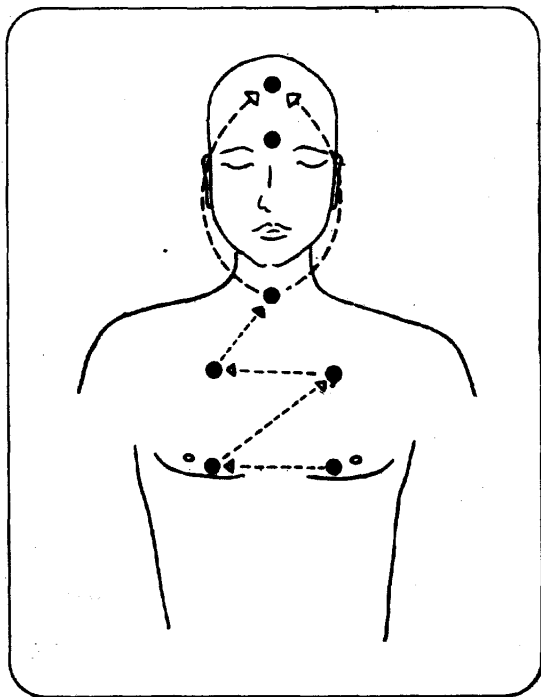


ESSENTIALS OF SAHAJ MARG



Dr. K.C. VARADACHARI

ESSENTIALS OF SAHAJMARG

By
DR. K. C. VARADACHARI

**SRHI RAM CHANDRA MISSION
SAHAJAHANPUR (U.P)
INDIA**

CONTENTS

1. Preface
2. Prayer
3. Talks on The Commentary on The Ten Commandments of Sahaj Marg
4. Talks on Efficacy of Raj Yoga in the Light of Sahaj Marg
5. Talks on Sahaj Marg Philosophy.

PREFACE

This book "Essentials of Sahaj Marg" is in fact an assemblage of the three earlier publications called "Talks on Shri Ram Chandra's Efficacy of Raj Yoga", "Talks on the Commentary of the Ten Commandments of Sahaj Marg" and "Talks on the Philosophy of Sahaj Marg" of Dr K. C. Varadachari published in 1964, 1970, 1971 and a talk on Prayer in 1968.

Dr K. C. Varadachari was one of the most distinguished Professor of Philosophy of the day and his service to the Shri Ram Chandra Mission as a preceptor and Director of Sahaj Marg Research Institute was very highly acknowledged by Rev. Babuji. Rev. Babuji, considered him as one of those who had achieved perfect and complete Realisation.

The talks, except the one on Prayer, were delivered by Dr. K.C. Varadachari after the Satsang on every Sunday at Tirupati. The talks are all highly illuminating. Sister Birthe of Denmark in her letter to Professor K.C. Varadachari wrote on 17.5.70 "..... I read your book "Talks on Shri Ram Chandra's Efficacy of Raj Yoga".... I have got all the answers, thanks a lot!". She went to the extremes by writing in another letter, "you never need to write to me – when you have given me words for my life time through all your writings and your thoughts are all the best".

Dr K.C. Varadachari's talks on the system of Sahaj Marg carry a depth of understanding of the subject and his deep concern and commitment to the persons to whom they were addressed. In his own words, as recorded in his diary, his understanding of the system of Sahaj Marg led him to remake himself in a new way. His approach to the system and the subject is best expressed by himself.

"Thus I found myself made to abjure the old theoretical ways of approach. I had to remake myself in a new way. I had to take stock of my whole past. All sectarian and caste conceptions had to be rethought. Philosophies help bind people to set notions. Thus I was to meet the challenge of the New.

It happened that I should meet Shri Ram Chandraji. Firstly his views were clearly different from my whole past. (i) The conception of the Ultimate as Zero was quite against my philosophic inclination. Having failed with the positive concept it is time to experiment with this – Is it likely to be true? The Zero has to be understood as the Beginning or Origin of all possibilities being nothing of what it becomes. (ii) The concept of Invertendo shows how the deformation of evolution is natural and the power inherent in Zero (Nirguna). I began understanding the meaning of *Vivarta*. All flow necessitates the inversion and it is natural. (iii) The formations of the descent are clearly on this principle of inversions. (iv) The vast Brahman extends upto our knowledge of it. Thus Truth, Consciousness and Bliss themselves are attributes which get transcended in higher approaches. Saccidananda are not the Ultimate Reality, they too being terms of knowing– Sankara too gets transcended. (v) The individual is continuous with the Universal and the Ultimate, and is not abolished. The Pralaya or merger is cosmic and supracosmic and then all are withdrawn into the Ultimate. (vi) The individual ray of the Ultimate has created for itself an organic organisation of physical-vital, mental and supramental centres and organs. These may well be the knots which have demarcated the several systems known as the physical, vital, mental or the bonal, muscular, circulatory, alimentary, hormonal, nervous, supranervous, and psychic etc. They have become autonomous in a sense but have to be opened up for higher control. This is possible only by bringing down the highest power of the Centre and not merely the higher power just above the human. It is the necessity to mould the lower in terms of the highest through the higher which has also to mould itself to receive the highest. That leads to going beyond Sri Aurobindonian Vijnana– moulding of the mental, vital and physical. (vii) This is done by means of the transmission or descent of the highest consciousness or condition (Zero) itself into the lowest region of the human heart or the organism as it is. (viii) The yogic process is this transmission from the Ultimate which alone can shape the entire being, of the abhyasi for the experience and realisation of one's oneness with the Ultimate and experience it in one's own physical, vital, mental and supramental levels– called by Shri Ram Chandraji, the pinda, brahmanda, para brahmanda and Central regions working under the direct force of the Centre".

A very few copies of these talks were printed around 2 decades ago and are not readily available to the aspirants.

Though the talks were delivered at different times and were independent publications, our Revered Brother P. Rajagopalachari, President, Sri Ram Chandra Mission desired that they may be published in one volume. These talks cover the most important features of the system of sadhana called 'Sahaj Marg'. The 'Prayer' which descended from the Base to our Rev. Babuji is unique and universal. So are the Ten Commendments – direct instructions from the Base to our Lord, Rev. Babuji. Talks on these by Rev. K.C. Varadachari, are enlightening. Efficacy of the system of Raj Yoga called Sahaj Marg is a thing that has to be understood and is basic and essential in order to follow Sahaj Marg. The need cannot be over emphasised for one practicing Sahaj Marg. So we thought this assemblage is best called "Essentials of Sahaj Marg" and our beloved President Bro. P. Rajagopalachari gladly agreed.

This assemblage also has an article "Time and Mysticism" of Dr K.C. Varadachari which was referred to by him in his " Talks on The Commentary of Ten Commendments of Sahaj Marg". We are confident that it will be highly useful to readers. We express our thanks to Dr. K.C.A. Rajagopal, Preceptor, Shri Ram Chandra Mission at Tirupati and eldest son of Dr. K.C. Varadachari for kindly supplying us a copy of this article. In the context of the growing awareness of this system of Sahaj Marg in the general public a book like this one on the Sahaj Marg, it is hoped, will be highly useful to the discerning and deserving.

All Glory to Master.

Dated 24 .7. 89.

Publishers
Shri Ram Chandra Mission
Hyderabad.

PRAYER

Dr. K.C. VARADACHARI

PRAYER

I shall presume to discuss to-day the general lines of the meaning of Prayer and the essence of prayer in this system of Sahaj Marg.

We all know that prayer has been the most efficacious way by which one could approach God. And it is invaluable in the ordinary practice of all religions. There are all sorts of prayers, all kinds of prayers, and these prayers of all sorts and kinds are admitted as valid by several religions. Therefore in our ordinary life we are expected to pray even for the material things of this world, as well as the fulfilment of our very cherished desires. We are also sometimes praying for the establishment of Dharma in this world, and prevailing of the righteous conduct over unrighteous conduct. Lastly there are prayers for the ultimate emancipation of men from bondages of this world. These four kinds of prayer may be said to be of the Artha, Kama, Dharma and Moksha in the technical language of our country.

In all religions people do pray. The second question which usually crops up is to whom are we to pray for these benefits. Normally any man of discernment would ask a man who can give wealth to give wealth; ask one who can grant your desires to give desires; ask one who can protect dharma to protect dharma; and ask Him who can grant liberation for liberation. This discernment is very evident in our country, especially in Hinduism. Therefore we have had Gods of wealth to whom we have prayed; gods of Kama to whom we have prayed; Gods or Protectors of dharma to whom we have appealed; and Gods who can grant liberation.

So, so long as those four people were distinguished there are four ultimate Gods for these Four purposes. But the concept of one God began to develop in our minds, and we thought that artha which is wealth or power which is got from any God, if it is not capable of producing dharma or liberation, is self-defeat-

ing and capable of causing misery. So also if you ask for desires which will not promote dharma or emancipation, we are in pretty great difficulties of misery. Similarly when dharma has been asked for without its capacity to give you moksha as freedom, well we said it is not worthwhile.

So ultimately it became important that liberation should be the ultimate thing to determine our choice of artha, or choice of kama, or choice of dharma. Naturally, then, we wanted the person who can give us ultimate liberation to be in charge of the three other portfolios in life. And so we wanted one God to whom we shall appeal to give us freedom whilst granting us wealth, give us freedom whilst granting our desires; and give us freedom whilst granting our dharma, or preservation of righteousness. That is why the idea of one God to whom we can go and ask for these things became very dominant.

We passed then from what is called Polytheism to Monotheism. The concept of one God who can give all the four, regulated by the fundamental principle of liberation, became I think, the cardinal principle of our own Hindu religion and tradition.

Now there are so many institutions and men who can cater to these things by appealing to the one God. But what happens is, in life, that the ultimate motive for liberation seems to get dimmed, as men, even when they go to that ONE God, are anxious to ask for the lower but not for the higher also. That is why one of the great dictums of a great saint was "seek ye the Kingdom of God First, and all things shall be added unto you".

So firstly seek the kingdom of freedom, Moksha. Then you will find that every other thing will naturally follow from it, namely righteous wealth and righteous power, righteous enjoyment of love and desire, righteous enjoyment of dharma — God in this universe. So firstly it becomes incumbent on us to seek the ultimate being. That is why whenever we go to a God we ask for the ultimate reality or freedom, or Moksha. And then we are sure the other things would follow.

There have been, of course, some people, who in their

anxiety to promote only liberation have asked us to deny the other three things and say I want only liberation. I do not say that it is wrong. All that I say is that they want us as a practical expedient process denying the lower so that they can show their anxiety to get the higher. In many cases, as I may put it, it appears to me that it savours of a kind of mental hypocrisy, and therefore I would rather have a definite frankness with the Divine in asking for liberation. A liberation that includes everything, rather than excluding everything. Because ultimately we know that there is a sense of liberation when we get a little moderate wealth; a sense of liberation, when we experience the fulfilment of legitimate desires; a sense of freedom when we get legitimate order or government. Excessive government is always dangerous, and therefore dharma may be an excessive government. So we want liberation in government, as we want liberation really, ultimately. That gives us what is called a graduated growth of expansion of our consciousness, when we feel that we are growing in freedom, rather growing in bondage. Obviously you will realise how the second one is a self-contradicting proposition! Growing in bondage!

So we want to grow in freedom, and the sense of freedom should inform us; and if we ask God to help us, it is because the techniques of the lower thrives, namely a political power, or an economic power, or any other hedonistic power, or even excessive police-power or police Government, cannot promote freedom along with the granting of these things. In this conviction the great people of the past thought of God as the ultimate Being who can grant our freedom on all the levels without giving up the ultimate freedom to which we ought to go and aspire for. So ultimately then, our Goal is getting the ultimate liberation because all of us are having a life in terminable condition, which ends. All of us die! And we want freedom from this. We are afraid of the future, as a matter of fact, and we want to be assured that we will not be once again turned into the world of bondage—that we will not be returned to this bondage. So we want freedom also of that level, after death. A feeling of freedom now, and a feeling of freedom hereafter. This seems to be the natural goal of the Vedic rishi who said that "Nanyah Pantha Ayanaya Vidyate"—there is no other path except total surrender

to the ultimate Being, and who also said you will experience that freedom even here, "Ihaiva Bhavati." So this is an ancient aspiration which we have held very dear during the ages.

And in our Sahaj Marg we are taking up this concept in its very practical form. Now our prayers, as I told you, have been of all sorts and kinds. So to whom shall we address ourselves? "Kasmai Devaya Havisha Videma"? as the great Veda said it — to which God shall I offer my oblation? Myself and my prayers. And it answers, the supreme Being, the Purusha. The supreme being one who purifies you; one who exalts you; one who makes you one with Himself for your emancipation. The one Goal of God seems to me, just as my one Goal is, that He should lean Himself to me. Just as I yearn towards Him, that is all. This is the great meaning of the Purusha Sukta. So, in our system, the Sahaj Marg which is natural to a divine man, or one who seeks the Divine Light, we firstly offer prayers to the Ultimate Being with the one wish that you will be gradually taken to THAT condition or Divine Life. Therefore, our prayer which has come to my Master Sri Ramchandraji from above as he told me, and also given in the language in which it has come, in English, is very significant and very helpful. It is simple. It says, I shall repeat the prayer for your reference:

"Oh 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."

This prayer which was given to the Master, which is being used by everyone of the abhyasis before he starts his meditation puts in a nutshell the essential ingredients of a prayer. I do not want to compare this prayer with other prayers. Forgive me if I don't. But I shall explain this. This shows that the Divine is the Master, is the Guru. And He is the goal which you must attain. The goal, of course, is that state of Being. It is not to get his form, but to get that state of Being that gives you the essence of an existence, and meaning to your existence. I do not know how

many of you have a sense of existence in you. Suppose I ask, will you please tell me do you exist. And you exist because of your office, or because of your property, or because of something else. What is the meaning of the words 'I am' ?

Well, all of us know that we depend on other things and we ourselves are nothing, and by ourselves nothing. So why are we restless? Because we are trying to BE, and in trying to be, we are not being ourselves. I am not playing with words. I want you to see the full meaning of what I am saying. The sense of Being is very important because none of you has the sense of Being but only of not-being. So you want this, you want that, and you want the other! And if you get that, you think you are yet less than others because you measure the quantum of property you have; the quantum of power that you have; where is the sense of Being? That is why we are restless. We have no sense of Being but we are asking for Being. And we are moving in the wrong directions. We ask for wealth, we run after power, run after certain desires thinking that by getting those desires we BE. Of course I leave it to you to find out the instances for yourselves. And then everything is chaos, and we are not having any sense of Being in this world, or everything is insecure, in a state everything is going away, slipping out of our grasp, what we hold we lose. Now all this shows that we have no sense of Being. And that is why we must get the sense of Being. And we are struggling for it. And this the Master CAN give, because the ultimate reality, in a sense, the Being of which all these are non-Being.

Why do I want God? Just because He can give me this sense of Being. And he who cannot give this sense of Being, but urges you on to another thing, a farther thing, is only a transition, and not Being, and not God! That is why the ancient scriptures in your country stated "God is Existence and to know him is Satya, Sat-ya! One who creates the sense of Being in you is God. That is truth. That is why the Sanskriti is very nice when he uses the word 'Satya' — 'ya' is the 'krit' suffix-making 'Sat', that which makes 'Sat', makes you exist, is God. So the ultimate is 'Sat', is Reality. Firstly we must earn the sense of reality of Being. And that is the Goal to which we are moving. Now this sense of Being, therefore, firstly announces the essence of our Prayer—the Goal of my being, of my existence, of my life, is Being.

TALKS ON
"THE COMMENTARY
ON
THE TEN COMMANDMENTS
OF
SAHAJ MARG"
OF
SHRI RAMCHANDRA

Dr K. C. VARADACHARI

COMMANDMENT 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.

(1)

The importance of getting up at the time before sunrise for our daily duties has been long recognized. Indeed the last two hours of the night preceding the day-break or sunrise has been called *Brahmi - Muhurta*. It is literally the hour of Brahma, the creator of the universe. It is well known that all creative work starts with the dawn. Vedadhyayana, music and other learning of fundamental sciences are counselled about this hour. The day for the Pancaratra agama begins with the hour of *abhigamana* or moving about.

The first commandment accordingly states that one should rise before dawn or sunrise. Master RamChandraji Maharaj gives another reason. This is to reveal the correspondence between the creative period of the entire universe and our own times as calculated from the movement of the earth round the sun or diurnal rotation of the earth or the monthly movement of the moon round the earth.

At the beginning it must be presumed that only the transcendent beyond all thought existed. Obviously such an existence is completely different from what we call existence because all this arises from that through the act of original thought. This thought also must be considered to be different from all our thought but that it is the power of manifestation or energy of projection or manifestation. This is the most powerful force or energy from which all creative processes proceed. This thought, having arisen, comes into contact with energy particles which are of the subtlest nature in the beginning. This thought itself proceeds from the divine fire or will which is eternal, from which all things or thoughts arise and to which all return.

The energy particles coming into contact with thought get heated up and move out; and in this moving out they irradiate the entire universe, forming rings and rings and individuating themselves.

If we can conceive of each particle of energy as a soul or ego coming into contact with the original thought arising from the eternally existing divine will it will be seen that each of these has produced for itself a series of rings which as they become distant from the centre, become grosser and grosser. Further they get caught up in these rings which are indeed their cocoons so to speak.

It must be seen that the process of creation or daytime starts with this push towards grosser and grosser existence, as the divine heat becomes operative in converting subtle energy into gross particles. Thus the necessity to see that this precise time of our grossening must be taken advantage of for realising subtlety becomes clear. We have to reverse this process by the practice of connection or maintaining through the divine thought with the centre or central thought or condition which is Tam* or that (accusative singular of *Sah*) This condition may be said to be the ultimate state or God. It is absolute peace or *Santi*, beyond that nothing is.

Man strives for this *Santhi*, or peace within. There is resemblance with this *santhi* at the time of creation or rather dissolution. The times of conjunction (*Sandhi*) between creation and dissolution are both early morning before sunrise, and sunset in the evening and this *Santhi* deepens as the night advances and reaches the maximum about midnight. Great union which is protective of peace is thus had in the night or *Laya* periods. It is the time of absorption in the peace. The diurnal peace is taken advantage of even as the Chandogya upanishad states that one verily indeed goes to him every night during his sleep (one's sensory and motor quiet,) though one does not remember this. Yoga is the process of remembering this conjunc-

1. Tam : accusative of sah

2. Tamah : the superlative-or the highest-the comparative is tatah

tion and union through practice of remembrance making use of the times that grant such a possibility. The midday is not utilized as it is the period of intensive activity for moving forward and only slightly points to the path of return.

It is perhaps well to remember that ancients had two paths—the path of the day and the path of the night (the latter path is well known as the *pancharatra* or the path of the five nights, where as the former must have been known as the path of the five day-times.) Divine evolution or creation proceeds by the path of the day-times whereas dissolution or *laya* proceeds by the path of the nights. Yoga as *Nivrtti* or return to the original Ultimate Being is, therefore naturally the path of the nights. Sri Krishna is indeed the teacher of this path of the five nights. We attach ourselves to the ultimate being in our thought which is in a sense identical with the original thought centering round the energy particle or soul which has become our body and our being. This connecting ourselves with the ultimate being is possible at the points or times of connection between the *nivrtti* and *pravrtti*, day and night tendencies or movements.

Thus the meditation on the ultimate is best made at the *Sandhyas*, and more especially at, the night-sandhya. In fact, the master speaks of the necessity for prayer and meditation at bed-time. This time the *Pancharatra* calls the time of yoga and *samadhi*, which is the final portion of the five times it has set apart for worship. It is then that one connects oneself with the transcendent original state.

The coolness that one experiences in the return reveals that the heat (friction) that has entered into one is now going out and one is slowly returning to the haven of peace which is the ultimate.

The practice of early rising is to help feel the refreshing oneness with God during the early period expressing itself in and through the day. It is possible to experience that coolness of *laya*, absorption, even during the day when the heat seems to be increasing. It is this that has to be remembered as the *Karma* in *Akarma* and *Akarma* in *Karma*, the quiet in action and action

in the quiet, the living in the ultimate fully which develops sahad samadhi, natural absorption, in the ultimate who verily is the source of both creation and dissolution. Thus one develops the vision of the transcendent.

Master has also suggested the connection between the seasons; as we have stated it refers to the moving of the earth round the sun and marks out the periods of heat and cold, expansion and contraction, manifestation and absorption.

Master does not mention the metaphysical views separately. It will be clear that we accept (i) that there is an original divine fire existing eternally into which all enter and from which all emerge through the first original thought. This prime state or existence is at back of all existences but it cannot be described in terms of these existences. Master calls this zero or nothingness. This is the goal of all human beings, and as such it is God. (ii) There are very subtle entities or particles which are of the very nature of energy. They too are eternal in a sense but they are withdrawn into the ultimate at *Laya* or *Pralaya*. Individual souls exist eternally. They reach upto this state during their attainment and realization, and in pralaya are just withdrawn indistinguishably into the centre, and in srishti or creation they come into manifestation. But it is not at all necessary to hold whether the realised souls of the previous creation period return to bondage. Only those that have not reached this highest condition return to the manifestation and get grosser and grosser conditions which means a return to sorrow. The ancient view is that those who have attained oneness with God do not return to the world of gross manifestation and sorrow.

There are thus particles of energy arising from Thought action which forms the world of our gross experience and rings or sheaths and knots for the souls as they proceed to move outward and outward.

