

# **Shri Ram Chandra Mission**

**SAHAJ MARG RAJA YOGA** - *Mahatma Ram Chandraji (Babuji)*

Founder President, Shri Ram Chandra Mission

## **The Mission:**

Great men are not accidentally born. They are born when the world needs them most. Such is the usual course of Nature. The present life or gross materialism has led the world to the very verge of decay and ruin. Degradation has almost reached the final stage. Morality is tottering hopelessly. Irreligiousness is gaining ground in almost every mind. Selfishness, prejudice and vanity have become the prominent features of the day. Ungodliness is rampant everywhere. Clouds of ignorance and sin are covering the whole atmosphere.

Under such circumstances the great Divine soul came down into the world in the form of Samarthaguru Mahatma Ram Chandra Ji of Fatehgarh,(UP) in order to save and guide humanity along the path of Reality. This great spiritual genius known as Lalaji was born on February 2, 1873, the auspicious Basant Panchami day His life marks the advent of new spiritual era. Through his efforts the well-known system of Raj Yoga, which had hitherto become quite obsolete and neglected for centuries, was brought to the light of the day. He was the first man to reintroduce the long forgotten system of Pranahuti (Yogic Transmission), which has been the very basis of Raj Yoga ever since.

The Mission named after this great personality was founded by his successor and representative (of the same name) Shri Ram Chandra Ji Maharaj of Shahjahanpur, (known as Babuji) who was born on 30th April, 1899, in order to fulfill the Master's mission by serving humanity in an organized way. Since then the Mission has been doing its best to serve the spiritually down-trodden masses, wading through the mire of ignorance.

## **IMPORTANT FEATURES OF SAHAJ MARG**

I may today present before you some of the important features of our system, Sahaj Marg or the Natural Path of Realisation. The system runs along simplest and most natural lines which are easily adjustable in the ordinary routine of a worldly life. It admits none of the methods of rigid austerity and penance or of physical mortification undertaken with a view to effect the strangulation of the mind and the Indriyas. The ideology of Sahaj Marg is so plain that often for this very reason it is not so well understood by people who are under the impression that realisation is the most difficult job which requires persistent labour for lives and ages. It may be however be difficult to those who proceed on, loaded with their own confused concepts of Reality and adopt complicated means for their achievement

**THE REALITY** : As a matter of fact. Reality, which one aspires for, is so simple that its very simplicity has become a veil to it. A simple thing can be achieved by simple means alone. Therefore, for the realization of the Simplest, it is only the simplest means that can ensure sure success. It is quite easy to pick up a needle from the ground by means of your fingers, but if you apply a crane for the purpose, it may well neigh be impossible to achieve. Exactly the same is the case with realization. The confusing methods; and complicated means advised for' the realization of the Simplest do not serve the purpose, rather on the other hand, they keep one entangled in his self-created complexities all the life. As a matter of fact, realisation is neither a game of contest with the nerves and muscles nor a physical pursuit involving austerity, penance or mortification; but it is only the transformation of the inner being to its real nature. That is what Sahaj Marg takes into account, ignoring all misplaced superfluities connected with it.

**THE SYSTEM** : The practices advised under the system are not merely formal and mechanical, related with the closing of the eyes for meditation. They have a definite object, a purpose and an end.

**PRANAHUTHI** : There are two aspects of it: the one being the Abhyas and the other, the Master's support through **Pranahuti (or yogic Transmission)** which accelerates the Abhyasi's progress by removing complexities and obstructions from his path. Under the old ways of practice, it was the Abhyasi who had to struggle hard for removing his impediments and obstructions while the Guru's job ended with prescribing for him certain mechanical practices for the purpose. It is however not so in Sahaj Marg where much of the responsibility in this respect rests upon the Master who removes impediments and clears off complexities from Abhyasi's mind by applying his own power through **Pranahuti**.

**HOW THE SYSTEM WORKS** : This age-old system of yogic; Transmission has ever been the very| basis of "Rajyoga but during the later! period, had almost been lost to the : Hindus who were the real originators of it. It is now due to the marvelous efforts of my great Master Samarth guru Mahatma Ram Chandraji Maharaj that this long forgotten system has been revived and brought to the light of day. Under this process, the Master by the application of his internal powers awakens and accelerates the dormant forces in the Abhyasi to action and diverts the flow of the Divine current towards his heart. The only thing for the Abhyasi to do is to connect himself with the power of the Master whose mind and senses are all thoroughly disciplined and regulated. In that case the Master's power begins to flow into the Abhyasi's heart regulating the tendencies of his mind also But this does not refer to the old orthodox view about gurudom. In our Samstha, we take it in the form of common brotherhood with a spirit of service and sacrifice.

