the swimmer from slipping into enjoyment of the state of light-swimming which will impede further progress, and takes him on the further journey.

Now we reach the sphere of the dormant Centre which also seems to be enclosed by something like a ring, which is the last. For the sake of expression and experiment, I once made an attempt to enter into it; but a sudden, strong and forceful push threw me back, though I was able to get a moment's peep into it. This has made me conclude that this is perhaps the last possible limit of human approach. I wish every one to have access up to it, and beyond it if at all possible. The form of gross (dense) identity  $\frac{3}{4}$  as I called it  $\frac{3}{4}$  has all the time been getting finer and subtler up to the last possible limit. We have now secured a position which is near-most to the Centre and it is the highest possible approach of man. Here we are in close harmony with the very Real condition.

When one gets in close touch with *Bhuma*, the Ultimate, or God in the Absolute State, what or where he is, is beyond his understanding. Complete merging into the Centre or the Almighty is however not possible since it is essential to maintain a nominal difference between God and soul.

Such is the extent of the possibility of human achievement which one should fix his eyes upon from the very beginning if he wishes to make the greatest progress on the path of realisation. Very few among the saints or yogis ever had any conception of it. In most cases, the farthest approach was up to the second or third circle. It is unfortunate that even at this very early stage they sometimes considered their achievement to be very great. I have given all this only to enable people to judge the so called great Doctors of Divinity who are said to have attained perfection and are generally accepted as such by the ignorant masses who judge their worth only by their outward appearance or elegance.

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## **PRAYER**

O, MASTER!

Thou art the real goal of human life.

We are yet but slaves of wishes,  
Putting bar to our advancement.

Thou art the only God and Power  
To bring us up to that Stage.