Nature, souls and God are thus the three eternal entities in essence. Thought is the force of the divine in which every soul shares, which leads to all process of manifestation, and it is with the help of this force as given by the Master who has reached the

ultimate identity with his thought that one can return to the same directly and without great effort. What is necessary is the finding of the Master who will do this for the individual. He knows the times and hours and powers of the divine nature. He makes one pass from one's little private being to a God's and Master's world of reality. Surrender to the godhead and willingness to pursue the path are absolutely necessary. Cold promotes in some activity, in some sloth, and death. One should seek that activity which leads to liberation and not gross sloth and gross death.

(2)

Shri RamChandraji introduces into this topic an important principle, namely, '*invertendo*' or inversion. This consists in the peculiar process or inverting the arrangement during the passage from one place of experience or existence to another. * The left of an object becomes the right and the right becomes left at a different level.

In logic we speak of conversion as the process by which we make the subject of a proposition the predicate and the predicate the subject. But inversion proceeds further and in it we make the contradictory of the subject, the subject and the contradictory of the predicate, of the new proposition. Undoubtedly there is a change in the signs affirmative and negative in conformity with the principle of keeping up the meaning. There is, of course, an intermediate step in this process of arriving at the inversion, namely, the contrapositive. The idea, however, is that these are but ways of expressing the meaning of proposition in terms of subject and predicate and in terms of their negatives.

We are not concerned with this logical process, for we are not attempting to keep the meaning the same, rather we are attempting to reveal the inner dynamics of movement which leads to either the expression or passage of ascent or descent.

We know in physiology there is the arrangement of the nervous paths in such a way that the leftside nerves move over

to the right side of the brain and the right-side nerves move over to the left side of the brain. This is called decussion. There is also in respect of the eye, semi decussion, one group of left side nerves move to the right side, and similarly with right side group of nerves.

Shri RamChandraji has written in the Efficacy of Rajyoga about this decussion or inversion of the sides in respect of the upper and lower parts of the heart and bramhanda, para-bramhanda and the central region. The upper becomes the lower and then once again becomes the upper and so on.

This seems to be so general or universal a law that it is perhaps possible to apply it to the knots which seem to operate in this manner because of the twist that enters into every knotting.

Sri RamChandraji has explained in the context of the first commandment that the sattva, rajas and tamas of the times or matter are but the inversions of the higher levels. Thus Tamas (or Tam) which is nearest to the Ultimate appears to be the farthest from reality in the appearance and is the lowest in the scale of matter. Sat or truth is seen to be highest from our point of view but it is indeed left far behind when we enter the realm of spirit. Rajas activity, however, retains its place being always the middle. It is consciousness-force, activity and so on. Tamas is called inertness, so too Tam is activity less and is peace, free from all change and so on.

Tam (anand)
Consciousness (cit)
Truth (sat)
 Sattva
 Rajas
 Tamas

The inversion is as in a mirror.
 sattva is the image of sat.
 rajas is the image of cit.
 tamas is the image of tam.

Thus the coolest portion of the day is that of Tam, and the hottest portion of the day is rajas or Cit. The state of laya is nearest to Tam when calm and peace can be easily attained. And it is unfortunate that this period at cool hours is utilised for the

most indolent and slothful if not perverse occupations. The night is usually the time when asuras (nisacharas) are said to do their dirty work, but it is also utilised by saints for attaining the highest peace by thier meditations and absorption in the highest. The night resembles the period of *laya* or dissolution, mergence and union, rather than the day-time, which is for creation, emergence and separation.

(3)

Earlier I spoke about the importance of choosing the *Sandhya* or the meeting time between the external heat and the cooling off of the same as the best time for meditation as it will considerably help in the attainment of *Laya - Avastha*, which we are all seeking with the ultimate reality beyond time. The times that we know as the *Sandhyas* are, of course, relative to the sun, the earth and perhaps the moon also, and finally our own time as determined by our waking and sleeping hours. In a sense this is spoken of by the Prashnopenisad which describes the day times and night times * but it does not clearly indicate the *Sandhyas* as important. However, the most important hours for meditation are the cooling hours of the night-both at the time of going to bed and at the time before sunrise. These are naturally helpful and we utilise the natural time for meditation for our purposes. The times follow the laws of influence of external heat.

It must be clearly noted that in this Natural way of union with the ultimate reality which is our goal, the transcendence of even the levels of existence or *sat* or truth and consciousness is aimed at.

A brief restatement of the important mystic law of *invertendo* or the law of inversion can be given to illustrate how the mystic or yogi aims at the *tam* (that) stage beyond the *sat* (*satya* or truth). It is the stage beyond philosophy from which philosophy springs, it is the basis of real experience which makes

* My article Time and Mysticism: Journal Ganganath Jha Research Institute. Vlo. VII P.P. 167-180. See Appendix

for the judgements of sat. Shri Ram Chandraji Maharaj has stated clearly that we all think of the three gunas sattva, rajas and tamas as being placed in a particular order. Tamas is the lowest, which means inertia, very much similar to the stage of unconscious things, rajas is activity and motion and passion, whereas sattva is the acme of harmony, light and so on. This is the order of the phenomenal life. We all seek to attain sattva which will help us to know truth. The yogi going beyond the nature sees that these three gunas are but reflections so to speak of the highest nature and in this reflection we find that sattva or Satya is the nearest and lowest whereas tamas or tam is the highest and is what we have to reach. Rajas is what remains in the middle always. It is in fact the common point. It has the nature of activity in the lower and consciousness at the higher. That is why consciousness mediates between peace of attainment and perfection which is unchanging, and truth which is constantly being modified by further experience and is also a test of existence.

The necessity for purity is very clear. Purity of the body is helpful for meditation. Thus one should be pure and clean in every respect when he gets into meditation. Thus there is necessary preparation for meditation such as cleaning oneself fully. It makes the meditation healthy and one's attention is not diverted to the body. There is also needed the selection of a pure place which is clean. One has to choose a place where there can be no disturbance atleast during the period of meditation. The time of meditation being regularised one habitually turns towards it when the time arrives. So also when one approaches the place of meditation, the meditative mood will return to him.

The next important step is asana or posture. Master has stated that the natural posture (siddha or ready posture) which we take when we squat is best. There are mentioned many postures or asanas such as padma, sarvanga, sirsa, hala, bhujanga, kukkuta, matsya etc. But not all of them are useful for our meditation, though they may be good for health and other purposes. For purposes of meditation and prayer we ought to take up the sitting posture which is steady and easy and which can be maintained for at least an hour without discomfort. It is clear that

siddha and padma asanas are the only two good asanas that one can assume. In these two asanas the head must be kept erect and the back must also be straight and not curved. It is to be pointed out that it helps the descent of the grace to the heart much more easily and has probably no connection with the kundalini ascent as such, though it is not ruled out.

In the asana we assume a posture of withdrawal of our sense and motor movements corresponding to our aim, namely, laya with the highest. As Sri Krishna has stated one has to withdraw one's limbs into oneself (sense-organs, motor organs and mind) even as the tortoise does. Thus asana which is uniformly assumed helps the meditation.

There is similarity to the deep sleep state in asana since as the Mandukya upanishad stated the senseorgans, motor organs and manas in their gross as well as their subtle conditions are withdrawn. These operate in the waking and dream states of the individual.

Now the contraction of the activities or withdrawal of the activities leads or helps towards recapitulating the original conditions of the tam or latent state prior to manifestation. The individual will thus make effective his unity with that latent condition.

The master shows that once these are attained and one begins to meditate on his heart which is the meeting place (sandhi) of the acit and cit conditions or the gross and the subtle conditions of the original force, then thanks to the grace of the master and his transmission, the gross particles begin to become subtle and subtler till they are finally recovered and merged into the latent state. The heart's importance in this is clear because it is at the heart that one really perceives, so far as man is concerned, the meeting place and conversion of the gross particles and paramanus into the energy that finally become latent or merge into the ultimate. The yatra or travel to the source becomes automatically started once the prayer is made at the appropriate time and place and in the appropriate manner.

The whole commandment in a nut-shell states that for the speedy purposes of realization it is best and advisable to choose the conditions which will not interfere with our abhyas. The time to be chosen must be the time when external physical or gross heat of the sun is not active; thus bed time and early morning are very good periods. Cleanliness of the body and mind is necessary. One must have the yearning for peace which one seeks when going to bed after a hard day's labour or work. A fixed place and fixed pose are additional helps. Meditation on the heart is most useful and imperative for speedy approach to the ultimate state.

Above all Master's grace is to be sought integrally. All the others such as time, place and pose are relatively helpful and one should not drop abhyas just because one has no time, no place and no convenience and is unable to sit in the sidha or the padma asana. Master will help all if there is aspiration for the ultimate and its descent in oneself.

Therefore the first commandment is comprehensive as it covers almost the yama, niyama, asana and dhyana stages of the yoga-sastra.

COMMANDMENT 2

Begin your puja, with a prayer for spiritual elevation with heart full of love and devotion.

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 lead us upto That State.

The second commandment has reference to the prayer which we offer. The prayer has three parts. The first refers to our goal, which is the Highest or Ultimate Calmness beyond all our gross experiences. The second part has reference to the obstacles or impediments to the attainment of that Goal or God. Master is the Highest kind of existence and it is Him we have to reach. The wishes which are impediments to our return to or experience of God are those which are other than our legitimate duties. We have each of us our duties and these duties are cast on us by our very conditions of common life. In a sense they are our svadharma which should not be given up. As Sri Krishna has stated it is necessary to do one's own duty rather than not do it. It is necessary not to do other person's duties (paradharma) which alone cause fear to each one of us. If we know this then we will not venture to do other people's duties. This in a sense is a wish as distinguished from duty (dharma). These wishes may pertain to all that is not necessary for our attaining the Highest State. The third part of the prayer shows that God or Master alone can lead us to That State carrying us through all impediments and obstacles which we have created between the Highest State and ourselves, thanks to life-long attachment to 'wishes', desires and other extraneous things.

Briefly the Master has sketched how we have descended by three steps. Firstly there was that Highest State of Calm (this, of course, is the true bliss-transcendent state). This is the Highest Reality and essence. The creation starts with essence descending and due to this descent we have the heat generated during this process. This gathers particles which have the essence, how-

ever, as the nucleus, but forming rings round it. Those drops or droplets gather together and form circles and circles, and forming into rivers finally become like an ocean of heat. The samsara sagara or the ocean of samsara thus forms with extreme heat outside, though the inward Calm Essence is present.

The outer rings with heat thus give us the experience of suffering and loss of calm. The search for calmness or peace of mind thus is set up. It is true that many persons think that this heat of the outer is the world of joys or ananda, but as we have said it is but the inversion of the Highest Bliss. It is necessary to reinvert the whole being. This is done by piercing through the outer shells or rings and arriving at the central nucleus of Calm Essence within. This is what the Master does when the prayer is offered. Thus almost immediately after the prayer we have the experience of the inward calm in this Marga because the Master without any ado removes the obstacles that are in the form of many activities around particles that form the rings. This is the first step of the initiation.

The Master says the prayer implies the relationship of Master and servant. The servant fully relies on the power of the Master who is established in the Highest State and is absorbed in It always. The servanthood (dasya) implies that he permits himself to be used as the Master likes, that is for the purpose of not getting service from him, but for the purpose of raising his person to the Highest condition. It has been said that once the individual surrenders himself to the Highest, the Highest then trains the servant for freedom and Divine work. At the beginning the individual is called a servant who is in training for his own good, to achieve the calm and the state of utter freedom in God. The yoga is the Master's. Indeed it is well-known that our Master always speaks of service to his abhyasis rather than of getting service from them.

Prayer is the most efficacious method, for it releases the conditions that bring about in the most simple way the realization. Some prefer a long prayer but whatever may be the prayer if it does not contain the essential conditions of fixing the goal of prayer, of oneself and of what one seeks, the means or selection

of the means, and does not realise that one must be prepared to eschew the impediments which could be eschewed by one leaving the rest to be removed by the Master, it is not a complete prayer or a right one.

There is a reference to Puja or worship. The idea of worship is essential to all religions. The God to be worshipped, of course, should be the Highest. The Highest alone can grant us the peace that passeth understanding and which is the Original or Ultimate Source. God is omnipervasive or everywhere. Worship involves the realisation that man is in need of worshipping, adoring some one; we all seek in worship those who are better than ourselves. Hero-worship owes its strength to this need for an object of worship. This instinctive need which everyone feels shows that man is not all but needs the Highest. What we seek is the Master or leader and ourselves are but his followers or servants. Sectarian names are not very important provided we are able to grant to those names the meaning of Omnipervasiveness. Since our worship is at the heart and concentration is at the heart it follows that the Omnipervasiveness of God includes His being within the heart. That is why the centre of the Calm is to be visualised or imagined at the heart. In a sense Omnipervasiveness will preclude the fixing of form of God in any manner except as the Transcendent Calm Central Principle at the heart which begins to break through or unwind the knots or circles that have made for the separation and distance between the individual and the Divine.

Though one may start with the traditional worship that each one has inherited, yet once this abhyasa is taken up one gets to the subtler worship of the Divine and surely attains the Highest State in the shortest possible time.

Prayer finally is the expression of one's utter willingness and acceptance of the life of surrender to the Ultimate as the goal and means of attainment.

(2)

The prayer is an oral and mental act of self-offering to the Highest Being. Its purpose must be defined. That purpose must

state the object of the prayer which is an instrument so to speak seeking the fulfilment of that aim. Men have all kinds of goals. Our ancients usually said that man has four aims : *Artha* (wealth and power), *Kama* (pleasures and enjoyments), *Dharma* (life of law and justice) and *Moksha* (liberation from all kinds of bondage and attainment of release from birth and death). President Eisenhower seems to be right in calling these food, family, friendship and freedom. All beings have needs of these four kinds. Most men are seekers of wealth and pleasure which is of course legitimate when such wealth and pleasure are for the support of one's life in simplicity and truthfulness. Thus necessary needs of the body and its comfort are legitimate and they are to be conditioned by the principle of respect for other people's similar needs which is law. However, these are but means to the primary necessity of freedom from the bondage that develops in the use and pursuit of these ends. They tend to become ends in themselves rather than means to the highest end of man-his freedom from death and birth or rather freedom from birth after death. Both have been sought. There have been men who have again and again sought physical immortality or freedom from death. They have sought it through alchemy (*rasa*), through mercurial and other preparations. They have sought it through hathayoga and lately through the help of the *vijnana* (supermind). But the real goal is not these but God Himself, not merely His Experience, but Himself. The upanishad calls Him the Immortal Person (*Purana Purusa, Amrtam*). Therefore the Master is the ultimate godhead, who in this samstha is called the Guru. All our masters are Himself since it is through Him and by Him is all these transmission done. It is His Power that is working out the subtle changes in us, transforming us so as to enable our knowing Him, seeing Him and then entering into Him with our Real Being. *Jnatum, Drastrum Ca Tattvena pravestum Ca* as the Gita Acharya said.

God thus is our goal (*upeya*). The *Paramapurushartha* or supreme goal greater than even freedom from birth-death cycle. Shri RamChandrajji has thus laid great stress on this most important goal of life. In this he has followed the Vedic seer who affirmed that God is greatest wealth (*rayi*) a wealth which is undiminishing and infinite *Achyuta, Ananta* and *Amrta*. Thus Sri Ramanuja also affirmed that the Brahma or God is the goal of human life and in fact all life.

The means or *Upaya* is also He. This is what is expressed in the last part of the prayer, for He alone has the power to lead us. Indeed God is God because he is the Power and the only Power which could take us to that state of his *Paramapada*, Supreme Abode (dhama) from which there is no return, even as the Gita-acharya says. Other powers can lead us to their abodes but the Supreme Being alone can lead us to His abode. This is very important to remember for the Supreme Being is one only and all other powers are subordinate to Him unless He Himself wills it or commands it. Therefore God who is the Ultimate alone is the Power that can take us to that state of His. All teachers are commanded to take one to that state by Him. But if the teachers are not competent or have not the *Adesa* then it cannot be done by them. In our samstha we find, the transmitted force by the Master is the Highest Consciousness of God Himself that is capable of leading one through all the images of the created private world of ours. Thus superconsciousness is higher than the vijnana or supermind, even as it is above everything such as mind and the senses. The yogas which use the human mind fail, and surely those which use the prana and others also fail. It is not quite clear whether the supermind will succeed, as it is but a penultimate mind and not the Supreme Being Himself. Indeed the intermediating of the mind of any kind is ruled out, for these are but formations of that Power in Its Ksobha or creative manifestations.

The Supreme Being or God and Master alone can lead us to that Goal. In the ancient Veda it is said that Agni who is the divine will alone leads us to that Highest State, because he knows the devious ways and can surmount the crooked way of descent of man (jatavedas) and turn us to the true path (supatha) that is subtle and direct, to the Centre. Our Master who is one with God is verily the Knower of the paths of descent and ascent and, therefore, can individually lead every individual to that Highest State whatever may be the crookednesses that have developed in him. He is the God of the entire Universes (visvani deva). All this is significantly brought out by the simple and direct prayer. Thou art the only God and Power that brings us to that state (of Thine).

The second part of the prayer states that we (I) are (am) yet but slaves of our (my) wishes putting bar to our (my) advancement. The prayer could be made in the singular or plural nominative as when one prays alone or in *Satsang* or congregation. This is very important since it assumes that man has desires and precisely those that offer obstacles to one's attainment of the Highest State or God. These are *Pratibandhakas* or obstacles which are very difficult to remove or abolish. We know that our desires of wealth and pleasure are varied, some of them are legitimate but when in excess they turn out to be illegitimate and even misery-producing not only to others but to oneself ultimately. The search for wealth and pleasure has been condemned and renunciation had also been such as to lead to excess of renunciation, that is even of the legitimate. The result has been two fold obstacles due to excess of seeking and excess of renouncing. The middle path, however, cannot be arrived at by our mentality that is incapable of *Samatva* (equableness). Secondly, desires are of two kinds those that lead towards the goal and desires that are turned away from the goal. If the goal is constantly before one's vision, then those desires that lead upto it are integrated with it. These desires cease to be our desires but are Divine Desires (satsamkalpa of God or satyasamkalpa). The desires that have become our peculiar difficulties on the path are desires which are personal or private and seeking to satisfy our human and animal nature. These belong to the private universe which unfortunately has been for all practical purposes cut off from the Divine Universe. When we turn to God these private desires act as brakes to our turning and diving into God and check our progress. This is due to our habits of society and community no less than to our own individual cravings for satisfaction. Indeed the ego itself acts as a brake as it is feeding on these desires and manifests itself through them. We have our plant-ego, animal-ego and even when we develop a supermental-ego it will proceed to develop systems of autonomous functioning of spheres of desires. This we have if we observe ourselves, plant desires (torpor and stability call *tamas*), animal desires (as activity and movement and perpetuation of desires called *rajas*) and mental desires (of having and possessing and growing consciously). Consciousness itself becomes a kind of desire-result. But since this consciousness that we have is but consciousness of limitation and conscious-

ness of need for a fuller experience, the Ultimate is something very different from this type of consciousness. This obviously cannot be the nature of the Ultimate Being which is infinite and omnipervasive and indivisible and Ultimate depending on no other status or state beyond it. Our desires have also been habituated in the sense that we have all been brought up to cultivate desires. Thus very innocuous mottos such as 'Aim High' and so on, leave the definition of 'high' out and thus men are pursuing the worldly height which brings out the results of such ambition, sorrow, defeat and collapse of ideals of the outer region. It has been clearly shown through history that ideals of infinite extension of power and rule over Nature and Man has met with defeat invariably. Outer power has a tendency to inflict self defeat and dissolution, for it is not the intrinsic goal of man. True religious and spiritual life seeks inward discovery of God rather than objectification of the personality of God or of oneself. Desires are thus the central problem for man.

Ignorance of one's true nature may be said to be the cause of wrong desire. Ignorance of one's present condition also is the second cause of wrong desire. Men do not know which is right desire and which is wrong desire. We are in a world in which perhaps the wrong desire appears to be right desire and right desires are said to be wrong. Surely the 'right' of Buddha had the inward-turn whereas the same 'right' of modern man is outward-turn and the tables of interpretation have been clearly turned. It seems to be a capital truth that there is a peculiar process of *Vivarta* or inverting or upturning in the human mind itself which periodically makes the right appear as wrong and wrong appear as right. The meaning however, in this inversion does not remain the same as in formal logic. It is precisely the business or task of the Supreme Consciousness to reverse or inverse this inversion and lead to the proper spiritual perception of the reality. It is a task which the Divine Consciousness alone can perform since it alone will modify the workings of the ego which is the maintainer of the system of inversions through habits ingrained by desires of particular outward going type. Thus the obstacles for ascent of the individual to the awareness and experience of reality are capable of being overcome or crossed over by the Divine Consciousness working through man's heart and carrying him to the higher centres or spheres of reality-experience.

All men are aware more and more in a world that is expanding and becoming one in saying that the 'old' man is no longer enough and that the 'old' mentality is a bar to higher and larger work of God. Both in the material and in the spiritual sense man is inadequate and confused. Expansion of his desires only develops ambitions which cause more and more estrangements and conflicts. The upward radical transformation. The fixed ego of ours has to become a plastic and spiritual vehicle of the Divine Nature.

Desires centre round the ego and reinforce it and, therefore, they have to be seen as obstacles to ultimate realization of God who is the Ultimate. God indeed is transcendent to all our conceptions of Him.