But then there is one difficulty. People are generally prone to take the impression of one who displays to them charming miracles. Though this capacity does develop automatically by effect of practice, it can by no means be held as a criterion of yoga. Besides a true Raj Yogi never feels inclined towards it for the purpose of display. Miracles are however of two kinds, one of Divine nature and the other of the material nature. The purpose of the former is always Godly, whereas that of the latter is worldly.

The former type of miracles are awakened to him who proceeds by subtleness and they solve the problem of life that confronts us all. On the other hand, those proceeding along with grossness develop miracles of the latter type which overburden the heart. If, however, one gets absorbed in the conditions of this lower attainment, he as a whole becomes a knot so to say, with a whirlpool inside for himself to be drowned in. If that power is utilized on others they will also be dragged into the same whirlpool. In our Sanstha most of us possess this capacity, but the watchful eye of the Master keeps it under control lest the person should go astray on that account. He is not even aware of it; but a miracle does come to pass through his medium, when the genuine need for it arises.

**THE GURU / MASTER** : For the spiritual help and support, we therefore need our Master, not one who displays wonderful miracles, or exhibits extraordinary' feats. He who delivers learned discourses on the philosophy Maya, Jiva, and Brahm, but one who can solve our practical difficulties, remove impediments from our path and help us along by his own inner power is the real Guru. If fortunately you happen to find one whose association promotes in you a feeling of peace and calmness, and the restlessness of mind seems to be silenced by his effect, you must understand that he has transcended the senses

and that he can be a fit person to help you in the solution of your problem of life by the exercise of his inner powers. By connecting yourself with him with love and devotion you, yourself begin to be transformed accordingly.

**MEDITATION ON HEART** : The routine practice followed in the Sanstha is meditation on the heart and the same has also been advised by Patanjali. The basic principle of this process has been discussed in the 'Efficacy of Rajyoga' and I do not intend to repeat here. The process greatly helps us in throwing out grossness of our being and in assuming a state of greatest subtleness. We know that God is completely devoid of grossness; so the realisation of God must mean the attainment of a state of similar subtleness to the last possible degree. This is what we aim at in Sahaj Marg. The system helps an abhyasi to free himself from grossness settled round him in the form of covering.

**THE TECHNIQUE OF SAHAJ MARG** : Though quite simple, is often beyond common grasp, since it adheres closely to the absolute Reality and proceeds along subtlest lines. It prescribes meditation on heart, thinking of the Divine Light there. But the Abhyasi is directed not to try to see the light in any form or shape. If he does so, the light, perchance if appears to his view will not be the real but one as projected by him. An abhyasi is however advised to proceed with it in the form of mere supposition. In that case it shall be the subtlest and we shall thereby be meditating upon the subtlest. Every saint has used the word "Light" for it and I too can not avoid it since that is the only expression suited best for the purpose. But that creates some complications, because, when we talk of light the idea of luminosity becomes predominant and we begin to take it as glittering. The real light carries with it no such sense and may be represented as 'light without luminosity'. It refers to the very real substance or more

appropriately the "substanceless substance", which is associated with neither light nor darkness but is beyond both. Under our system of practice too, an abhyasi no doubt does see the light some times but that is only in the beginning when matter comes in to contact with energy. In other words it is a clue to show that energy has begun to work. Moreover, light not being our goal, the vision of luminosity within or without is not an indication of the attainment of realization.

**AWAKENING OF CENTRES** : Under the system of Sahaj Marg, the dormant energy of the centers and sub-centres is awakened so as to enable them to function properly. When the higher centers are awakened they begin to shed their effect upon the lower centers and when they come in contact with the Divine, the lower ones get merged in the higher. The higher centers thus take over charge of the lower ones. The lower centers too are cleaned so as to relieve them of the grossness settled on them. This alone is the proper and the most natural course which can bring out the highest result.

**ROLE OF ABHYASI** : One thing which I specially lay stress upon is that the abhyasi must cultivate in himself an intense craving amounting to restless eagerness or pinching impatience for the realisation of the goal. It is this feeling of pain or restlessness, as one might call it, which one has to develop ;in order to ensure easy success. But I fear lest one might come up saying that he has stepped into the field of spirituality not for having pain or unrest but for achieving peace and tranquility and he may be right from his point of view. But from my point of view , I would say that the former is for those who have their eyes fixed upon the Divine, while the latter is meant for those who want to partake of the delight of the intoxication so to say. The later is however not so very difficult to achieve while the attainment of the former is not of course a child's play. Many a man

must have had a taste of the condition of peace. Let us now taste that for a spark of which one might be ready to forego thousand states of peace and calmness. This is in fact the foundation of the entire structure which brings forth rare personalities into the world. In fact the actual state of the real peace is beyond comprehension. It admits of no contradiction. It is literally neither peace nor restlessness, neither union nor separation neither bliss nor sorrow. 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 are all that is required for the purpose. Then what you seek will be found quite close to you, rather with you; nay, you might yourself be that which you seek. For that, there must be a burning heart, which might burn down the weeds and bushes on the path.