Therefore, the Prayer starts with the statement of our Goal (upaya-purushartha); the impediments to that goal are stated next so as to seek God as the helper and power to reach Him. Lastly, He is sought as the means (upaya). Vedanta indeed stated that God is both the means and Goal of man.

In this connection ancient seers of the South have found that the great system founded by Sri Narayana and sponsored by Sri Krishna called the *Pancharatra* stated that true prayer has to contain the essential ingredient of integral surrender. This self-surrender to God should contain the basic limbs of (i) *Anukula-samkalpa* (willing the helpful), (ii) *Pratikulavarjana* (renunciation or abandoning of that which impedes or obstructs of realization); (iii) *Goptrtvavarana* (the choice or choosing of the goal proper to our endeavour); (iv) *Mahavisvasa* (faith supreme in the Guru or Master or God that He is competent to save); (v) *Atmanikshepa* (offering of the soul itself or placing it at His disposal); and lastly (vi) *Karpanya* (utter dependence on God for everything). Sri Ramanuja and Venkatanatha called this nyasa-vidya. In the Prayer given by Sri RamChandraji we have in fact, the stating of the third limb *Goptrtvavaranam*, first then the *Pratikulavarjanam*, and thirdly the utter dependence on God and placing of oneself under the Master for the change and growth and development and attainment (*Atmanikshepa*).

It is thus seen to be the simplest prayer which has a direct appeal to God for a direct approach.

COMMANDMENT 3

One should fix one's goal as the complete oneness with God, and one should not rest till that oneness is achieved.

As already pointed out it is necessary to know one's goal and that is God. But oneness with the goal is not merely knowledge or even a vision of God but oneness with Him. Sri Krishna says that one should know, see and enter into Him. Master similarly speaks of the three stages of our process as sarupyata, sayujyata and laya at each knot. In a similar way one first knows and sees and enters into the Ultimate. Usually men see first and then know and hardly enter into the Ultimate, since they think that knowing the Ultimate is the goal. Therefore, if one wishes to attain the highest stage in Yoga or union, then it is necessary to seek oneness with it. Our will must, therefore, never be for lesser levels of existence but the Highest. For this an unwavering faith is necessary. Earnestness is necessary and such an earnestness is something that requires one's seeking the Infinite Being within oneself and get absorbed in Him. It is, of course, difficult to get staunch determination, but it is nonetheless necessary, and God Himself in several subtle way helps even in the formation of such a determination and faith. However, the soul knowing its weakness at first should dedicate all its being to God and accept all as the gift of God and this leads to development of faith in a subtle manner. As Sri Krishna has stated, if one but surrenders to Him, that is, chooses Him as his goal and all, he very soon begins to change and attains the stage of inward determination and becomes a good man (*Ksipram Bhavati Dharmatma*). The power and primal force begins to flow steadily into oneself and helps the ascent to It. As already stated, God is not only the goal but also the means to Himself, and indeed no one can be the means and the instrument of our ascent other than God alone.

One should thus develop constant remembrance and longing for God (*Ananyaschintayantomam Ye Janah Paryupasate, Tesham Nityabiyuktanam Yogakseham Vahamyaha*) which alone lead to the constant watchfulness of God.

Thus one must fix one's goal as the Ultimate and constantly strive towards the attainment of oneness with it.

COMMANDMENT 4

"Be plain and simple to be identical with Nature"

I would like to say that we have to understand by the word 'Nature' the nature of the Highest or the Ultimate. In Indian thought Nature is usually translated as *Prakriti*, the original matrix out of which everything has come into being. This may be said to be God or His will or His *Kshobha* or even His *Maya* or power (Sakti). In a sense once the *Kshobha* has occurred it begins to move or stir and the oneness becomes manyness and flows in all directions. At the beginning there is close oneness being maintained with each one of the many. Each particle of the many is full with the power of the Central Being and as such could be said to be One Many, or a manyness that is with oneness (*visishtaikya*), or a oneness which is many (*visishta*). But as the many begin to radiate or fall into the directions creating the several planes like the Parabrahmanda, Brahmanda, Pindas and Anādas etc. they lose contact with the Oneness or the Centre and even fail to resemble that primary condition. This is due to creation of private fields consequent on the process of flow that gives rise to knots or *Granthis*. The pull exerted by the particular movements, which almost become gross particles or individuals, tightens the knots and the connection with the source is almost lost though not entirely since it cannot happen. It is only a conceptual fiction to hold that there are absolutely individuated particles or souls for at no time can they even exist without the central power sustaining them. However, our present condition is very much like that of a lifeless stone that does not reveal the living force which animates all. They could be stirred into being and made living when it is turned inward to its own centre.

But the Master describes with an illustration taken from life how one manages to get into more and more complications through desire. This is such a common experience that it also is the subject matter of most cinema films which in turn lure others into the same complications both within and without. The dangers of drama and cinema do not lie in the subject-matter or story, but in the subordinate rousing up of unnatural desires,

desires which take one away from the central purpose. It is a peculiar weakness of the modern man that he thinks he can realise the ideal of living untouched by the forces of desire even when in the midst of all temptations even like Suka. However, *Vairagya* is necessary for becoming like the Centre or the Goal. The beginning is ever simple. It is uncomplicated or plain. If one should seek oneness with that Centre one should become simple and plain even like That. The only way of living like a lotus leaf untouched by the water *Padmapatraiva Ambhasa* is to reach the centre, and then experience the world, for then one does not lose oneself by hypnotic self-suggestions that are governed by desires.

It may be asked how, if twists and inversions happen when there is the flow of spiritual energy from above, there can be the simple and plain kind of living? This is possible when the knots are loosened and without preventing the free flow of the Highest Consciousness in Its own manner through all the knots. Even the so-called inversions would lose the typical distortions which happen when there is loss of continuous flow due to desires and deviations. The continuity of the Supreme Consciousness being maintained one feels the peace and fulfilment all through the planes of the Parabrahmanda, Brahmanda, Pinda and Anda too. This is living according to Nature, identical with Nature and this is plain uncomplicated, unarrested and uninterrupted simplicity.

Our true Nature is Divine, and we should live according to the true nature of the Divine.

COMMENDMENT 5

Be truthful. Take miseries as divine blessings for your own good and be thankful.

This is one of the most difficult commandments especially as we are not able to see the rightness or justness of our sufferings which are of all sorts. For no fault of ours we find ourselves humiliated and hurt and we begin to question whether there is any justice anywhere. The trouble seems to be that in a relative world, what is one man's joy is another man's misery, and the setting of one's rightness above another's seems to be difficult. There are different criteria about what is just. It appears to be just to punish anyone who had the fortune or rather misfortune of having been born in a higher class or caste and to readjust the order of society so as to make the low class or the poorer class the higher class. The haves have to be made have-nots, and this is said to be restoration of justice. So also we find that with varying difficulties the concept of justice is so thoroughly ambiguous and relative that there is no (one) absolute principle by which one can say that this is just. Even in regard to our health where the restoration of it may be said to be our aim, we have different voices, which have no concept of health as the goal while real health is that which makes one really a thinking and intelligent and wise man, rather than one who some how is protecting the body for the body's sake.

Since this justice of the world's activities and the desserts that one gets seem to be inscrutable men are in despair. The only way to see our way through this maze of despair is to practice truth to oneself and in one's life without caring for the consequences of such life. Thus the practice and habit of truth-speaking, and truth perception will entail the change of attitude to the problems of justice. The reality then begins to appear as it is. Master Shri RamChandrajii points out that the life of man should be in conformity with the highest state which alone will make us see truth as it is and make us arrive at the knowledge. 'It is as it is'. The Upanishad (Isa) speaks of the soul that sees things as they are in themselves (*tathya*) eternally or from beginningless time as

a *Kavi*, a *Paribhuh*, as *Swayambhuh*, poet, all becoming seer and self creative seer. Plato indeed speaks of this truth speaking as fundamental, but truth speaking cannot even take place unless one devotes oneself to the highest goal or aim of life. Justice will not appear to one who is all the time engaged in doing the unjust, thinking that he is doing the just. Unspiritual life usually breeds these inversions of value and truth, so much so that the truth beings to appear as falsehood or lie. Indeed Plato in the '*Republic*' very apologetically and ironically says that he will tell a lie or a false story in order to illustrate his point, and the great scholars in the West seriously have argued that he told a lie and wished to use lie in order to preach truth or make one accept his conception of truth. Nothing can be more absurd than this for inverted men hardly can see reality as it is and truth to them appears to be false. Similarly Sri Yamunacharya in his Gita-commentary speaks of the extraordinary psychological difficulty of Arjuna as not so much lying in his view that 'the false appears to be true' but that it lay in his taking the right view to be false, for he considered his dharma to be adharma; and the entire Gita is undertaken to dispel this most serious error. Similarly we find we take our present miseries as unmixed evil, humiliation as evil, and so on, and we think in the converse that the joys and pleasures and wealths as unmixed blessings of God. This is about as mistaken a view as any that can be taken, for we are obviously suffering from *Vivarta* or inversion (which is the best translation of that original term, and not illusion, though the illusion arises from and can arise from this inversion). Thus what are God's blessings could be mistaken as punishments and what is intended to purify man as injuring him. Many a man and woman, child and widow, have complained, about injustice of God, the poor and the lowly have always cried to heaven against the death and disease that overtaken them as well as the deep indignity of life itself to them. Death seems to be a good friend, alas! Suicide is seen to be the only way out of this disaster or loss of faith in the world and men and nature and finally in God Himself.

Such being the case it almost appears than men come to spiritual organization for knowing the meaning of their misery and suffering, and getting rid of them, but if we say that it is God's blessing the whole explanations, to say the least, is disap-

pointing and disquieting. So hopeless, is man's condition that it is obviously difficult to convince himself of goodness of evil or rather of what is misery and humiliation. This being one of the greatest difficulties of spiritual life one cannot get over this by any means except by the Grace of God and the Master Himself. If, of course, such a grace seems to be lacking, then it is that one turns against the whole spiritual way of life as meaningless. To be thankful for our miseries and trials obviously flows from the fact that all that occurs is owing to Divine Will. Master indeed writes (in a letter) that since God cannot but be good all that occurs is good and no one can think even that God gives the evil or the wrong, or that adharma even prevails. If this problem is stated in this manner then it becomes clear that one need to nothing but accept one's fate and suffer through all this, and to seek freedom from misery is to accept it as God's gift. Adharma and Dharma begin to have no opposition between one another. But perhaps it may be said that one pursues dharma because it shows your love of God rather than that it is dharma, and you would indeed do anything that you are instructed by Gurus as Dharma even when it goes contrary to your cherished traditions and conscience.

However the commandment is unambiguous. One who accepts this path must accept all as God's gifts and be thankful. This demands more faith than reasoning and depends on it more fully than anything else.

COMMENDMENT 6

Know all persons as brethern and treat them as such

In this world all religions and groups desire that each of its members should call the rest as brothers; if women, sisters. This has become so common because all of them believe that we are all born of one source and in another sense we are all going to the same common source. So we can be brothers, because, of our origin from God or One God, and we are all brothers because, we are going towards one God or Goal. The usual meaning, of course, is an extension of our being born of the same mother and father. In a world where truth and non-possession are prevailing it is clear that brotherhood involves participation in the common good life, but in our world today since possessiveness and desire are governing our minds and thoughts, brotherliness is forgotten, and to speak of brotherhood is to be in conflict and rivalry.

In a discussion among Satsangis over Master's way of treating and addressing everyone as 'brother' or 'sister' in accordance with Commandment No. 6 of Sahaj Marga, the Master himself pointed out, "we have to know all as brethern because they are really so in relation to the Father Almighty, whom we constantly remember and get nearer by knowing and treating them as such. Actually treating every body as 'brother' creates an atmosphere of peace in ones own heart and all around, which is so essential for the abhyasi's own spiritual progress, and creates conditions for the progress all around".

Therefore, when we speak of treating every person as a brother it is in respect of helping him to reach the One supreme or Ultimate Goal in all manner of ways. We must see in him a soul striving for peace and inward growth and union with God.

When speaking about the seventh Granthi in the Anantki-Oer, Shri Ramachandraji has spoken of its being in the Brahmanda and that all rishis (including Durvasa) get their powers from it and passed it on for work in the world (pinda-pradesh). Brotherhood may mean that one out of love wishes to impose

transformation in another also, and thus bring lot of misery or weeping to all people, even with good intentions. Force cannot enforce the change but for a brief while; and therefore this power cannot be used at all for change unless by God himself and most probably Rishis use it as instruments of God alone.

Brotherhood in a subtle sense means to change in a spiritual way or satvically the heart itself and make it seek inward peace and spiritual growth. This service must be done without harshness or cruelty but dispassionately and consistently. An Abhyasi must help others to come to Abhyas and participate in the peace that this practice grants even on the first day. There is in every one undoubtedly the fraternal feeling and this comes out most when one has achieved some good or some deep sorrow. The former requires sharing as much as the latter. Most people require to be congratulated or consoled. Indeed all persons require to be condoned or excused their sins also on the same basis, appealing to the basic principle of humanity, (to err is human, to forgive is divine) and sympathy and so on. The great teachers of mankind have always insisted upon this fraternal aspect of all reality and this is not limited to human beings alone but also animals and plants which have gone further down in the process of grossening. It is true some of them are ascending and some are moving downwards (*urdhavamukha* and *adhomukha*) which are by Sri Krishna equated almost with the daivic and asuric prakritis. Obviously those who plead for the fraternity confuse between these two and think that all mankind is one and has one direction, and that whilst both have the forms of men they have different directions for ascent (for the ascent to the one appears descent to the other).

How then can it be said that all persons were to be treated as brethren? The truth is that the ancients considered them to be brothers but brothers in opposition rather than in conjunction and unity. It is just possible that because of their opposition they make this world-process move either way and without this conflict there can be no world at all. The *Antharmukha* and *Bahirmukha* or *Pratyak* and *Paranmukha* beings are indeed our problem of the original evil, the struggle of God and Satan and so on. Avatars undertaken for the purpose of restoring

dharma had invariably been through Divine Force or battle for conversion or transformation of the *Asura* and the *Rakshasa* through *Danda* (Punishment). *Sama, Dana, Danda, Bhedha* are the four means, of converting creatures to the dharma. By persuasion, by gifts and by dialectical argument and lastly by force or punishment men have been educated. Perhaps we may see clearly that these four ways are suitable to four types of men or all may be required in some cases. Fraternity will be imperilled if only force is used. These methods are all political, and social, and hardly spiritual. But it may be said that these methods are not all fraternity -encouraging.

Brotherhood concept thus has entirely to be removed from its social setting and turned to spiritual assistance and without any distinction. In spiritual life it is necessary to discover the nature of man and accordingly offer assistance as elder brothers on the path. Master calls all his followers or disciples associates, those who are associated with him for the great work of liberation of man or oneself and therefore offering free service to all those who aspire to know their nature. This fraternity is in service and realised through service of every one in the same spirit that animates one's own spiritual aspiration.

The whole world is one and it is one of the greatest ideals of the human race to achieve this fraternity of all races. Mostly thanks to the growth of science and the impact of man on man, we are realising that despite the divergent tendencies of certain types of men every where, the human being is seeking to get over the threat to its very existence. A world government is being thought of as the most feasible method of saving humanity itself from self-destruction and annihilation that means the annihilation of all life itself on this planet thanks to science. But fraternity is not capable of being merely realized by the mere concepts of economic equal distribution or even by the removal of all those conditions that breed war and strife and rivalry. Spiritual disruption that has been underway has to be removed and spiritual unity has to be forged in the hearts of men as well as in their ideologies. It is surely a great thing that though materialism has scored victories, it is not so much matter but ideology that moved it to such expansion of its claims for equality and

fraternity of all peoples everywhere, though people have been reckoned as human when they conform to the theory of working class or the proletariat. We are passing out of that rigid limitation of work to manual labour, but we are already in the equation of work with clerical and supervising. Unless real education becomes in its true spiritual sense possible, brotherhood will remain an idle concept and an ideal that can only be spoken of and cannot be practised.

So in our *Samstha* we do not make it a catch -phrase. It is a working concept for self-education and growth of all abhyasis and leads to sharing in Ultimate Grace and transformation of ourselves into Divine nature. Spiritual force is all that we can have for mutual help and transformation. We must pray to God for the welfare of all creation *Lokah Samstah Sukhino Bhavantu*. The compassion of Buddha or Ashoka is not so much for the physical and the economic miseries of mankind as for the spiritual distortion and perversion of man which they sought to rectify as brothers of man and all creation. The true passion of the Guru and God is precisely this effort which they take for saving the souls from wandering into the wilderness of materialism. Pray for the change of all men towards the Divine and seek to assist all to change themselves. God alone is our refuge and guide and power to lead us to that society of spiritual brotherhood all the time and for ever.

COMMANDMENT 7

Be not revengeful for the wrongs done by others. Take them with gratitude, as heavenly gifts.

The seventh commandment instructs that one should not be revengeful for wrongs done to one by others. One should treat the acts of such kind emanating from any one as helps towards purification.

This is about the most difficult of the commandments to follow or even to think of. In a world of action and reaction of forces said to be opposed to one another as godly and ungodly, good and evil, it is really necessary to think afresh on this problem and commandment.

Shri RamChandraji reminds that the entire philosophy behind this *Abhayas* or *Sadhana* has to be considered. The original condition is one of *Santhi* or peace and it is coolness itself. Earlier it has been shown that all activity has increased heat and light and consciousness and finally misery has resulted from this excessive heat. These radiations from the Centre are thus the natural processes which however, tend to give up heat and return to the original state or coolness. We know that we all seek the night and also coolness (of course, not in excess). We all seek sleep as the period of rest or restfulness. The periods of meditations are for the sake of returning to this coolness or *Anantha* or *Santhi*. There is a law called the Second Law of Thermo-dynamics, which says that entropy tends to a maximum (entropy being the state of rest of non-motion or non-heat). The whole world is working according to this law. This will mean that even the sun is finally to become without heat; of course if nothing intervenes to lift it up from that condition. All of us seek rest normally unless activity is needed for the preservation of the body or system. If nothing intervenes, entropy will certainly tend to become absolute or maximum. We know also that when a particular place is rendered very hot, due to the lowering of pressure, air from neighbouring places or surroundings begins to rush in to increase the pressure and relieves the depression and

the heat. Even so when it passes to the place of depression through the extreme urgency of the condition, there happen typhoons and gales of velocity which indeed do uproot the trees and damage buildings. Similarly, when the individual's misery or heat increase there is set up naturally a force to relieve the same, and in that process there happens damage too. Man thus finds that instead of lessening his misery more has been added. He becomes agitated against the relieving force which seeks to lower the misery and the heat (*tapa*). He endows that force with animosity and enmity. He entertains hatred towards it. He opposes that force with all his might and in the process brings into being more heat and misery. This leads to a cycle of actions and reactions. An intelligent man should see that an inimical force is but a friendly force that is removing the obstructions or the heat and misery. It was said that if a man strikes you on the right cheek show him the left, for by that process he removes the obstruction to his own progress and helps the removal which was shown to be necessary by the so called inimical force. Thus it was also said that 'in humiliation lies supreme glory'.

Révenge is natural to the order of ignorance. What is produced by it is greater misery. Most probably, it may even be said that our revenge is the cause of building up of the so-called *Suksmasarira* for the sake of transmigration from body to body, not so much to evolve but to take vengeance against our foes or enemies. The desire to take vengeance is certainly a major element in our misery-cycle, so much so, if one does not wish to be caught up in this cycle of vengeance from life to life one must renounce vengeance. One should develop love for one's enemies, for an enemy is a friend estranged, because of his function of removing our impediments. It is true that such an estranged friend is not aware of the good role he is playing: he may even become wicked and ferocious and murderous too: but the new point of view of spirituality will disarm all vengefulness on our part. The Gandhian view of non-violence is capable of being considered as the expression of this power of love to overcome the vengefulness, but it can be seen that so long as the aim to convert the enemy is dominant it does not really mean that love that seeks to thank the evil-doer for the good turn he has done, the surgical operation that he has performed in removing our

impediments which we could not ourselves remove. If we think that all this world is indeed governed by One Supreme Godhead and that nothing happens without His Will and according to His law then we shall thank God for all things that occur. This is the meaning of the *Sloka* of Sri Krishna: Sukha dukhe same krtva, labhalabhau jayajayau ... — (making equal both pain and pleasure, gain and loss, victory and defeat....) one should seek to attain the *Sthita Prajna* state—the state of well-established *Prajna* - deep peace.

COMMANDMENT 8

Be happy to eat in constant divine thoughts, whatever you get, with due regard to honest and pious earnings.

The food that we eat must be firstly piously and honestly earned. Unrighteously earned food is like poison to the very system. Foods are of good quality when they are *Sattva*, both regards to the means and with regard to their quality as such, that is which have sattvic nature, as distinguished from *Rajasic & Tamasic*. *Tamoguna* foods produce inertia, perversion, sleep and so on, whereas *Rajoguna* foods are those which increase heat and perverse activity and passion and more desire. Sattvic foods grant lightness to the system and help making the *Indriyas* of the body do their allotted work (dharma) skilfully and efficiently. The body is made up of several organs all of which are intended in a sense to develop skilful work and efficiency; and they have right activity as well as wrong activity. Desires feed the wrong activity or make for wrong activity and inertia too, whereas work in the consciousness that this body is for work of God or liberation from the body's inertia and desires for doing service to God or to know God will not bind man (*Na Karma Lipyate Nare*). Karmas performed with the awareness that all belong to God will not stain or touch man. *Sattivka-Bhava* is necessary, along with the same there must be *Sattivika-Food*. In our ancient Ayurvedic Materia Medica (Dhatu-patha) we have clear instruction about the value of our food, different kinds of vegetables whether they are *Satva*-producing or *Rajas*-producing or *Tamas*-producing. This wholesome method has been completely forgotten now-a-days when the hotel-keepers and chefs prescribe what is tasty according to their capacity to tempt an eater to ask for more of it. Thus appetisers are being created which create more and more desire. The modern civilisation is a dinner civilisation.\

I remember Swami Vivekananda called Hinduism kitchen-religion; it was rather unkind of him. There is a great truth if it is said that eating is not the primary test of religion, but perhaps he was refering to the exclusiveness and privacy of eating some

people have counselled. The fact is that eating must be done in the consciousness of God, the giver being God, and in fact it is for God that one ultimately lives and eats to live rather than lives to eat, which is its inversion. We all know that there is some truth in saying that if any man casts his eyes on another when eating and says that he is a good eater or that child is eat-ing nicely that man or child begins to develop nausea for food. There is an evil eye in this. We also know that the modern dinner system, whilst it may promote certain classes of persons, is unsuitable to spiritual purposes. The have-nots of food do envy the haves of food, and we are having today the food-crises in a psychological sense, in so far as all are demanding more and more food and of all sorts and kinds for all irrespective of real needs. Indeed the unscientific goal about the health leading to feeding and fattening of man thanks to what is called the calory need per capita is one of the worst phenomena that we have. It does not mean that men are becoming healthier or better capable of work.

! Simple food, food that has not been got by ill means or cruelty, food that is wholesome and *Sattivka*, food that will promote spiritual thoughts, moderate and sweet or pleasant rather than pleasure provoking and passion-and-desire-increasing, is basic to the proper maintenance of our bodies. It will not accumulate darkness within, and will make all organs obey the supreme consciousness and unknott the whole and link us up with the Divine.

Sri Krishna has spoken about the importance of this food-management. Shri Ramchandraji has also spoken about the same. The upanishad has pointed out that *Annam* is Brahman. It speaks of *Prana* as of the Bhuh (this world), and *Apana* as of the Bhuvah (mid-world), and *Vyana* as of the Suvah (higher world) and speaks of *Annam* as that which is of the *Mahah* world and it is with *Annam* that everything becomes big or mahat (*Mahiyante*). *Annam* here does not mean ordinary food but by which all things live and grow or evolve. God is verily the food or nectar which a soul drinks and grows into His nature. It is not this food that makes one grow but the Divine-prasad (grace food) given by God with blessing that makes one grow, that increase one's real being (*sattva*) and makes all organs work properly (*dharma* or *artha*). The Veda rightly insists that very

earnest seeker after Divine life must therefore sprinkle his food with the mantra: By *Rta* do I sprinkle my *satya* (existence or being) and By *Satya* do I sprinkle my *Dharma: Satyamiva Rtena Parisinchami, Rtamtva Satyena Parsinchami*. This is the basic truth about food.

It follows without saying that questions regarding the eating of animal food etc... are to be discovered by each individual as not conducive to the spiritual development though they may be compromise formula for those who follow the paths other than spirituality. The subtler and spiritual the food that one eats the more perfect becomes his capacity to respond to the Divine force that is always flowing into one. Indeed in a sense it is that which gives such power to spiritual men. It may be perfectly possible that some may claim the spiritual force to be capable of changing the bad food into excellent material or transform blood and wine into spiritual food:- the veera-marga tantrics have held that the panchamakara could be utilized and sublimated into spiritual forces. *Mada, matsya* and *mamsa* are said to be necessities on the *sadhana*. Such a view however tempts the worst possible developments and should not be undertaken.

(We are seeking the Ultimate. The Ultimate discards all desires and anything that produces desires or intensifies them must be said to be *nishiddha* or prohibited. Thus constant Divine thought is necessary and one must receive all that one gets or earns as given by God. The *Ishavasyopanishad* puts it: *Tena Tyaktena Bhunjithah-* renouncing that any thing is yours (i.e. thinking that everything has come from God as *Prasada*), one should enjoy (be happy) that which is given (*Yadrccha Labha Santushti*).

This will make all organs, organs of God, oneself the body of God, and no activities will go perverse or bind one. Desirelessness will be improved and one begins to get the glimpse of the Ultimate in oneself.

COMMANDMENT 9

Mould your living so as to rouse a feeling of love and piety in others.

The ninth commandment is simple and straight forward. It says that one should live in such a way as to arouse in all or allround a feeling of love of God and pious living. One becomes imitable and an example to others. Secondly, it provokes not love of oneself or for one self but to God. For one begins to ask oneself how it is that one lives so nicely as to evoke love for the individual himself because of the love that he has for God. The Brihadaranyaka Upanishad states that not for love of oneself does one love another, nor for the sake of love of another does one love him, but for the love of the Supreme Self or God does one love another. Because he sees God as the source of all life and love does he love everything or rather does he not shrink away from another. This view-point of God towards man and all is what is natural, whereas the way to love things in this world for the pleasure they give and so on is unnatural. God shines on all equally in so far as He is the inner force or *Anna* (food or spiritual power that sustains all according to their status and evolution). Our aim being to reach the highest we mould ourselves in the manner of godly living and godliness which is precisely the experience of love to all.

Unless one loves all one cannot get the return of love. Love leads to real piety because it is the love of God in all and it is selfless.

God's Nature is similar to that of the sun. His love flows to all in equal measure. One who loves God also begins to love all and draws all towards the Divine. The Kenopanishad states the condition of one who loves God. All beings seek him with love. Thus one develops the Divine nature when one loves God only and thus stirs the inward love within each and every one. God's approach to each individual or being is individualised and unique. This is the occult mystery of the unity of the One and the Many. The One manifests in the Many and in diverse ways It links Itself up with every one individually. There is only the unity of the source which relates all to one another. Thus in the natural or Sahaj Marga we link up ourselves with God through

love and discover that we love all and that others love us with Divine love. Even if in fact anyone seeks to love us differently it is our duty to make it possible for them to love us through Divine love or love us for the sake of the One Supreme and Ultimate Godhead or Reality.

It is true that Reality has a peculiar fascination for man which is distinct from the fascination for man which the unreal has for him. Our work is to withdraw from the fascination of the many as many and seek love of the One which is the essence of the many.

In spiritual life one has to learn the three 'R's- ridicule, repression and respect even as in ordinary life of education people say that one must know how to read, write and do arithmetic. One who loves God is ridiculed at the beginning; if one gets over that state he finds that others put hindrances of all kinds before him and if even then he persists and goes indifferent to either ridicule or repression people begin to be serious and seek to know why anyone should seek God and not the world. A shock thus coming to one leads to reevaluation and naturally one reaches the state of love of all and gains love of all.

Master speaks of the desserts of love only when one reaches the higher states. However, to practice the love of God in one's everyday life is to gain the love of all others who see in him the same essence of Being.

Nature is indeed working her own natural way and if one lives in confirmity with her then he also becomes more and more attuned to the Ultimate Being.

The most natural way or living is Godly life for man and this life cannot be in contradiction to any other way of life when it is lived naturally. Man goes beyond the realm of hatred and passion and rejoices in the Being of God.

A truly Godly life is possible only through the love of God and such a Godly life produces in all beings the love and the peity that is central to the very life of the *Abhyasi*.

COMMANDMENT 10

At bed time practising the presence of God (Master) repent for all the wrongs that you have done in the day and seek forgiveness of the Master for them and resolve not to repeat them.

The relationship that a devotee has to the Master must come to the fullest extent so as to mean to be one between Master and slave. This is called *Dasatva* or *Dasabhutatva*. This is the dependence of the slave on the Master that he is almost nothing and this negation has reached a high stage (Master has described this in the Anant-Ki-Oer as the IXth Granthi). It is at this stage that one begins to experience two things at once, one's connection with Bhuma (Infinity) and one's nothingness apart from the Master. By thus becoming a *Bhakta* (which is again one of absolute dependence on God and Master), one becomes nothing because of exclusive devotion to the *Paramapurusha* or Master. This brings about vacuity in one's self and one's centre becomes God. This the Master has stated is like being born in another world. Thus we practise the presence of God. God's eyes are directed or attracted to oneself and it is thereafter His work and direction. This state is our natural state, the state of utter dependence on God alone. It is described as *Akinchantva*-nothingness.

It is true that we are asked to practice this from the very beginning. Engaged as we are with the world our activities do not at the beginning have this entire dependence on God or God's direction. Thus all our activities are imperfect. Imperfection is the cause of our wrong doing, and imperfection results from our not being in full negation of ourselves or being nothing in ourselves. Thus wrong thoughts, deeds and speech arise. To recognize them as such is necessary. Thus one reviews one's whole day's thoughts and talks and actions, and begins to discern the imperfect manner of doing them. The keeping of a diary is helpful not merely for the purpose of noting our spiritual experiences but also of our wrong doings, doings done on our own initiative and without practice of God's and Master's presence and direction. It is necessary to review these and note them so that the mere entry

of it in our diary will automatically draw the attention of the Master and speed up the process of rectification and purification. Repentance is for the loss of practice of nothingness and of presence of the Master. Confession in religion has this same purpose but being made into a technique it is likely to lead to abuses. Confession in private or in public have no basic value unless one follows the same up to rectification or seeks God's power and help to lead him upto that stage when he will not ever go wrong: this is perfection.

Thus by practicing the presence of God and seeking his guidance and treating God as one's confidante and true friend one gets nearer to Him. Man has, it is well known, three kinds of impurities which are *Mala*, Superficial impurities or dirt, *Vikshepa* which are unreal projections of desires and so on for enjoyment, and lastely *Avarana* or layers of grossness which overlay themselves on one and drag him down and restrict or indeed separate him from God. Removal of these is possible only by continuous *Abhyas* so that one is taken nearer by God. Of course, it is God who finally or rather from the very beginning removes them and comes daily nearer and nearer to man. But one should on his part atleast know that he suffers from them and wishes to get rid of them. There are so many who consider them to be excellent qualities of man. This inversion of thinking has to go. Much of our trouble arises from the wrong appearing as right and the right appearing as wrong. God's guidance alone can help us to see things in their true nature.

Thus one begins to improve the next day and feels Master's presence becomes one persistent conscience in all doings hindering us from repetition of the wrong acts of the previous day.

The bed time, as has been spoken of under the first Commandment, is the time of rest and contentment, of recuperation and remembrance and quiet recollection is possible. This is the best time prescribed bynature for recollection and reviewing and linking oneself with the Master. This Commandment thus is very important as it preaches the practice of constant remembrance of the Master through day and night and always.

Thus do we pass from the Unreal to the Real *Asato Ma Satgamaya* of Upanishads, with the guidance and grace of the Master.

OM TAT SAT

TIME AND MYSTICISM

By K.C. Varadachari

TIME is indeed one of the most important categories which had varying fortunes in the history of Philosophy. It is well-known that time walks at divers paces with divers persons. There is such a distinction as subjective time and objective time or subjective duration and objective times, or standard times which vary from place to place. But the Indian conception of time is that Time can be defined generally as having triple stages or successive moments such as the past, present and the future. It is irreversible though events may be cyclical. Time extends both sides up to infinity. And the secret of Time is its present tense according to some well-known thinkers not because of the other two being irrelevant but because the present has the consequence of the past within it and has the potency of the future within it. If we know the 'Now' then we know 'all' about the Time. But some thinkers hold that this approach to the problem of Time as successive triple moments connected closely with the concept of Negation (*abhava*) is unsatisfactory as also the theory that time is but the divisions of the day or month or year into arbitrary 24 parts or 60 ghatikas and 60 minutes and seconds etc., till we come to the infinitesimal indivisible span of time (*truti*). This is spatialised Time say some thinkers.

Astronomical times are different from the temporal times and differ according to some arbitrarily chosen measuring rod, very valuable for close social work. Thus some hold that this kind of time is binding because it is socially regulated and adopted by all by convention and being a social contrivance and convenience an illusion or unreal in the real sense of the term. Relatively it is infecting the concept of Time and therefore time itself is relative.

The whole problem of Time must be viewed not indeed in this manner but in terms of the larger standpoint of the 'ingression' of the eternal in the temporal which is characterised by different grades of times or durations or measures (*chandamsi*). The subjective conception of Time as the process of becoming

and not the arbitrary social (spatialised) time, is valuable. The speed of time is calculated by the vigour which attends upon the upward process. In matter the speed is reduced to a dull uniformity of repetition without any attendant variations, (*Tamas*). The speed of life is at a new tempo indeed very much different from the speed of matter the most attenuated or wavicle-form. Kala thus is different in the level of the mind-which has become a classical metaphor of the highest speed-manojava. Higher levels of consciousness have higher speeds so that the succession is ultimately reduced so far as the lower level is concerned to simultaneity. Contraction of time or slowness occurs. Equally this entails the contraction of space or distinction between the intervals between two points. Thus the problem of time turns out to be the problem of space also, and the solution of the problem of Time is the solution of the problem of space. Ultimately this turns out to be the problem of energy, of consciousness or intelligence. The differing paces of movement are available in our own organism and there is multiplicity of motions each with its own unique pace and form which are harmonised by the interrelated laws (*rtas*) of the Highest Spirit, the Unmanifest Eternal directing and ordering the harmonious concord of the several planes.

Time thus is a mystery of manifestation of the diversity extending from the most slow and spread out to the most speedy and concentrated movements. Their co-existence needs explanation from the mystical stand-point. To say that time is but the activity of Maya or the supreme delusive power of Spirit which simultaneously displays illusions to the individual and confuses him by interpenetrative confusion between fancies and fantasies, as the *Yoga-Vasistha* explains, is to miss the truth which does not so much refer to consequences but only to the nature of this confusive possibility. The Mind is said to be the cause of all illusion-*mana eva manusyanam karanam bandha-moksayoh-*. The meaning is that some times we pass into higher or lower speeds of time and therefore of space and levels of experience which are real but because of the non-adaptation they are delusively pleasurable and yet of temporary (not momentary) nature. Mind brings in speeds of instability just as desire brings in complications of imagination and wish-fulfilment. There is a great amount of speculation as to what should be the nature of

Time prior to creation or even knowledge or, for the matter of that as to what is the nature of Space prior to matter being created. If we are asked to hold the view that matter is a creation, a new and original creation by God or Spirit, then there can be the notion of a timeless eternity and a spaceless Vastness. The concept of akasa as the plenum within which we have the occurrence of events or things (atoms or wavicles), defines the directions; and this verily is relative to the individual atoms or groups of atoms or events or things or individuals. If time is conceived in terms of motion or changes, then too we are wedded to relativity. But then the philosophical assumption of a timeless and spaceless or dateless existence as a rational need is unprovable. But if we could conceive of the other possibility that this is the state where everything is in quiescence of Peace, and it is precisely this state that in some parts of its being plunges into movement whilst retaining its own Peace in other parts (as the Sankhyans conceive of the evolution of their categories- only a fourth of the whole being involved in each state in modification), it is possible to explain the double experience of Time and Timeless, Space and Spacelessness, Being and Becomingness, Transcendence and immanence. The unceasing continuity of time or event neither refers to the same individual nor to all or the whole, nor the other alternative of unperturbed stillness of everything or each thing- a position that might involve us in assumptions of illusion of process and progress. Time and Space then are integral to our experience and if we mean to transcend Time and Space it means something that is other than their abolition. It is this meaning that is granted by the mystical consciousness of unceasing devotion to the highest values of Truth and Eternal Being or the Divine Personality- the Ultimate Summum Bonum or the Good which is followed under all conditions and at all stages of individual growth. This devotion is the pursuit of the Divine with an one-pointedness and absorption of devotion born out of the knowledge of absolute selfness of the Divine out of whom flows all values and all reality. Space and time are limitations to the ignorant and the pursuer of the little things of the body and pleasure. The transcendence over space and time means just the setting aside of all limitations as interferences to the worship of the Divine, attainment of the Divine. The transcendent love

(*para-bhakti*) knows no limitation, and recognizes none, not only of space and time and circumstance but of birth or caste or class, status or livelihood, life or death. The philosophical transcendence is a mirage considered in the context of the transcendence that is attained by the mystic. Time and Space become however significant, and not the abstract abode of events or the evolution-co-ordinates as Professor Alexander held.

Once then we have found that so far as mystical consciousness is concerned its set of values do not reject space or Time or the Akasa which is the plenum (Matter in one of its primal forms-bhutas, which plays a very important role in the yoga psychology as the abode and indeed itself *nada* - sound in all its fourfold forms of *para. pasyanti, madhyama* and *vaikhari*) - but utilises these conditions and processes for the manifestation of the Divine Excellences (*lila*) (or possibilities).

The unreality of these is not the condition for this liberty of spiritual askesis, spiritual discovery of values, spiritual realisation and evolution; on the other hand, we are made aware of the implicit sets of processes that every state of devotion, knowledge, and action, implies.

Thus when it is said that the primary secret of spiritual life consists in the will to practice dependence on the Highest alone and none other, and not what many think a will to defy every condition including the deity- one of the greatest truths of eternal life has been uttered.

Time, said Sri Aurobindo, is one of the factors in the ascent of spiritual life: (Synthesis of Yoga). This is because the pace and the time of fulfilment or ripeness for the opening of the inner life are not governed by the individual's consciousness at all but by the Grace of the Divine. This is the view of all those who have been treading the path and though the elapse of time may be slow according to the individual's reckoning.

Recently I reviewed a journal entitled "*The Wind and the Rain*" in which there was an article entitled "The Indian Time-

Table", by Mr. Willy Haas.* I shall mention the general thesis of that author. The Indian Time-table is not like the European Time-table which is again different from the American Time-table. He holds that the European Time-table or the conception of History is the continuous stream of life, which has gathered all the rich heredity and culture of the past and is proceeding towards the future. Thus the present is a consequence of the past, a child of the past, conserving the traditions and heredity of the same, The American New World Time is a free movement unconditioned by the ancient history of Europe and its cultural and racial movements, starting a new epoch, save to the extent that the early settlers had carried with them and what the new settlers are carrying with them into that country. But the general movement is to preserve the moral righteousness of the past of their late country, from which they had fled as refugees so to speak rather than the traditions of the other kind, which repelled them. A new pace for civilization was rendered possible by denying the outer heredity and conditions for the sake of an eternal principle of individual freedom and free society. A new conception of progress- a revolutionary speed was rendered possible by this abandonment of the past scenes and figures. Perhaps the American Time is the actualisation of the Bergson's conception of Time as duration impelled from behind by the triple aspirations of liberty, individuality and religion. This is mystical and ahistorical as compared with the European Time which is purely historical. The severance with the historical time of Europe, from its tradition and heredity was the higher purpose of mystical time. The withdrawal however was never complete and there is a return of the American to Europe for whatever reason it is not necessary to enquire just now.

The Indian Time-table is different from the historical European Time, though it has an historical Time of its own-the meta-biological theory of Avatars. It has also presumably an ahistorical Time-though this ahistorical Time is more Vedantic, Absolutistic. It has in addition and unhistorical Time revealed in its primitive beliefs in transmigration. After all India is a conglomerate or amalgam of cultures of all strata of evolution from the most

* Prof. Haas considers that Time can be classified into Historical, unhistorical and ahistorical.

primitive to the modern educated savant, in the Western sense of the term. Time accordingly walks at different paces. The different paces of Time however are not widely separated or demarcated but there is an inexorable tendency to mix and mingle with each other making life unpredictable. Time is not relativised but inter-fused, and confusion is the result. Accordingly the future of India is unpredictable.

I have just stated briefly in my own words his general Thesis. But it is necessary to enquire further. He says that the Indian Time-Table is equivalent to the unhistorical theory of transmigration, pseudo historical Avatara doctrine, and the mystic ahistorical Time.

Transmigration is the view which holds that life after death has a tendency to take up forms of life which may be of any order, human, animal or even plant. The law of Karma inexorably controls the kind of body that we are to take. If our deeds are human we take up a human body, otherwise we are attracted to and attain to other types of bodies. The movement of the soul from one type of body to another involves, of course, the belief in the existence of souls, life after death, and belief in the principle that disposes our future according to deserts. The belief in transmigration is common to all primitive races. India also believes in it, perhaps the difference is that the primitive believes without any reasons whereas the Hindu has a principle or hypothesis which explains the belief. But Prof. Haas considers that this belief is not held but persisted in and that surely is a regressive dynamism. Totemic worship and taboo and superstition have been proved by Sigmund Freud to be phenomena of the subliminal and unconscious and irrational elements which, evolutionarily considered, have occurred earlier. To retain belief in them and to act according to those beliefs is a regressive (if not pathological) phenomenon.

But have the moderners been able to shake off this regressive movement? The superstition in the transmigration has been sacrificed at the cost of letting loose the whole Pandora's box of furies. Men need not take another body to be brutes; they have become brutes.