**OM TAT SAT**

## Practice of Meditation for beginners

### **IMPORTANT FACTORS TO BE NOTED BEFORE JOINING THE SYSTEM**

1. Once the Spiritual Aspirant has decided to take the path of Sahaj Marg Raja Yoga System, he/she is to contact the nearest S.R.C.M . Centre / Preceptor **to take three inductive sittings (each 30 minutes** in the morning at a designated place) for three consecutive days (**mandatory**)
2. Once the Aspirant is inducted into the system he/she is **to attend the weekly Sunday Morning Meditation** at their respective centres (**also mandatory**) because the Divine Grace/Pranahuthi can be bestowed abundantly upon the Aspirant/Abhyasi only in the Satsang.

### **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.**

*The prayer should come by heart to every abhyasi and projected from the  
Heart with full of Love & Devotions*

### **Morning Meditation :**

Sit in meditation for an hour thinking that divine Light is present in your heart. Do it in quite a simple and natural way without forcing your mind. Never mind if you do not see the light there. Start with a mere supposition, so to say, and sit meditating in one posture with your attention turned towards the heart in a natural way without any effort to concentrate. Try to be unmindful of the thoughts arising at that time.

**Evening:** (After completion of your days work-no fixed time is assured)

Sit for half an hour with a suggestion to yourself that all complexities and impurities including grossness, darkness, etc. are going out of the whole system through the backside in the form of smoke or vapours. Do not meditate on those things which you want to get rid of. Simply brush them off.

**Bed Time Prayer** (Follow 10th Maxim before bed time prayer)

Just before going to bed at night, offer prayer. The proper and the most effective method of prayer is to sit in a supplicant mood and repeat the same mentally twice or thrice. Then begin to meditate over its true sense (for 10-15 min.) and try to get lost into it.

## **TEN MAXIMS OF SAHAJ MARG**

1. Rise before dawn. Offer your prayer and puja (worship) at the fixed hours, preferably before sunrise, sitting in one and the same pose. Have a separate place and 'asan' (seat) for worship. Purity of mind and body be specially adhered to.
2. Begin your puja with a prayer for spiritual elevation with a heartfelt of love and devotion.
3. Fix up your goal which should be 'complete oneness' with God. Rest not till the ideal is achieved.
4. Be plain and simple to be identical with Nature.
5. Be truthful. Take miseries as Divine blessings for your own good and be thankful.
6. Know all people as brethren and treat them as such.
7. Be not revengeful for the wrongs done by others. Take them with gratitude as heavenly gifts.
8. Be happy to eat in constant Divine thoughts whatever you get, with due regard to honest and pious earnings.
9. Mould your living so as to rouse a feeling of love and piety in others.
10. At bed time, feel the presence of God, repent for the wrongs committed. Beg forgiveness in a supplicant mood, resolving not to allow repetition of the same.

**LALAJI SAYS THAT THREE THINGS ARE NECESSARY FOR A SAINT :**

**1. Permanent bodily ailment. 2. Financial Stringency. 3. Fault finder.**

### ***Three obstacles in the path of realization***

1. We try but there is no attempt.
2. There are too many things we try at a time.
3. We do not have confidence in ourselves.

## ***BABUJI MAHARAJ SAYS***

1. God is not difficult, but methods are difficult.
2. Feeling is the language of God.
3. Rest assured that diseases never enter the body of the abhyasi through our process of transmission.
4. I can take any Abhyasi as mine, only if he practices regularly. This is the minimum requirement for any progress.
5. The thought activity born of meditation is desireless.
7. The right kind of prayer is that in which there is no consciousness of praying, while it is all the time continuity.
8. To keep the thoughts pure is the best sacrifice. A good thought is always a service.
9. Miseries are reserved for human beings and not for animals.
10. Transmission is the utilization of Divine Power for the transformation of man.
11. One Should not praise one's Guru. It is an insult to him.
12. God is limited and Reality is unlimited
13. When a person joins and follows our system my work is finished.
14. Bhakti means connection with real Being.
15. Anything outside the Sahaj Marg is the burden to Master.
16. When you are in God's thought, some body will take care of you and when you are in senses, no body will take care; only senses will take care.
17. Sahaj Marg is the field for the brave not of cowards.
18. Take interest in whatever you do, office work or Mission work.
19. God is God. He is what He is, if you define God, He is no longer God.
- 20.- How can the "path" be described!
  - Reality is beyond senses and beyond feeling
  - Reality is hidden in the veil of darkness
  - Reality shines forth in the veil of Darkness.