It was according to an ancient Sage that Gotama, the Buddha, made a profound remark that men become what they worship or love. Worshipping and eating derive their meaning from

the root $\sqrt{\text{bhunj}}$ in Sanskrit. And on another occasion he made the remark that those who eat meat will become the abodes of the animals whose meat they eat. The ancient superstition of transmigration and the fear of transmigrating into lower forms of life prevented them from descending down the grade of life. This worthy restraint has been given up. There is a supreme wisdom concealed in the doctrine of transmigration when taken along with the doctrine of karma. Love of life and seeking to lift life to higher levels of being are implicit in this doctrine. The individual soul does not change its individuality as Prof. Haas thinks but only its sheaths or personality in the course of its transmigration. It is undoubtedly a point to insist that the individual has not the memory of his past life and therefore the doctrine of transmigration-both forwards or backwards-is refuted. But then are we certain that there is no biological memory, instinctive memory in the animals and ourselves. The Indian Yogi holds that it is possible to know the past lives fully and know the whole history of the spirit. Perhaps it is incredible to us. But so many things are incredible- have always been.

The second important element of the Indian Time table considered by Prof. Haas is the theory of reincarnation. The soul incarnates constantly till it is finally released. Incarnation is the corrolary to samsara. Freedom from reincarnation or *punaravrtti* is one of the aims if not the only aim of our life. Jnana alone can lead to the transcendence over samsara or crossing over samsara or death. When this is the case and the Hindus believe in this possibility, it is surprising to hear from Prof. Haas that it is an element that explains the regressive movement of Indian Time. But what he is attacking is not this but the Reincarnation of God or Avatara doctrine. Every Hindu knows that the avatara is a descent of God in popular reckoning, are Matsya, Kurma, Varaha, Narasimha, Vamana, Parasu Rama, Kodanda Rama, Halayudha Rama, Krishna and Kalki. There has been the inclusion of Buddha laterly. Some ingenious writers immediately equated this with the biological evolution or ascent of Man made popular in the 19th century and after. This metabiological view is unacceptable, for, though it can be conceded that the descent of God or the Highest spirit in any form will raise the form to a higher level of Consciousness yet it will not be right to say that it

is the evolution of the Deity that we are witnessing. In the Puranas the purpose and meaning of the Avatara is for the restoration of Dharma in and to the plane—an act of Grace.

It is His beneficent willingness to take any kind of Form—which is in that order the perfect expression of His Sovereignty and Puissance, Virility and Transcendence, Beauty and Light—for the protection of His creatures. Nor is the view that some avatars exist at the same time as others capable of being refuted, for it is this supreme possibility that is seen in the Divine. The Divine Lord may project himself fully or partially, in His form as Avatara—Descending Divine, and for ever in some for certain definite Cosmic Purpose or act in multiple personalities also. This is the secret of the *amsa-avatars*. This view can only be understood if we understand the general theory of the *Pancaratra* which teaches the four-fold nature of the Divine—the Para—transcendent—Vasudeva—Narayana : the vyuhās (emanates) of Vasudeva—Samkarsana—Pradyumna—Aniruddha. The Avatars which are not limited to any number are also called the Vibhava (glory-grace forms); the Arca (the idols in the temples—spots of Transcendent light to which any sincere seeker can go directly and offer himself or herself or seek refuge) and last but not least the Antaryamin—the form of the Self within the Guru and Beloved, a descent of the Divine Form or Light in the heart of the Mystics, Alvars, Dasars and Nayanmars.

All these forms are important and must be fully known. They are the Forms of the Divine who makes us participate in the Divine Life both inside and outside, who grants, liberation from samsara and ignorance, and service of the eternal Truth and light.

Being unaware of this structure of the mystical, Prof. Haas finds inconsistencies in the Avatara-doctrine. He sees in it every view except the right one. The metabiology of the avatars is a western invention. The mystical is a personal view of reality and not an impersonal view. It is how the soul seeks and finds its highest truth and Self.

The ahistorical view may be that of the Mysticism of Identity. But identity is not always the poise of Spirit. Unity pervades and manifests multiplicity and gives meaning to them; so also multiplicity and difference reveal the richness of the unity and identity. Both are faces of mysticism. Mysticism reveals that the Divine must be embraced or sought after not from any one part of being or portion of experience but by all parts of one's being, the physical, mental, vital and supramental. All sheathes of organic existence should subserve the Divine, must be suffused with the Divine Light and truth, must ultimately be transformed by the same Ananda. So long as any portion of the organic existence or soul is left untouched by or unopened to the influx of the Divine, there will be conflict, disease, mortality. The Divine either has all or has nothing to do with a soul. All or none formula is true here, as elsewhere in Logic.

The ahistorical mystical view is more akin to what the late Nicolas Berdyaev, the renowned Russian Mystic— Christian Apologist, stated. Monism and mysticism are antithetical, he said. The reason is not far to seek. Being can only be experienced as personal, and the Ultimate is experienced as the Personal 'more' or in Tagore's phrase "surplus". Further he rightly remarked also that the descent of the Divine is a fundamental historical event not in sense in which the world war II is a historical event or the birth of Communism even or the French Revolution or the October Revolution. Its historical nature is suprahistorical really because it sets a pace to the transformation of the relationship that man bears to the All, the Divine. In this sense the Advent of Christ Jesus and Crucifixion of the Son of Man transcend the ordinary historical. But this aspect is something foreign to Professor Haas's understanding. Every one of the Advents narrated in the Indian Puranas is a significant transcendence over the animal and the human, a new step made in History conceived as the History of Spirit- the Lila* of the Divine, the most wonderful phenomenon of providence descending into the scheme of His creation to give meaning and direction and eternity to the temporal play of events and planes and personalities.

* Lila : liyam latiti Lila

There is a sense in which we can hold that the identity-consciousness is fully transcendent to the temporal when it is a swoon into the infinite. Such a swoon is the desideratum according to some philosopher mystics, as the ecstasy is incomparable and irresistible and there is an actual impossibility of severance or return to the separative consciousness. It is this merging that is acclaimed highest by Advaita Vedanta. Some thinkers hold that without this inner coalescence and loss of individuality and personality there can be no real liberation. It may involve the total negation of the world and all creative process-nisprapan-cikaranam so far as that soul is concerned. The abolition of Time is considered accordingly to be the business of the mystical or ahistorical consciousness.

But we are aware of another approach to the problem of Time in the Upanisads. The *prasnopanisad* begins with an elucidation of this problem in a sense. The great sage of the *Atharvana* Veda, Pippalada speaks of the creation form Prajapati in the following way. Prajapati was at the beginning. He brought into being out of Himself Prana and Rayi (souls and matter); Prana is Surya and Rayi is Candramas. Then Rsi Pippalada states that Prajapati is Samvatsara or Year. This Samvatsara has two ayanas the Uttarayana and Dakshinayana. The former is Prana, the latter is Rayi. Then Prajapati is said to be the Day which contains the day and the night, the former is prana and the latter is rayi. He who would like to live the Mystic Life, Brahmacharya, must not waste his prana during the daytimes*.

The above shows that Time is conceived of the triple form, the first is *daivika*, the second is of the *pitrs*, and the last *manava*. The person who understands the mystic unity of the transcendence of the Prajapati and how He works in and through the two-fold energies or souls and Matter will find that immortality is open to him. The five nights (ratris) above stated, namely Rayi, Candramas, Dakshinayana, Krishnapaksa, and Ratri are of the downward path, the path that leads to disintegration and darkness and Ignorance. The contrary movement is that of the

* Of My article in New Indian Antiquary : "Pancaratra and Upanisads".

Ascent (or the Souls) in a sense. He who would know the mystic unity of these two in and through the Supreme is the Seer and Knower.

Some times it is difficult to gather the intention of these description at all. But the illustration granted by the *Ramayana* and *Harivamsa* is extremely valuable. If we look at the birth of Rama as described by Valmiki we find that he is born of the (in the) Five Pranas or Day-times-Agni-Prana, (Aditya), Surya-Vamsa, Uttarayana, Suklapaksa, and Midday (karkataka lagna in Chaitra); and so also we find that Sri Krishna was born of (in) five Nights: Devaki (Rayi) Chandra-vamsa, Dakshinayana, Krishnapaksa midnight. The supreme purpose of these two descents is to establish the kingdom of Truth and Dharma and abolition of unrighteousness and evil. The significance of these two avatars must be found in two different phases of the mystical Consciousness. The Divine is always the Prana. The descent into a lighted world is where the dharmas are very clear and determined and the people know them with clarity and Rama Rajya prevailed. The interference with this dharma and rajya was punished and the ancient order was restored. Certainly it was the exploit of the Mahavira Rama that we witness in his super human ability in slaying the ten-headed Ravana of great prowess. Sri Rama revealed that he could and would protect every one and no power on earth could prevent that.

In the case of Sri Krishna it was a period of great indeterminateness. Mankind was itself afflicted with unrighteousness. The Dvapara was at its end. It was the beginning of the Kali-Night- the night among the yugas. The descent of Krishna was the descent of the supremest Power which alone could plunge into inconscience and perennial darkness and in plunging illumine it at every level of its septi-planal darkness and above.

This Time-element in the Upanisad of the five Ratris or Five days is important in respect of man's own ascent and secret of holding on to the Divine Prana in the darkness or nights. This is expressed in the Visistadvaita exposition as Panchakala vidhi-comprising *abhigamana*, *upadana*, *ijya*, *svadhyaya* and Yoga. The five times of the day are to be devoted to the worship of the

Divine in all his five fold aspects as the Transcendent, Vyuha, Vibhava, Arca and Antaryamin. The way of worship through doing kankarya for God alone with one-pointed mind (*ekayana*) is the way to preserve the Prana in the rayi, the Soul within the body.

Thus the mystical division of Time into the two transcendent forms of Prana and Surya (Aditya), and Rayi and Candamas; and the three temporal forms of Uttarayana, Suklapaksa, and Ahas, and Daksinayana, Krishnapaksa and Ratri reveals the significance which the Mystic Consciousness had always attached to the pravritti and nivritti paths as including and involving each other.

It can in this context also refer to the sat-sthala doctrine of the Viarasaiva theology. But it is not as clear. But the Pancasamskaras and the five - symbols may have some reference to the five Nights. Manu indeed equate the Uttarayana with the day of devas, the Krsnapaksa with the day of the Pitrs though this is not the Upanisadic view. Obviously for Manu it was rather surprising that Suklapaksa should be granted to Aditya though the Moon it is who waxes.

TALKS ON
"EFFICACY OF RAJ YOGA IN THE LIGHT
OF
SAHAJ MARG"
OF SHRI RAMCHANDRA

Dr. K. C VARADACHARI

INTRODUCTORY

The School of Rajayoga is said to have been founded by Hiranyagarbha (Brahma) and the chief tenets of that school were written down in Sutra-form by Sage Patanjali. Sage Patanjali is identified with the great grammarian Patanjali by some scholars. Rajayoga, as enunciated by the Yoga Sutras, is one of the earliest systematic attempts to present the method of release. It is however true that in the meanwhile many other types of yoga have come into being.

Shri RamChandraji (of Shahjahanpur) states in his *Efficacy of Rajayoga* that the technique invented by his Master Shri RamChandraji of Fatehgarh was originally the earliest having been invented by a Rishi who lived far earlier than Sri Dasaratha, the father of Sri RamaChandra, the avatar. This method depends on the same principle later enunciated by sage Patanjali but with a great modification. The principle is that all this world, both individual and cosmic, arose out of the original stir (*kshobha*) and this is of the nature of thought. It is this subtlest thought that as power has become grosser and grosser till it evolved into the cosmic world (*brahmanda*) and the individuated worlds of beings. Thought thus became the gross world of matter. Of course this descending process of thought has been attended by a series of twists or inversions of the original flow or strands of the flow. Thus we have the descriptions of the higher and the lower constantly being changed or inverted. These inversions lead to many changes, and knots are formed at each one of the stages of the descent of the flow of thought. All these are not mentioned in the Yoga Sutras of Patanjali or in the Samkhya. Sage Patanjali states in his definition of Yoga that it is just the *nirodha* or stopping the modifications of the *citta* (*citta-vrtti-nirodha*). . The nature of *citta* is not clearly mentioned, for *citta* is not a category (*tattva*) of the Samkhyan enumeration. Therefore, the writers on Yoga think that it is to be equated with *manas*, the sensorium of Samkhya. But really *citta* should refer to all thought - processes starting from *buddhi*, *ahamkara*, *manas*, sense - organs culminating in the motor organs also, for all have to be reversed or led to *nivrtti*. It is then that they really

are made to be one with the original thought. Thus the force of thought is to be used to stop the flow of thought downward towards grossness. It is undoubtedly a serious question whether the thought as *citta* is used for the purpose of restraining itself. That is not the case, and what happens in that another force has to restrain it from going on its downward movement. It is this force that is said to be of the same nature as that of *citta* but in its refined form or superfine form which is to be used for the purpose of restraining the modifications of the *citta* .

Shri RamChandraji has shown that the original thought (which he calls *Manas*), with which the later formations of it including obviously the *citta* are identical in a sense but which have to be shown to be inversions of it, is to be used for controlling them. This power of Superfine Thought cannot be had unless one begins to contemplate or meditate on the Superfine thought itself or on one who is in full possession of it without any diminution, namely God Himself or a great Master who has arrived at that condition.

Thought as understood by philosophers is just reason and reasoning. Such a reason is dependent for its existence on sensations and experiences which are sensory. The reasoning or reason cannot be correct unless it is also guided by the laws of reason. That is why the philosophers can be arriving at wrong conclusions or erroneous judgments. There are any number of philosophies nowadays which are based on a set of axioms or assumptions even like mathematical schools dependent on a set of axioms. There are thus any number of mathematically constructed universes none of which need be true. So too these several philosophies can be produced or invented and none of them need be true. Therefore, we have conflicts between several types of philosophies all of which claim to satisfy but which is hardly arrived at so long as their basic assumptions either of thought (called laws of thought) or sense (claimed to be facts) are arbitrarily chosen.

The procedures of philosophers based on the so called genetic approach or empiricism are bound to be vitiated at the very outset because they attempt to know Reality as a whole through

the knowledge of the parts. Inductive procedure based on leaping to the general or universal or whole knowledge from the knowledge of parts has its own basic hazards. The leap is sometimes impossible, sometimes non-sensical, and sometimes irresponsible.

Thought, as we have delineated it, is a kingly thing in us, and since we use thought for the purpose of linking ourselves with Reality, the Yoga (linking) is called Rajayoga. However, if it is the usual intellectual discursive thought, thought that is the servant of sensations, then it is not doing its kingly function. The real thought is akin to Vision, and it is this royal thought which has to be trained to come back to us by the purification of the thought that we now exercise. The twists and turns or inversions (*vivarta*) that that thought has gone through in its becoming (*pravrtti*) have to be unwinded or untwisted or reinverted so as to become the original thought. Therefore, the true purpose of philosophy is to restore its original power to thought and then use it to know Reality, rather than try to know Reality with the help of these twisted and distorted instruments.

Ancient Indian thinkers have laid down three conditions for arriving at truth or Reality : (i) the subject or knower must be healthy and not obsessed by desires; (ii) the object should be without ambiguous or simialr nature to other objects so as to give rise to illusions; (iii) the means or instruments of knowing or thought (*pramana*) must be without any defect. The error or deficiencies of the subject lead to hallucinations and errors of prejudice and desire; the errors of the second lead to illusions, and the third also to error. Thus Reality which is of the highest nature cannot be truly comprehended or apprehended by means of the senses or reasoning or comparisons or analogies, because it is subtler than any of the objects of the senses and because knowledge of that will throw light on the sensations rather than otherwise. Thus Rajayoga aims at arriving at the highest Thought or purest thought to apprehend Reality as it is, having cleansed the subject of all desire and the means of all imperfection.

Shri RamChandraji therefore counsels that any one interested in the knowledge of Reality should arrive at this state of

Vision or Intuitive knowing and should not try to know Reality of a kind by means of senses and reasoning which can only give distortions of Reality or unreality in one word.

II

Sahaj Marg is claimed to be the natural method of attaining this Highest Vision and experience of Reality.

Since thought in its subtlest form is the origin of all process and building up of the gross physical, vital, and mental bodies so to speak, thought even in its gross form is utilized to break up these structures. The simple method is the method of concentration which is the linking up of our thought (gross form) with its subtlest form (that is of Reality). This subtlest form is that of the Master, and that is why the Master becomes the object of concentration. All religions counsel the concentration or meditation on the Godhead who is claimed to be *Adi Guru* - the first Guru or the Guru of all Gurus. Concentration on that Guru leads to the loss of grossness of the thought which is ours, and slowly there happens the transformation of that thought into subtle conditions. The thought within us moves slowly to the Ultimate. And in this process there is achieved a double end, firstly, thought purifies itself by contact with the Ultimate and secondly, moves to that Ultimate Being or state or condition faster and faster.

As our thought slowly moves upwards or takes its *yatra* or pilgrimage to the Ultimate, renunciation of thought in its lower forms and movements take place naturally. So too, our thought becomes subtler and subtler and thus reveals its own true nature. Thus the renunciation of the lower levels happens without effort by fixing it on the Ultimate as the goal. The individual begins to realise that the individual mind has become such when it began to get away from the Centre of Peace (the Ultimate).

More important, of course, is the point that the soul begins to get the Ultimate's peace and calmness; and simplicity begins to descend even as the individual is moving towards it or has totally surrendered to its contemplation. For it is a truth that one

becomes what one contemplates. Thus the meditation on the Ultimate is the first condition of ascent. As Shri RamChandraji states "the gentle waves of the Calm of the Region of the Almighty begin to flow direct to the individual mind and so in the long run you become one with it" (*Efficacy of Rajayoga* P. 10). The meditation on the Ultimate having been decided on and the Ultimate having been recognized as the Guru or God, it follows as to where and as what the Ultimate has to be meditated upon.

Shri RamChandraji has clearly stated that there are certain minimum assumptions: firstly, there is the Ultimate; secondly, that this Ultimate (which is also called Zero or Nothingness) is called *Tam* (or that, *tat*). It is not the *tamas*-quality or the quality that makes for dullness, lethargy etc., that comes up later on as the element of inertia or inactivity in its gross form, which is perhaps the inversion of that. The *Tam* has beneath it a kind of invisible motion. This is the first Mind or Supermind of the Almighty. From this superconscious mind our own mind originates. When we take up our individual mind to this level of the First Mind, then we come close to the Centre or the Almighty.

The First Mind being arrived at one comes very close to the Centre and gains the experiences of plainness, simplicity and calmness.

The difficulty of worshipping the Ultimate is however there. The need to have a concrete Object rather than an immaterial Absolute is everywhere felt by meditators. It is indeed difficult to meditate on that. Therefore, Shri RamChandraji prescribes that one may meditate on the personality who has attained the Ultimate condition, and who is capable of leading the meditator to that state. It can be an Avatar as Sri Krishna has stated about Himself or a special personality who has attained that state.

Shri RamChandra of Fatehgarh, the Master of Shri RamChandra of shahjahanpur, is said to be one who has that state and therefore fit to be meditated upon. Further, our mind being individual and gross needs one who is incarnate whilst yet being in the Ultimate for concrete meditation.

As Shri RamChandraji puts it "when we meditate on a living form, the form naturally remains in our view. When the attention gets fixed in it everything superfluous then gets out of sight. When one goes deep into it, it transforms and assumes the form of mere impression. Further on that too sinks into a subtle idea of his Greatness. The ' *jyoti* ' experienced in the heart is a reflection of Reality...."

Many abhyasis (practicers of meditation) have found it difficult to keep the outer form of their beloved Godhead before their meditation, whether it be the living Master also. The difficulty is due to the very nature of the transference of outer experience to the inside. It becomes a gross kind of meditation, for the outer is the gross expression of the inner. There has therefore been a great deal of difficulty in convincing the meditator about the change of external appearance in meditation. One should let oneself go in the inner and experience the flow of the Master's superconsciousness within oneself. Surely it may reveal many experiences. At each stage of ascent there will be experienced different kinds of light. The ascent itself is featured by various experiences at the several knots or wheels (*chakras*) . Shri Ram Chandraji points out that all the *chakras* begin to glow as the Superfine Consciousness begins to pass through them.

When meditation starts there happens the awakening of the heart Region. Once the Heart Region begins to glow then there is the starting of the journey to the Ultimate.

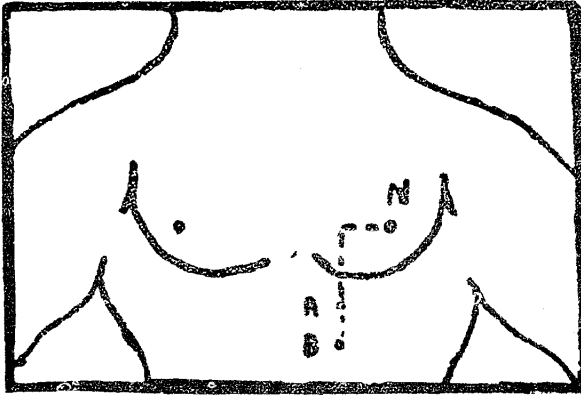
It can be seen that one must have chosen the Superconscious Personality for the meditation on the Ultimate. The meditation on Him means connecting oneself with Him with devotion and love. The meditation is to be a kind of surrender, a total self-giving of oneself to be led to the goal of superconsciousness which promotes renunciation, and other necessary adjuncts to the practice known as *sadhana sampattis* such as *viveka, sama, dama, titiksa, sraddha*, comprised in the triple words, plainness, simplicity and resignation.

Whatever has been gross is slowly dissolved, and one naturally proceeds to the Ultimate state of the Supreme Personality. The worship of the Supreme Personality does not mean the worship of the gross forms but forms open to the inner mind. Idolatry is the worship of the gross form whereas true worship is of the subtlest nature. All gross forms will melt away into the subtlest nature, and this is what is experienced as the identity of all manifest forms in the Ultimate.

Sahaj Marg insists upon the subtlest meditation so as to purify the inner as well as the outer perceptions and enable us to arrive at the true nature of things as they are in the Ultimate.

Thus we are enabled to explore the Heart Region which is counselled as the initial place of meditation for embodied beings.

We have spoken about the need to concentrate on the Highest Personality or the Ultimate in order to arrive at that condition which is our real goal. It is clear, however, that we have to distinguish between concentration and meditation. The original distinction in the *Yoga Sutras* of Patanjali is between *dharana* and *dhyana*. They are the two stages of the increasing absorption in the Ultimate. Meditation is the natural manner of keeping one's attention on the Supreme Personality. During this period every abhyasi experiences the influx of lot of everyday thoughts and feelings. These have the nature of interfering with our constant attention, and effort seems to be demanded to check the influx of these wayward thoughts (called *citta-vrttis*), both from our past and from outside. The need to throw out all these thoughts is also felt seriously. Dejection seems to overtake most abhyasis. However, Shri RamChandrajji has stated that these could be checked by the process of cleaning two points A & B located about the region of the heart.



Two fingers from N (Left nipple) and three fingers down is point A and two fingers further down is B.

Secondly, He has also stated that if there is real surrender or offering to the Master and one has placed oneself entirely at His disposal, depending upon Him as the only means, then these intrusions and influxes which are even referable to our past lives in the form of *samskaras* can be thrown out even at the very moment of their arising. The buddhist *Jhana* teaches the necessity of checking influxes of these *vrttis* or mental modifications even as they arise. This requires the heightened awareness of arising of these subtle elements. This technique however is hardly successful. This technique of destruction or annihilation of *cittavrttis* is also practised by the Zen buddhists of Japan. All these require effortful meditation and in fact for them there can be no meditation without conscious effort even in relaxation.

In the *Sahjā* Marg this is achieved effortlessly by the influx of the transmissional force of the Supreme Master which neutralises the entire incoming and arising *vrttis*. Therefore, even though they seem to be coming into oneself, they no longer disturb the meditation on the Supreme. One feels a growing calm and that is the essence of detachment from them. Once this detachment from these *vrttis* occurs there is then a slow abolition of their occurrence. Automatically points A and B get cleaned and become free from any possibility of being made the seats of lower thoughts. The principle of substitution of the higher in the place of the lower or perverse modifications stated in the *Yoga Sutras (Vitarkabhavane pratipaksabhavanam)* is masterfully

adapted to this new technique of purification of the thoughts. After this practice, meditation becomes naturally purified. Concentration becomes naturally established.

Shri RamChandraji has already given the method of purification by those who have surrendered to the Master and can take him as the object of meditation. The Master is described as the Ocean of Bliss. Bliss of course means the Ultimate though we go beyond bliss itself to the state that makes bliss possible. We are also asked to think that we are seated in this Ocean and that the waves of the Ocean which have the property of removing all dirt and disease are flowing through us, having this unique quality even like the X - rays which can pass through us without being obstructed by any element. Thus the dirt and diseases are removed.

Dirt and diseases which are the causes of our misery or non-bliss, are of three kinds, physical, vital and mental, and they come from the outer world or external world and also from higher powers or forces which are cosmic. Whatever they are, they all get removed by this incoming descent or interpenetrating flow of the Waves of Bliss-Ocean of the Master. This *suddhi* or purification leads to the clear and calm *dhyana*, meditation-cum-concentration.

A deep consideration of the manner of meditation is necessary. What exactly does meditation do? Is it merely a linking up of oneself with the object or goal, or is it also the experience of the feeling that one is slowly being lifted up to that object? There is no doubt that one does experience the coming into oneself of the object in the form of waves of bliss (anandalahiri) which is followed by the ascent of oneself to the centre of the ocean of bliss. This is very much like the description of certain fishes which go upstream counter to the flow of the stream.

Now it is necessary to enter into this a little more carefully. We can see that when anything flows down it is seen to twist itself in a wavy manner. Liquids twist as they flow down. Waves of light and energy flow in a wavy manner. Describing this we can say that things when they move or flow have the nature of

twisting or inverting. This is also called serpentine. The top becomes the bottom, the right becomes the left and upper becomes the lower and vice versa. This principle is called the *principle of invertendo* by Shri RamChandraji. It is known as *anatrope* by Plato. Topsyturveydom is the natural result of this flowing downwards of everything or movement as such. Upto a particular point this is tolerable but as these inversions continue to pile up distortion and grossening of the same occur. Indeed at one stage the limit of flow having been reached there is solidification and thus the physical is solidification wherein the flow has become stopped except in a very little sense. The changelessness of matter or the physical is not quite correct expression however, for, as Shri RamChandraji states it : "Changelessness is a divine characteristic. In man this changelessness is a divine characteristic running parallel with the Highest. If it is proportionately similar, he must then be having it in a lower degree (in comparison with the Highest). The inversion itself becomes divine if parallelity is removed and that is the abhyas in the Sahaj Marg". Meditation thus attempts to remove this parallelity and that is by awakening this gross changelessness into its Ultimate condition of changelessness.

But this is done by a series of inversions which will restore the original condition in its subtle condition. The upward ascent has to be made by the same process of reversing the inversions. Each one of the points at which the inversion happened is a point of change, and it is known as a knot or *chakra*, a wheel which has to be reversed in its movement. Thus we get the significance of the rotating of the *dharmachakra* which is the process of reversing the direction of movement of the *adharma-chakra* .

This is one of the most important things which the transmitted power of the Master achieves, for no one can do it by oneself. This reversing of the movement at the centre of the Heart which is the gross point of our thought, immediately achieves the reversal of all the inversion-points or knots also imperceptibly at the beginning, and perceptibly later on. This itself brings about loss of tension and the experience of relief from pain and torment.

HEART REGION

The physical heart is well-known to be the pumping station of the blood. Also it is that which receives on the one hand the venous or impure blood, and that which sends out on the other hand the arterial or purified blood. These two processes are very complementary and they are very much similar to what has been suggested to be done in the purification of the mind itself, that is to say, on the one hand, there is necessity to remove all impurity in our thoughts and on the other prevent all impurity from entering into our thoughts. This analogous nature of the processes facilitates the unity of the physical, vital and mental levels of man. The meditation on the heart impels the processes of cleaning of all the solidity or grossness or impurity that has settled in our system in the form of obstructions. Usually they appear as black spots or areas in the regions affected: this of course is to be seen only by the inward vision in the course of inner observation.

The heart as the centre of the mind or *manas* is well-known since it is the heart that throbs and warms up or is gripped in fear. Modern psycho-physiologists aver that this is due to the activity of the adrenal glands and the sympathetic autonomous nervous system which is the activated sector of man in all emotions.

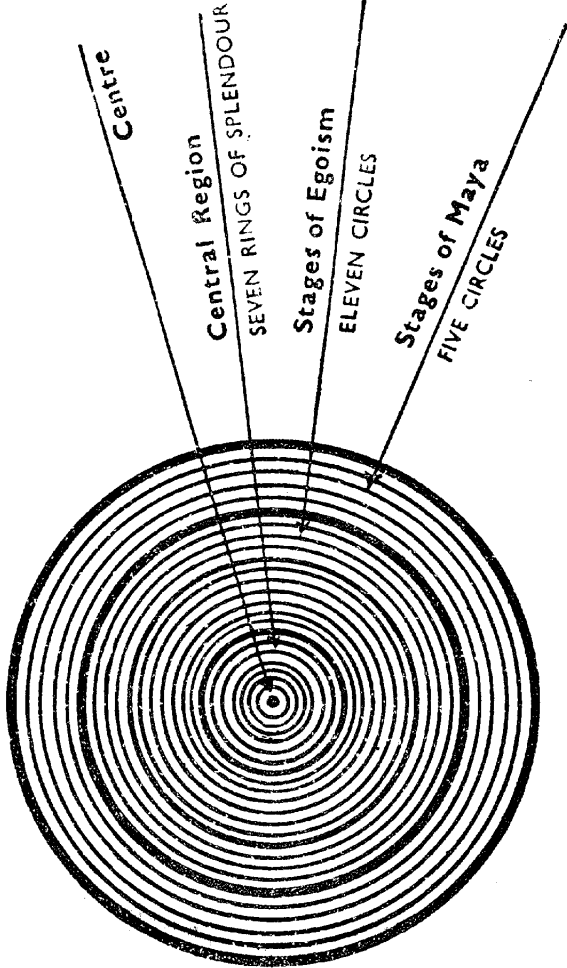
The meditation on the heart is also necessary for, it is for man at least the point of greatest importance. Some think that one should meditate on the Kundalini at the *Muladhara chakra* (sacral plexus): some others that the meditation should be on the centre or middle of the eyebrows (*bhru - madhya*), and still others that it should be done at the crown of the head (*brahma - randhra* or *sahasradala*). All these are not so very rational as the natural procedure at the heart. We all know that when we declare ourselves we clasp or tap our chest region, especially the right side; since obviously we all call that with the affirmation of 'I'. However, this is not counselled by Sri RamChandraji, who with the Gitacarya, Sri Krishna claims that the Divine Lord rests in the heart (physical).

With such a natural centre for meditation it is better to start. The meditation on the heart begins to shatter the solidity which has crept into the senses thanks to the wrongly directed ideas and thoughts of different kinds. It is owing to the senses (*indriyas*) and *manas* taking wrong turns and getting solidified that we begin to lose the powers of discrimination. Meditation centres the entire force at one point, namely, the heart, which is the natural physical centre. This heart should not be confused with the *anahata - chakra* of the six centres of *tantra-yoga*. It is the Centre of individual mind which by this meditation is gradually tamed to leave its habit of wandering about. Thus the individual mind is directed into the right path.

Sri RamChandrajī speaks about the necessity "to go back through the downward motion to the condition from which we had come down". This requires a brief explanation. The descent from the higher or Ultimate Centre is a downward path upto the formation of the physical heart. The going back by the downward motion means the reversal of the entire motion from within the heart by the utilisation of the Central force to form a region, so to speak, round the heart region. This formation leads to the expansion of the centres located in our body. The Central force begins to activate them so as to make them glow, for they have lost this power of luminosity as the solidity increased. This is a new method indeed for it is not mentioned in any literature as to how the downward motion of the central force makes the covering over the entire Heart Region and makes the centres which had formed previously and made non-luminous, become luminous again. These centres of the Heart Region are invaluable, for it is the glow of this heart that makes one realise the readiness of the abhyasi for spiritual growth. When the Master transmits this Central force on to the heart of the abhyasi his heart becomes glowing with *jyoti* or light, and he experiences the calm and lightness of the Infinite Central force itself.

Since the blood from the heart moves over the entire body it may well be said that the Heart Region extends from the toes to the crest of the head (*shikar*).. The Heart Region consists of many fibres of different hues and colours, and we are all the time with them. It is the experience of the abhyasi that he sees several

MARCH TO FREEDOM



kinds of colours, such as yellow, red, green and blue, and these refer to certain points which have to be transcended on our return journey to the Centre.

As the several knots or granthis within the Heart Region begin to glow during meditation, we begin to pass towards the Centre. At the beginning we have to cross the different stages of the Maya or power. In the *Reality at Dawn* Sri RamChandraji has drawn a diagram of the several circles which begin to form, from the Centre towards the outermost ring or circle. These comprise 23 circles which are concentrically drawn forming even like those which are observed when anything is thrown in a pool of water—the circles or rings go on *ad infinitum* from the Centre giving us an impression of a *Cakra-vartana*, circular movement of a wheel. As we have stated, it is even here to be presumed that every circular movement (or concentric movement) comprises the twisting wavy movements also forming infinite number or innumerable number of knots or points of twist. One passes through all the knots untying them or unwinding the threads. Meditation is a subtle and powerful force of the Centre which helps the return ascent towards the Centre itself gradually and naturally.

Sri RamChandraji mentions that no practice of Hathayoga can bring about such a result. The Hathayoga practices have hardly a clear conception of the metaphysics or physics of this descent from the Centre or the formation of the knots. Its extraordinary method of cleaning and controlling the body and subduing it by means of postures (*asanas*) and *bandhas* (bindings) and even breaths (*kumbhakas*) leads undoubtedly to spectacular control over the autonomous nervous system. That is of course remarkable. It truly establishes the ancient dictum that mind moves matter (*mens agitat molem*). . Hathayoga does not really use the Ultimate or Central Force to effect the ascent and untie the knots beyond a particular point. This point Sri RamChandraji says is the *Ajna-cakra* (the centre between the two eye-brows). We can infer that the force of thought utilized by the Hathayoga is of this level alone and not beyond it. The ineffectual activity of the *Ajna-cakra* thought becomes evident when we find also that all the so called miracles, capacities and

abilities are of the region of Maya or power, and one does not transcend *Maya* at all. It is in respect of lower beings a power of great value but a delusive one in so far as it makes one believe that it can lead upwards.

So far as the importance of utilising the Central force in meditation and in doing it at the heart, there is always a danger of limiting our view of the Heart to the physical heart made up of flesh and blood.

Usually whenever we speak or think of the heart, it is this physical heart that we refer to. The Heart Region is that which covers both the inner and the outer which have resulted after the emergence of the First Mind - the higher worlds or brighter worlds obviously belong to the region of the First Mind. The Heart Region which is thus very vast is described by Shri RamChandraji as containing all the knots or cakras, and all communications with higher worlds. All establishment of relations with the Superconscious states as well as deep sleep states is possible in this region itself. Shri RamChandraji makes this statement because some persons think that they can avoid dealing with this region itself. He speaks of the Heart Region as the 'main artery of God', which means that we cannot reach God except through this region.

Bodily consciousness or that one is the body alone arises here in this region, and the body is being identified with the functioning of the heart, stopping when it stops or rather dying when it stops. It is the chief concern of the human being to maintain this body, and thus it happens that one lives for the sake of the body rather than that the body exists for true living. This is an inversion or rather the putting of the cart before the horse. All the circles that man has put round himself are so many bondage-rings owing to the preoccupation with the maintenance of the body. Shri RamChandraji states that the very form of the body in its solid form or condition is verily due to the hammering out of the rings into this form of roundness etc., and congealing it into solid condition of bones, muscles, nerves, glands, blood etc. The thought or ideas which are truly forces begin to be in a subordinate position. Instead of these ideas

being really for the experience of the true state, man has developed new ideas which are inversions of the original and begin to subserve the ends of the body and its several parts or sections. Ideas become ineffective when they are sought to be worked out against the interests of the body. The whole world knows how all ideas which are conforming to the solidity of the body and its greater preservation are accepted, whilst the contrary ideas that seek to make the body, an instrument of *dharmā* and *moksha* (*dharmā-sādhanā*) are said to be nonsense. That is also one of the major reasons why the modern age is witnessing the triumph of economics over philosophy. Politics which was the philosophical sociology has today become a handmaid of economic distribution and production of goods which seek to protect the body as such and pamper to its enjoyment and pleasure.

A modern writer of the Oxford Movement, Peter Howard, wrote a fine book called *Ideas have Legs*, in which he showed the dynamic return of ideas to their legitimate role only when ideas are for the divine life. Ideas must be seen to have real nature only when they refer to the Ultimate Divine. Pseudo-ideas are those which dominate the world of solids and grossness and forge wings of bondage in the name of security of the body. It is, as it were, a King or President of a State is held in protective custody in the castle which he built for being free.

Modern Idealism which considers ideas as forces or as Ultimate Realities is unfortunately unable to see that all its ideas are forced into patterns of sensory experience or economic dialectics or logistical dance of opposites arbitrarily constructed or invented by idealistic philosophers. Today our great difficulty in putting across real thought is due to the fact that ideas themselves have been congealed into solid jargons that have lost all capacity to lead to the real factors of the genesis of ideas.

Sri RamChandrajī clearly shows that the entire mind of man is filled with ideas but these ideas are ideas of portions of the body, such as liver, lungs, intestines and stomach or abdomen and so on. So also we have ideas of physical feelings as to how these organs feel or act or what they need. All these ideas are those which spring up from the heart. In a sense we can say

that our heart is like the buddhist *alaya-vijnana* or the receptacle of all impressions which are of solid objects and organs. Thus the present content of the heart is just these physical bodily ideas and no more. The consequence is that we are being governed by these ideas alone; and all our actions proceed from these ideas and are regulated by these. Therefore, we are said to be caught up in the karma - cycle or determined by karma.

But it is the subtle condition of the heart that we have to note. The heart, being the main artery of God through which the idea of creation is working, is in invisible motion. Truly, each individual heart is also a unit uniquely issued out of the Centre. The power that is working at the Centre is also manifested as the units. Though the same superconsciousness is working in a limited way, the word 'limited' does not mean that it is necessary for it to be that. Limitation is not due to anything from above. It is what has resulted from the individual solidification owing to the identification with the body or with the ideas of the body which are its rings of bondage or limitation.

Shri RamChandraji describes the emergence of the units from the Centre as a shower of fire—sparks forming a vast circle, a view which is echoed in the Upanishads (*visphulingvat*). The whole universe is thus a projection or throw out, thanks to the invisible motions under the Centre. Each unit, however, develops its own individuality whilst yet retaining the nature of the invisible motion of the origin. Surely also it can be said that these units are eternal in the sense that they are permanent till the final dissolution or withdrawal. Problems of concern are raised by those who wish to uphold the view that the units though withdrawn into the Centre emerge as such at the next creation. This is a point which is more a logical one than a practical one, for it is to explain the karma problem of the next creation. As the Kathopanishad says the soul or unit exists even at the final merge in a latent condition. The meaning of 'exists' is, however, logical, since we cannot think of the extinguishment of the soul when it begins to emerge. The question is again one of its becoming bond again after having attained freedom in the previous creation (*srshti*). There is also another problem posed whether *pralaya* is itself liberation, for, since in any case it will happen one need

do no *abhyasa* to attain it much earlier. If we answer these in one way there arise other sets of problems. It is advisable to defer these questions of pseudo-philosophers till certain major results have been attained.

In any case, in spiritual life the most important thing is to achieve *pralaya* for oneself or one's dissolution. This appears to be quite a shocking proposition. To ask any one to commit suicide is sheer folly. However, after the first shock-effect of this advice, let us ask ourselves what it really means to know the Ultimate, which is our goal and what it means to realise it or rest in it. It means that one would merge oneself in it and live and move and have one's being in it, oneness with it or even one's losing oneself in it. Practically, then, the dissolution of both the individual and the universal or at least of the individual in the universal spirit or Godhead or the Beloved, even without a trace of oneself is the goal aimed at. It may be true that this does not utterly happen until the final creative *pralaya*. All these are to be matters of verification (*anubhava*). Shri RamChandraji does not enter into the metaphysical problems to say that the soul is eternally distinct or entirely dissolved or lost as such. However, whilst suspending the answer, it can yet be taken that our goal is to attain union or *laya* in God and not to preserve our separateness or the world's separateness, or to dissolve all of them in an Absolute as such. It is best to take it that whatever the status of the relationship in *pralaya* or re-emergence, it is one of indissoluble oneness or inseparability between the Centre and the units.

The Heart is peculiarly separated from the First Mind and Centre owing to the limitation imposed by the grossening or heating of the particles and the formations of *cakras* or brackets of resistance, which interfere with the free flow. As already stated, the the Heart Region extends from almost top of the head to the feet. Shri RamChandraji reveals that this vast region has in its upper portion certain functions and the lower half has also certain functions. The need is to purify these areas.

Taking the Centre of the Heart Region we find that it falls about the physical heart. The discovery of Shri RamChandraji is of the two points A and B in this region. The point A is given in actual measurement to be located within the physical heart itself.

"Measure from the left nipple to the right two fingers width. Then proceed to measure downward three finger widths. This is the point A. Measure two finger widths downward from it we have the point B".

Shri RamChandraji locates it at the lower part of the left lung. These two points, in a sense, can be seen to be in the upper part of the fleshy region of the heart. Master Shri RamChandraji states that the upper part of this heart is the brighter one and the lower part is the darker one.

These points A and B have to be constantly kept cleaned. The cleansing is a process done by the transmission of thought-power by oneself or by the Guru (preceptor). It is clearly a case for the concrete prevention of extraneous impulses which begin to settle in the heart as so much dirt and dust in the form of particles. The two processes are complementary.

The ancient Jains used to call these two processes of prevention and throwing out of the dirt and the unwanted *nirjara* and *samvara*. The entry of karma-particles makes for old age. It also means and it makes for heaviness. And the prevention of their entry makes for non-aging *nirjara*. The other process is for throwing out the already entered particles, which is very good or the best for the self (*samyag-varaniya*). Similarly, it can be shown that the ancient bhakti schools proposed two basic practices called *anukulya samkalpa* (willing the helpful to love of God) and *pratikulya-varjana* (getting rid of the impediments to Realisation). These two processes are now given a physical basis in the heart at the two points where they can be prevented and thrown out. The individual may meditate on the heart at these two points and imagine their purification by an act of will. This, of course, needs strenuous vigilance (*abhyasa*) demanding attention to the acts of throwing out and pushing out at points A and B. The *tapasya* of the ancients was a process of heating of the system to throw out the dirt and karma-matter, and it is even said that the purification is done by the *pudgala* getting out.

Master Shri RamChandraji has stated that these impurities and unwanted elements pass out of us in the form of smoke through the back.

In any case, the purification must be centred on these two points A and B. The same is more easily and quickly achieved when we utilise the Superconscious force of the Master through transmission by him directed to the removal of the dirt-disease.

This is one of the reasons why abhyasis interested in progress are counselled to get individual sittings from the preceptors or Shri RamChandraji himself, as their own will-power is neither developed nor pure.

Shri RamChandraji has stated also that the portions of the Heart, upper and lower, which are bright and dark respectively, and the points in the upper region A and B, recur in the Higher Regions also i.e., of the Upper part of the Heart Region (in or above the forehead) and in the Mind Region and the Central Region as well. However, they do not occupy the same portions there; there is the inversion of the portions according to the principle of invertendo. In the *Anant ki Our* (Towards Infinity) Shri RamChandraji mentions as many as 13 knots (granthis) and not all of them belong to the Heart Region.

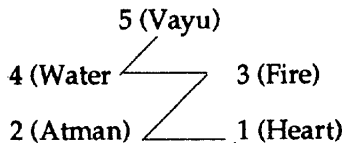
When the purification of the points A and B is done with the help of the Master's Superconsciousness or its transmission, there is hardly any room for the incidence of egoism which attends all individual effort. I have mentioned this in the article on the subject in the Sahaj Marg 1960 April number.

Shri RamChandraji also mentions that sages (rishis) usually descend in the Upper region of the heart, and that is why several abhyasis begin to have vision of rishis. This is what is meant by saying that the rishis descend at that point or part of the heart. Several saints have had visions of the rishis like Narada, Vyasa, and others, and it must be presumed that they descend at this Region of the heart. However, the real experience of the Godhead in the Heart should be sought at this upper part; and many seem to experience a flame or *jyoti*. But the true experience will lead the abhyasi to higher levels. It is, as it were, one is led by a Superconscious Personality. Or a Superhuman Personality leads one upward.

The ascent from this Heart Centre to the upper Heart Centre follows on the aspiration of the individual having been awakened. The course taken up is not the usual route spoken of by the tantric system of *Sat-cakras* (six centres). It must be made clear, as already pointed out, that whatever may be the value of these six-centres, it is not with the Kundalini our journey is linked up.

The ascent of the *Kundalini* through the six centre, *Muladhara*, *Svadhithana*, *Manipuraka*, *Anahata*, *Visuddha*, *Ajna*, is not shown to be the way of getting rid of Maya or crossing the Maya. They are centres of power used by some yogis for obtaining aisvarya lord-ship etc. As pointed out by Gurdieff and Ouspensky they are *kunda-buffers* which impose illusion firstly on others, and secondly, on oneself. But to the person who has gone beyond the First Mind of God or reached the Central Region it is possible to experience the *kundalini* and the powers of the several centres pertaining to them in the natural way. It is naturally wakened up at that level of attainment, says Shri RamChandraji.

Shri RamChandraji states that the route to be followed to the Ultimate in the Heart Region follows broadly a different path. Meditation on the heart brings about all-round improvement. It is the essence of the earth element (*prthvi tattva*) which has all other elements in it collectively. "Heart contains in essence all the five *tattvas* with their specific centres in it. That means that everything found every where is contained in it collectively, nothing being predominant. For this very reason meditation of heart brings about an all-round improvement. Next comes the point of *atman*, then the third the point of fire, and the fourth that of water, lastly the fifth that of *vayu*".

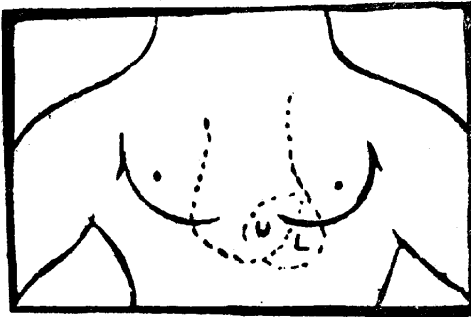


The experience of these five centres or travel of them leads to the performance of the *Panchagni vidya*, these five points as if being thought of as five fires. This is of course different from the *Upanishadic vidya* by the same name.

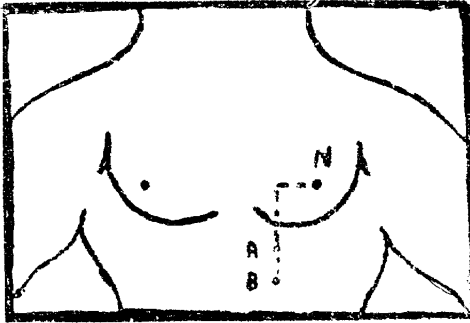
The higher region of the heart is reached by the travel to the same through the five fires. The knots at these centres are untied by the process of reversal or loosening the strain by a pull down as when we untie a knot. As we untie, the loosening itself helps the quiet flow of the vibratory or vibrating energy. This is a rather long path and Shri RamChandraji has perfected this path. This passage which used to take ages for many to pass and which even some of most advanced souls of the modern day have not crossed could be effected by Shri RamChandraji in the shortest possible time.

It is also suggested that by cleaning the point B the corresponding points B in the higher regional centres of the Heart as well as those in the Mind Region get cleaned. The points in the higher centres are called A_1 and B_1 , and A_2 and B_2 and A_3 and B_3 and so on. The superconsciousness travelling in these regions are called D, and D_1 , D_2 , D_3 and so on. D means divine consciousness and D_1 , D_2 , D_3 are superfine conditions of that divine consciousness operating in the different regions. The divine consciousness is not uniform but reveals levels of refinement. However, it is least infected or affected with any obstructions and impediments or impurities. The transmissive power of the Master's D_3 consciousness is such that it operates in such a way in the regions below as to remove all obstructions of impediments in the abhyasi receiving it within himself or in a way identifying himself with the Master as his perfect instrument or servant.

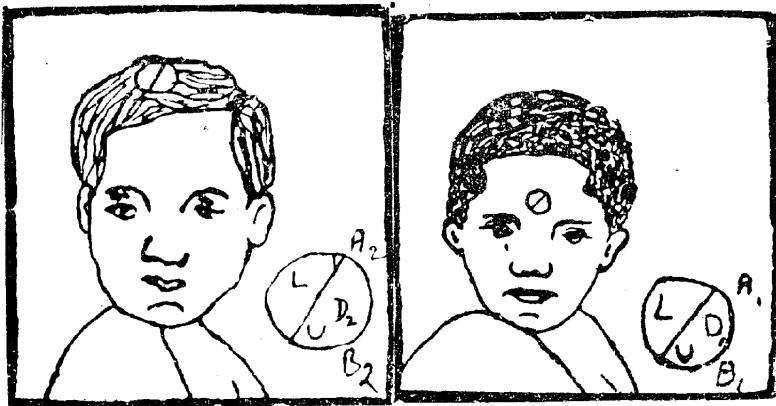
Whatever you think constantly or repeatedly located at



this point A, you will form your fate accordingly. If you meditate at this point (B) thinking you are becoming devoid of all sensual things, the result will follow in the shortest possible time. Thus A is the point where things



or samskaras try to enter and B is the point through which one can throw out these and those that have already entered. D: points of divine or super consciousness.



MIND REGION

The region from the top of the head (*Shikhar*) to the occipital region is called the Mind Region in the individual body. Thinking from the standpoint of the journey in the Heart Region the Mind Region is very vast. For most persons the gains experienced in the Heart Region are very great. But unless that region is crossed one does not go beyond to that state which is beyond Maya. The promise or aim of man is to go to that region from which there is no return to the regions of samsara, rebirth etc. There are many souls, even teachers, who do not wish to go beyond the Heart Region on the plea that they would like to see everybody cross over to the region beyond, before themselves crossing over. This, of course, is a selfless idea and a glorious idea of unselfishness. For most persons it is necessary to go beyond the Heart Region. Great teachers and avatars are those who have come down from the Central Region for the upliftment of all and specially for the proper restoration of Dharma or godly kingdom. Others who are imbued only with love of humanity and who have hardly the higher access to regions of the Centre can only show their attachment to humanity. However, it must be stated that those in the Heart Region can, owing to certain techniques have access to regions of the Mind Region and gain powers and perform miracles and thus even feel that they have reached the regions of the Mind or Super-Mind of God.

The essence of the Heart Region is in the Mind Region and that is why there is this communication of the higher to the lower regions. The entire universe and its form all owe to the Big Mind of God, and by entering into this region one can develop one's capacity or power to experience the great region. This region can be considered to be the Region of Intuition, which is truly a state of feeling-cognition rather cognitive as such as in the region of the heart. This is a region beyond the regions of air and light but from which they have descended. It is beyond even akasa or etherial force and motion. As Sri Krishna stated it, *Na tatra suryo bhati, na sasankah na ca pavakah*; neither the Sun nor Moon nor even fire shine there. This is the powerhouse of God. Here we can see that it is the world of divine powers even as the

ancient seers stated. The Vedic thinkers have mentioned the whole host of gods such as Agni, Vayu, Indra, Varuna, Bruhaspati, Prajapathi, Soma, Rudra and Surya. There are indeed One in so far as they are powers and functions of the One Supreme or the Centre. These are diverse centres of powers which are revealed in the Heart Region. The worship or upasana of these powers through *yaga* and *yajna* has led to cults of different kinds and sectarianisms. Most occultists or power dabblers come into contact or relation or communication with these and exercised extraordinary miraculous powers but all these have, in the end, been productive of misery. In a profound sense Indian thought has asserted that these godly powers are functions which are filled by certain souls which have sought siddhis of these functions. These worlds, in a sense, are the worlds of such siddhas. But being limited by the fulfilment and exercise of these powers they are incapable of going above the region of the Brahmanda. It is seen that souls which aspire to these worlds or lokas of Indra or Varuna and others remain there and come down to the lower regions when the fruits of their *yaga*, (*yagā or YaJna Phala*) have been spent out. Secondly, as the Mimamasakas have held the *yaga* (sacrifice) enforces the mechanical production of the effect and as such even these gods belong to a karma governed world.

Man who aspires after the Infinite alone passes beyond the vast storehouse of godly energies. He reaches the region of refined calmness and even the idea of creation is imperceptible. The *Brahmanda* is the entire universe in the vaster sense when we think of the cosmoses. This vast region is called the *Para-Brahmanda*. These regions obviously can be explored only by the Mind. It is when we cross this *Brahmanda* with the help of the Master that we gain power to go beyond it and enter into this vaster region. The Mind Region is the region of idea which is the essence behind the expressions in the Heart Region. When we pass beyond the idea to Reality the idea itself fades away. It is stated by Shri RamChandraji that when the Mind Region is crossed we pass beyond all expressions in the sense we have been using it. This is a state which is inexpressible as it is. Shri RamChandraji in his *Reality at Dawn* has mentioned about this vast region as comprising eleven circles or rings of egoism. The subtle forms of egoism are to be understood as the powers that

one utilise for the Divine Work. The getting rid of egoism is the most important aim however for ultimate success. Egoism can develop in a variety of ways and these are most subtle. Indeed, this can be explained simply as the way one is happy in thinking of himself as the most truthful, as most just, as most unselfish and so on. Even to feel oneself as devoted or a Bhakta or lover of God is to encourage the feeling of egoism. Subtle indeed is the way of egoism. This is possibly revealed when we think that we pass from our little body-consciousness to the Mind-consciousness wherein we feel the sense of universality. We know reason is said to be universal, whereas sensation is said to be personal or particular; similarly, the Mind is said to be universal and the body is said to be particular and personal. In a similar way there is a feeling of universality in Mind but it is a universality which is subtle egoism that is the essence of the lower gross manifestation of it. Shri RamChandraji has clearly indicated the fact that freedom from egoism even of the subtlest kind is found, where the aura of divine consciousness is not in any sense modified by the ups and downs of fortune, as was the case with Saint Kabir.

The subtle rings of egoism show also the eleven siddhis that are exhibited by those who have reached these regions. They are not, however, the Ultimate state because they are yet limitations to the experience of the Ultimate, though they are verily exceedingly marvellous states.

Most probably we must also state that the Vasus, Rudras (Dhruvas) and Adityas who represent fathers, grand-fathers and great-grand-fathers of our pitrs and their spouses as seen in the *tarpana-kanda* (oblation offerings to the ancestors) also are said to be denizens of this region but yet not of the utterly liberated, from the world of maya or rings of maya. Shri RamChandraji has given the account of Vasus, and Dhruvas as men, who have been entrusted with the workings of the Nature in the various spheres and that they have developed spiritually.

He who goes beyond enters into the Region of the Ultimate.

Elaborating a little more about the levels of egoism we can state that egoism is a subjective factor whereas Maya is objective.

So much so we can either consider that all maya is due to egoism or we can consider egoism to be a subtler kind of maya. This is because maya is having its essence in egoism.

Shri RamChandraji speaks about three levels of egoism, the first is with reference to the body. We may call it, perhaps, body—egoism. Materialists hold that even mental processes are to be interpreted in terms of bodily processes. This is referred to the illusion of the soul as body (*dehatma-bhrama*). The second level of egoism is that which refers to our statement that we do all activities or that mind it is that does all activities. This is the level of purposive psychology as contrasted with behaviouristic psychology of the first level of egoism. Whilst all activities can be shown to be directed or willed or imagined or driven by the mind, it is also clear the body plays an important role in thinking. The lower mind activities have a grosser kind of egoism than that which we observe when thinking proceeds not in relation to the directions of the body but for itself. This mental or higher mental activity is called disinterested activity because we are not directly trying to enjoy ourselves through the body and its processes. However, these activities which can be said to be evident in mathematics and other abstract sciences are effectively egoistic in so far as they are of the ego, for its satisfaction. Yet it is 'I' who think and will and feel and enjoy.

We may yet go ahead to another level of 'egoism' when we give up the self-effort as motivating all activities, mental or physical. We can consider it is the Supreme Godhead or Guru who is working in and through us, eating, smelling, enjoying, directing, knowing etc. This has been mentioned by Lord Sri Krishna when he says that it is He, who as knower of the field, (*ksetrajna*), does all. So much so, some try to imagine that the Divine Force as God or Guru is doing all works in one's body. One is expected to become a mere spectator (*saksi-bhuta*). The doing of all things at this stage is the workings of the Divine (in the individual). This is the highest in the levels of egoism.

We have to go higher and experience the whole as neither that of the body-ego nor of the mind-ego nor even that of the Guru-ego but of that Ultimate. It is said to be the state of Nature in her Ultimate Being.

This state of *Tam*, to which one ascends beyond the region of egoism or mind is one, in; which, one is in the condition of negation, that is, when the ego is got rid of by its being identified with it in all its activities.

There is a question raised as to whether we can call these three kinds of egoism as *tamasic rajasic and satvika* egoisms. We could; however, if this experience of egoism is governed by the individual himself, it happens that even *satvika* egoism expresses itself in the form that one is such and such, that the Divine or Guru is acting through him and as such all honours etc., shown to the Guru and God should be shown to him also. This is the reason why several advanced souls even thinking that they are being identical with the Guru and God proceed to act as if they are God and Guru. Though their activities may be by all means useful and helpful to all people and even religious, yet, there is the subtlest egoism and therefore obstructive to their higher approaches. It leads to failure and fall, descent rather than ascent. It may also be stated that those who have really crossed the *pindapradesh* or the Heart Region rarely come down. We must presume from this that those who experience the divine Guru or God governing their every act are experiencing the lower form of that subtlest egoism alone in their lower regions of the heart.

The subtlest forms of egoism are indeed wonderful wherein one experiences the calmness and plainness and simplicity in fullest measure. The transcendence of this region leads to Inactivity or Nothingness-condition. The condition in this region is subtler than the subtle. When this is crossed even this fades away and one experiences Nothingness and absence of all activity except the invisible motion about the Centre spreading rings of splendour.

The Region of the Mind is also the region of Truth. All thinkers from the age of the Veda have claimed that there is nothing higher than truth: *satyan nasti paro dharmah*. Truth (*satya*) is the highest which one has to know. Of course, they have spoken of Reality as *satyasya satyam*, truth of truth. Philosophers are those who seek truth. Indian thought has spoken of

the Ultimate Reality as *sat-cit-ananda*, truth (existence), intelligence and delight. It has also held this to be the highest description of the Absolute or Brahman. But mystics have asked the question as to what existence and consciousness (intelligence) and delight are.

Existence (*sat*) is known only when one experiences being; and non-being is experienced as lack of that being. The relative being and non-being are thus conditioned by our subject-object experience. That which is beyond the relative beings and non-beings is incapable of being described as being or non-being. So, too, our consciousness is of the objective world and of our mental states. We are conscious only when we respond to situations or can. Our unconsciousness is a fact in sleep and it is stimulus that keeps us awake. All consciousness is described as an interruption of all spontaneous and even automatic activity of habits of behaviour. The Mind Region is thus a relative universe in which we experience existence or living. Most *jivanmukta*-descriptions are of this region as they are said to be living a disinterested life. A higher region of experience leads to a greater apprehension of the meaning of existence as beyond living and beyond consciousness and therefore beyond truth.

Thus the real experience of the Ultimate is a transcendence of the areas of truth and an experience of the foundations and causes of truth itself. So, too, it is the universe of experience of the roots of consciousness itself. Such a region that transcends the Mind is the Region of the Superconsciousness or the First Mind of God.

CENTRAL REGION

The progress or travel beyond the Mind Region brings us into the Central Region. Physiologically, it is situated beyond the occipital lobe. Cosmically, it is beyond the *Brahmanda* including the *para-Brahmanda* levels. The *Brahmanda* level reveals, as we pointed out, the power which could help us to overcome not only our internal but also our external conditions. That these two, that is the external and the internal, may be mutually opposed and yet complementary is what is not usually recognised. But it is very important to emphasize that at certain points the two must be recognized to be contradictory, for the external is not merely the extension of the internal or vice versa. On the other hand, one seems to be the inversion of the other though containing all that the other contains.

When one passes beyond the *Brahmanda* one arrives at a point where one is no longer aware of the fact that he exercises any power, for all resistances seem to have broken down not by force but naturally. Then he is aware of a new kind of calm and plainness and simplicity. The peace of this zone is different from what had been in the other levels. Forceless force works automatically. It is spontaneous and unimpeded and causes no violent experiences. It is colourless and lightless though it must be clear also that one is not in ignorance or in darkness. It is this force that the Master uses for transformation and it is that which soothes the resistances by removing them or rather dissolving them. This is love truly understood.

The Central Region is thus entered into. This region has been a closed book to all the previous seers. It is Shri Ram-Chandraji's discovery. The seven worlds of the Ancients were *bhuh*, *bhuvah*, *svah*, *janah*, *mahah*, *tapas* and *satyam*. The going beyond the *satyam* has been heralded by those who have spoken of the *Para* (Transcendent). By entering the Central Region one goes beyond the *Satya* world. As we have stated we are beyond the worlds of dualities and conflicts. This Central Region is that of the Supreme Divinity. It is the region of divine Splendour. It also is said to have seven rings of splendour, which are

indescribable. This wonderful region is the most expansive one. One travelling in this region is, of course, a liberated one, though the rings here do intimate that absolute liberation is yet to be got. It is got when one crosses these rings of splendour and enters the Ocean of the Centre. If the Heart Region grants actuality and the Mind Region grants potentiality, the Central Region grants latency. Potentiality itself derives from latency, the *Tam* (that), the last resting place of the true Yogi.

The Rings of splendour are but the focussing lights radiating from the Centre to the end of the Central Region making something like rings.

According to Shri RamChandraji, the Central Region is where all the thoughts merge into the original Thought-movement (*Kshobh*). It is held that all problems get solved here. For all the knots and *cakras* are divinely active and it is because of this that one who reaches this Region can yet keep his physical body and yet swim in the Centre. In other yogas this is impossible for they attempt the breaking up of or cutting down the knots and *cakras*, and these are somehow the necessary conditions of physical existence. Once one begins swimming in this region, one is fully awakened and experiences the real thing in pure and naked form (*yathartha*).

For entering into this Region the power of the Master alone can help. The higher the approaches to the Centre the more is the need for the Master's help and guidance. Many schools, on the other hand, counsel the freedom that comes for the disciple as he advances, a freedom from the Master unfortunately. These may be the *avadhutas*, but the true aspirant becomes more and more integrated with the Master and can suffer no separation from Him. In earlier yogas even to enter the *Brahmanda* one had to relinquish one's physical body. The usual exposition of the *jivanmukta* or liberated even when within this body had only emphasized that the liberated one was yet subject to his past *karma*. That force which could make this subjection also impossible or remove this subjection is surely that of the Master or God, and it is when one enters the regions of the Centre that one is freed from this also.

Crossing the seven final rings of the Central Region one enters the Ocean of the Centre. One nears the Centre and it is said that this is so vast a region that the original Rishi who began swimming is yet swimming towards the Centre and has not reached it. This Centre is God. It is absolutely motionless. There is no power or energy or anything of that sort in it. It is called therefore, Nothingness, which is not however nothing. Adjacent to it is the latent motion which generates power. But it is the Centre that maintains the latent motion. Shri RamChandraji says that the latent motions generate power which rush out and create egg-like things which are all concentrated essence of power. Each egg-like thing is a cell and is a master of one world. So there are as many worlds as there are egg-like things. All these are working according to the directions from the Centre through the latent motions. Among all these cells there is a Master-Cell which is primary because of its coming into being first, or as a result of the first jerk from the latent motion. This Master-Cell is the power-house of all the other cells and all are connected with it. So all cells retain their close connection with the Master-Cell. Our earth seems to be specially directly connected with the Master-Cell, and has all the powers of that Master-Cell.

Thus we have a trinity, the Centre, the latent motion and the Master, which are adjacent to one another.

In our human body just as we pointed out the locations of the centres of *Pindapradesh* (Heart Region) and Mind-Region, the Centre or point of Centre is also in it. The Centre has got its position in the occipital prominence at the back of man's head. The Master-Cell also is near it. These two are in the material form very subtle. In our *anubhava* we find that these are experienced. Meditation finally leads to this Centre and the Master-Cell.

When one reaches these experiences one really reaches the uppermost limit possible to man on this planet.

Again and again in the history of the human race the descent of God happens through a Supreme Personality. They are epochal times for the restoration of the righteousness (*dharma*) and for the destruction of the wicked. Such Supreme Personali-

ties are special descents of the Centre; they have the fullest power over all the worlds and are capable of transforming human nature into divine nature. Mankind always looked forward for such appearances though it has perhaps been always accompanied by several great cosmic events, astronomical conjunctions, satellite, earth-quakes or, even as we should now say, great inventions of great destructive forces. The Supreme Personality or avatar is, of course, in charge of all events and forces and brings about the desired-for result with the least possible amount of use of force through love. Many have of late come, some claiming the nature of advents, some as renaissance workers of Godliness and belief in the Supreme Power. All have made man alive to the need for the supreme realisation that without Godliness mankind is bound to perish. Godliness is, however, not a thing of books, or writing and lecturing about Him; it is the life lived in God, and nought else.

Unless this becomes a natural habit of being, mankind is bound to get pestered by all sorts of half-truths or, as Jaina would say, with one-seventh-truths which only lead to mutual distrust and sorrow unending and struggle interminable.

May we pray to God to help us out this world quandry.
 May we pray to Him to lead us to that condition which knows none of these but the peace everlasting both within and without.

As Shri RamChandraji puts it we need to pray in total dedication to His work, for the Supreme Personality is already amongst us.

O Master; Thou art the real goal of human life.

We are all but slaves of our wishes putting a bar to our advancement. Thou art the only God and Power to lead us to that State.

"OM TAT SAT. THAT IS EXISTENCE"

TALKS ON
"SAHAJ MARG PHILOSOPHY"
OF SHRI RAMCHANDRA

Dr. K.C. VARADACHARI

LECTURE 1

The book was compiled by our Master from almost all his books - "Reality at Dawn", "Efficacy of Raja Yoga", "Commentary on the Ten Commandments of Sahaj Marg" and his most important work of practical discovery or invention "Towards the Infinity" or "Anant Ki oar"- In the Sahaj Marg philosophy the first chapter is devoted to what he means by philosophy. We philosophers - I have been one of them - usually have described or defined philosophy as an obstinate attempt by our intellect to understand the "Reality". But I think obstinacy or intellectuality or both of them are the characteristics of our people. But I am afraid obstinacy has been given up and intellectuality has also been dropped from the status of philosophers. I do not know how. What is the instrument of understanding they are using in order to know the Reality? And, as for consistency and deliberate rigorous scientific or methodological training, I believe very few are having it and some of them have developed perverse intellectual habits. So, that is the condition of our philosophy today. If you want the Sahaj Marg philosophy, to be such an obstinate intellectuality, I may say, it does not fall into that category. In fact the Master states that philosophy is wrongly stated to start with doubt.

But I am not sure that definition is really charitable to the man who founded the methodology of doubt.

The great rationalist Descartes was a great Mathematician. He wanted to have, as in Mathematics, certain fundamental or 'Certain' postulates in Philosophy also. Knowledge in mathematics is certain and self-evident, rather certainty was developed from self-evidence. Self-evidence cannot be doubted at all. He wanted to introduce that into philosophy. People began to accept principles or propositions from tradition or from scripture. But they have never questioned whether those principles stated by scriptures are certain at all. After all, we have doubts coming up about our own organs, as senses deceive. So, in order to avoid deception of the senses, we try to see or sense in a disciplined way as in science, trying to avoid mistakes of observation or non-observation or mal-observation so that our knowledge of

things may be correct. But we know there can be deception. There is relativity. You see me from one direction and another may see me from another point of view. There may be different kinds of photos. The photos are different, though I am the same. So we find deception can be practised in a wide scale. Now in this world of deceptive realities, should we not have some certainty about our knowledge ? The only certainty today is the certainty of mathematics. Two plus two is four is a proven fact, and if you work out the theory of numbers, you will find it very wonderful. All mathematics is very certain. We have some assumptions also. Why cannot we have assumptions in philosophy as in mathematics ? He went about trying to know which are doubts. Experiences are all doubts. Every thing that we want to know about through our senses is doubt. If we go on enquiring very vigorously pulling away every matter that is doubtful, we come to a stage where we doubt every thing.

Now what about the 'I' which is doubting? Is it in doubt? you may ask that. In our Indian Vedantic philosophy, they say all things are Maya, including the 'I'. There must be one certainty, namely, 'I' who doubts and must be a Reality. 'I' at least exists as a doubter. This certainty we must have. That is how it is called a methodological doubt and not a sceptical doubt. Philosophy starts in doubt. Does it mean that it begins with doubt and ends in doubt? Every science must have a starting point—the assumptions that we are making are in line. Master dismisses this methodological doubt which is very important. He says philosophy starts with wonder. I shall connect it with methodological doubt.

Now, a man who is certain is confronted with deception and another wonder is that a man goes about enjoying his deception and creating illusions. What is this peculiarity of mind which abhors and goes about creating illusions. If one type of illusions goes out, it creates another type of illusions for itself and enjoys them. All our creative art is a kind of deception of ourselves, trying to make what is really ugly into the beautiful and in fact is an art of self-deception — So, so far as we are concerned, philosophy in the sense that it starts with wonder or starts with doubt and ends in doubt or that it finally ends in a

kind of doubt is a wrong definition. WHAT THEN PHILOSOPHY REALLY IS ? IT IS LOVE OF THE ULTIMATE REALITY. Ultimate knowledge and love of Ultimate knowledge make the mind struggle towards Reality and taking away the mask of illusions and doubts. If we do not have that we are not likely to strive towards it. Hence, we are trying to remove wheels of ignorance that stand between us and Ultimate knowledge. All these wheels are knowledge in a sense but partial knowledge. They reveal half and hide the other half. So Ultimate knowledge which is complete Reality too, has to be loved. He who loves Ultimate Reality is a philosopher. Those, who possess verbal understanding of Reality as poets do, are not real lovers of Ultimate Reality. They are happy with small things like playing with cards. The Ultimate Reality is not what they are living for or dying for. But we know Ultimate Reality can be known by loving. So also as it was stated by one author, in every science we start with an intention to know Ultimate Reality. But our aim is to know Reality directly without intermediary knowledge or instrument. The soul can know Reality without the help of human instruments—that is, instruments made by men. Your intellect is one thing, your rationality is the second thing, your senses are the third thing. These three things we think help us to understand Reality. But in fact, as one man said, these instruments hide Reality rather than knowing it. Our intellect blurs Reality. Our mind makes it cloudy and our senses misdirect. Thus our senses show reality in an inverted way, mind in a perverted way and I do not know whether I should say something about Bud-dhi also. These instruments, which are used by philosophers of the sense, philosophers of the reason or the mind and philosophers of the intellect, do not take you to the Ultimate Reality. HE IS A GOOD PHILOSOPHER WHO WANTS TO KNOW REALITY WITHOUT THE INTERMEDIARY OF THESE INSTRUMENTS OF KNOWLEDGE, INTELLECT, SENSES ETC.

Is there a way by which this can be achieved? and do you think that Reality which is known directly may be useful to you in this way? Now many people like to have knowledge which is useful in the ordinary sense of the term. According to them, our knowledge is intended only to feed our body and protect our body. The body is interested in protecting itself, all knowledge is

interested in protecting the body. And, we are confronted with the fact that our body perishes. With all the effort that you can make with the knowledge, you are not able to protect it from accident or death or even from diseases. Why I say this is— one man said that he is trying to have immortality of his body. I was rather amused about the extraordinary old age, that I could clearly discern in this photograph. Old age and death are inevitable. So all this knowledge is absolutely of no use.

Is there a way by which you can directly know the Reality without the help of the human organs, that is, can you know the Reality through your soul in its purity?

All modern philosophers are said to be materialistic. They are not spiritualistic. They cannot give the solution to the question as to who you are that is getting deceived and made to suffer for what you are not really responsible. Now for that purpose there had been great people, no doubt, but none of them went beyond this knowledge of the human mind. They were giving training to control the senses; control your sense they said and learn logic and work out a debate. But they also recognised that all these are preparations for checking the mind or controlling the mind rather than knowing the Reality. The knowing of Reality is done by "Anubhava" that is not at all dependent upon what we know as 'Buddhi' or 'Manas'. It is not by these that we know the knowledge of the Reality in its full sense. This knowledge of the senses and intellect is quite alright in ordinary life. But there also it has created confusion. We have to be careful and vigilant in exercising our faculties. But can we get that higher knowledge? They said it is possible but they have also stated that you have to undergo training. Ultimately it is only a training, which has become a ritual practice like our habits and we do not have the experience of the Ultimate Reality.

Now, love for that Reality is absolutely necessary. That love, we can call it devotion or aspiration and we must be prepared to give up all for that end.

The person who first made it possible to have this experience of Reality in its naked form was Shri Ramchandrajii of

Fatehgarh (U.P). He was born on the 2nd of February 1873 and lived till the 14th of August 1931. Shri RamChandraji of Shahjahanpur met him in his 17th year and then, he himself says, he was prevented by his father from meeting him more often. He met him only ten or fifteen times during his father's life-time. But this man was chosen by his Master for training, to be able to do Transmission of the Highest consciousness—that consciousness which makes us see that Reality without any intermediary senses.

That is why it is called ATEENDRIYA. It has nothing to do with the Indriyas. The Mind itself is transcended [transmitted] in its experience. Our's is not a mental knowledge or sense organ knowledge. It is transcendent. You may say it Soul knowledge. Perhaps it is not knowledge at all. It goes beyond that. This is what that great man started. And Master stated to me that though there had been other disciples of Ramchandraji, none except himself was given permission to start the Mission, fourteen years after initiation. He wanted this man to grow to that full stature and so Shri Ram Chandraji says "What I know, everything is by the Grace of my Master and by his direct contact with me, and I am only his medium in this matter. So, many things which have been discovered are perhaps those which came to me and I am being taken to those levels. So these works have been produced by Shri Ram Chandraji in the height of his spiritual insight or experience far beyond the mental and intellectual methods. They come directly as a form of revelation to him. And, I have been observing that many a time. I can give you some instances.

The Master used to give a diagram to show me how the individual can be elevated. I used to make suggestions without waiting. That is one of my weaknesses. I do not wait. Master immediately used to retract into a room and after sometime say that I am also right.

I remember, I think in Shahjahanpur last time my friend Sri Rajagopalachari came to me and said 'Master is very much disturbed. He does not want to talk to you because you may pass certain remarks and he would be forced to contact the Grand-

Master! I said that I should have my mouth closed. That is what he said when two or three people came. Master asked all of them to go out, closed the doors and discussed with me. I always feel that Master is completely in the Higher consciousness.

Now, if any one of you can develop that LOVE of REALITY then, whatever you speak will be the Truth. The credit that we give to the Vedas must have been got by that close or intimate 'living in REALITY'. That is what they have said 'ATMA DRSHTI'. They are seeing with the Atman alone when the Atman merges in it. That identity between the knower and the knowledge being established, it is a knowledge by identity. I may not call it knowledge at all That is why our people do not call it 'Jnana'. They call it 'Anubhava' or 'Sakshatkara'.

Now, Master says he does not know how people think that it is only possible for those who go into the forest to realize God. He says it is not necessary at all. Why? Those are necessary for the sake of the sense organs. Why do you have to go to the forest or close the doors or live in a cave? It is because you are afraid of your sense organs. You are afraid, in fact of yourself. That is why you have to run away from everything and anything. That which creates fear cannot produce the Reality. Knowledge is not born out of fear. Fear produces only ignorance. And the cause of our ignorance is fear. So, a fearless method of understanding Reality, a direct method of perceiving the Reality without any intermediary is opened up by this Sahaj Marg philosophy.

Let me summarise what I have said.

Firstly philosophy must be UNDERSTOOD AS A LOVE OF ULTIMATE REALITY a love that is not willing to be mediated by any bodily instruments such as mind, intellect etc. Philosophic knowledge is Supra-mental knowledge. And it is a knowledge by identity with the Ultimate Reality. Now, this can only be known by developing that capacity of awakening the self which is capable of knowing the Reality without the help of the sense organs or the body. And once it develops that direct knowledge, it also knows to direct the body which it is holding. Our sense organs are coming into being only for protecting the

body, surviving, and for self protection, self preservation and self perpetuation. The whole body and mind have been yoked to develop these capacities but not to know itself. Self protection is alright. But, WHAT IS THE SELF THAT IT IS PROTECTING? THE BODY? Is the Self equal to the body?

Now we have a new definition. We are starting a new kind of terminology. In fact, in the very first chapter, Master says; 'I am trying to develop a new kind of language of SAHAJ MARG. Words are to mean differently from what they have been used by people. Any body who knows science tells that each science has its own technical meaning. When we use technical terms of one science as equivalent to technical terms of another science an interchange, we create confusion in knowledge. So, our people insist upon a new understanding of our terminology. Sahaj Marg is developing its own terminology. It is more clear to show us the original meaning of the words as they come and not in several tongues, each one of them claiming to be autonomous. I can speak about that at a later stage. The linguistic habits have become perverse. So, to start proper knowledge for expressing high spiritual knowledge' we must develop a new kind of terminology. Many of them are obscure. We want to make it clear. The Sahaj Marg is for ordinary men to become extraordinary. We are not taking extraordinary men and bringing them down to make them ordinary men. Whoever comes to us, we feel, has some hope of becoming a Lover of the Ultimate knowledge. Unless you aspire for Real philosophy, you cannot make any progress. So Sahaj Marg philosophy is a philosophy of the Ultimate Reality and that Ultimate reality is Supra - mental and Supra - sensual and this can be done by this Methodology. The Methodology which has been discovered by Shri RamChandraji of Fatehgarh is perfected and enlarged so that it can be given to all persons without any distinction of caste, religion or sect or sex PROVIDED (that provision is absolute) HE LOVES THE ULTIMATE REALITY. We are not interested in being satisfied with anything less than the best and we have the real feeling that every body ultimately wants the FINAL and not anything less than that.

So this book starts with that Reality, namely, Philosophy that goes beyond the intellectual philosophies of doubt and

wonder. But it is more akin to wonder. We start with the 'feeling' that there MUST be an Ultimate Reality. If there is no Ultimate Reality, we cannot have LOVE for it. The human heart desires the Ultimate, so there must be an Ultimate. And this desire is something that is of heart. It is the Ultimate that calls. When a man calls for Ultimate, it means that the Ultimate is really calling and if the Ultimate were not there, there would not be the call. So desire is the fundamental conception. The Ultimate which calls you, is near whether we are conscious or not. We may call it instinctive pull up unconsciously. But, we realize that it is a supra-conscious state. It is this experience that the Master takes and gives to the Heart and makes it alive so that all people who aspire can reach it within this life itself. It is not so difficult. When you think that it is difficult, it seems to be so to you. It is only when you think that certain things are interfering with you, then you feel the difficulty. But if you feel the 'call', you would not feel the difficulty, why? Because God is calling you. The Ultimate is calling you. So that is the real source of strength, which we have in this system, a source of strength that we have to see what the Real Ultimate is. We realise the Ultimate personally. The Master is in fact the Ultimate Consciousness itself in human form, and taking up this work of making every one who comes to him and give him the strength and ability to Love the Ultimate. It is one thing to Love and not reach and another to Love and reach or attain it. This has been made possible by our living Master, Shri RamChandraji of Shahjahanpur.

LECTURE 2

I have suggested last week that philosophy is not something which starts with doubt or ends in doubt. Neither does it start with wonder. Philosophy is love of the Ultimate Reality and to know and love and live in that Reality is the real meaning of philosophy. But, just as every good word has fallen into evil tongues and evil mouths, philosophy also has fallen into evil tongues. That is why nobody likes the word philosophy. There was a time when every science was called philosophy. Now no science is called philosophy.

It was suggested in Sahaj Marg, and Master himself has stated in the 'Reality at dawn' that '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 beginning of Bliss. Reality goes beyond all spiritual, religious and philosophical systems.

The ideology of Sahaj Marg has to be propagated. That is why this book was written. What is the ideology of Sahaj Marg which is different from the ideologies that have come into philosophy for the last two thousand years? Philosophy, for some, means merely observation or experience through senses. Or, it is something that is improved on the basis of the senses or it is something that is an interpretation of the revelations which have been made by certain extraordinary people. And the extraordinary people might have recorded what they have seen but we are expected to take with good trust and not even verify it. One can question them only at the cost of ex-communication as in the west. The last word has been said and we cannot change a letter in the word nor can a verb be changed in the sentence.

I do not concede the claim that we have triumphed the Nature. Nature has its vengeance on every thing. Nature will modify every good thing. I therefore, consider most of the revelations to be beautified ancient Truths. If you are a person who wants to find out what should have been the original fossil, well you may try it. You can use carbon tests and other tests. After all, you cannot get the bones of Reality. Those bones in Sanskrit are called Asthi. I do not say they are false. I say they have to be

recovered, and verified. Therefore, we are trying not to experience in the sense that is coming from outside, but by an inner contact with Reality, a contact by which Reality can flow into us and we might be able to know the Eternal meaning of things and therefore be able to verify properly the most ancient relics and place them in the proper perspective or correct them so that they become all true. It was said of the great interpreters of the Vedas that they are using their small instrument of reason for understanding Cosmic or Supra - cosmic things. So all that you have from the translations of great Pandits must be taken as such.

So I hold that this ideology starts with a real connection with the Ultimate, and so meanings of the big words were found by our Master. That is what Shri Ramchandraji of Fatehgarh did in some of his writings. Some of them have been recovered. And Shri RamChandraji had to rescue those writings. A few have been published in "Sahaj Marg" and our friend Sri Saranad of Gulbarga has translated the writings of Master into English. They are yet to be printed.

Take for instance, the Vedantic words Atman and Brahman. We are told that Atman is Brahman and that is a great Mahavakya "Aham Brahma Asmi"— What do these terms exactly mean? According to our Grandmaster, the word Atman has got two words in it. Ath and Man. Man is the thing. Ath is to live. The thought with the Ath is Man- thinking in terms of particulars. We are all people who think in terms of particulars. Individual particular things we gather, observe particular things alone and we have to use some other faculty to put them together.

Now all these come under this classification and so Atman is a person or mind which thinks in terms of particulars. And so, how can it seek about the generality of nature of Reality then? Mind is accustomed to observation of particulars. Not even that knowledge is perfect, because there cannot be a particular unless it is a part of a whole and unless you know the whole, you cannot know the part fully. One man said "If I want to know about the full nature of the flower in the garden I must know the Reality of which it is a part". So, the whole knowledge should

come into picture. The individual mind, the Atman is very much fitted for doing some actions – for finding its food and only those things which are edible and giving up the inedible things. As it was said by an Irish poet "We are men by anguish taught to distinguish false from true".

Therefore, we have to trust the 'Pure light' to understand the Reality. So Atman is mostly not whatever people say something very good. That is why, in our system, Atman is fixed at a point in the right side of the chest. Now, what is it that the word Atman means. It is a particular consciousness of thinking capacity- a capacity, a thinking in terms of particulars.

What is Brahman? Mind - Man - it thinks in terms of Cosmos. Some minds do not think in terms of particulars. They think in terms of all alone, not of parts. And the great prophecy of the Vedic seer was that in fact these two are one. The Atman cannot exist without the mind and the mind cannot exist without the Atman.

The total consciousness is necessary to understand the particular, and the particular knowledge is absolutely necessary for the whole. The two ways of knowing - one proceeding from the cosmic to the particular, the other aspiring from the particular to the Cosmic. Now, here, two words have come. (I know a little bit of philology.)

Let us take another word - the word 'Prana'. What is Prana? Prana is that by which every thing lives. And most things are living, some of them non - living, some of them are quarter-living, some of them are half - living. There are degrees of living. We cannot say that 'we are living fully. If you are living fully, you would not have come here. Because we have found that our living is not good, and in fact we are dead in some parts of our being we want the full life. And, what can that mean? We want life to feed us in every part of our way. And this life can only be given by the Ultimate Reality, because the Ultimate Reality sustains the so called 'non-living' by just becoming and flowing towards it. You think that there is no life at all in the inorganic material. Thought has become gross. But if you can somehow

break that particular grossness of matter, you will find that it releases thought. So, this is the experience of matter or the atom. This experience of an atom on the one side and Atman on the other side shows that if you can introduce this force into anything it becomes alive. So Master says this offering of the spiritual and highest consciousness some-times makes it grow into greater sensitiveness and awariness of the life. Atom is not conscious of its Reality. We are only partially conscious of the Reality and are aspiring to have full consciousness of life, so that we can live fully both in the atom of our bodies and Atman of our being and Brahman. That awareness is possible only by introducing different types of Prana.

Prana means outer air for most people. In fact, the inner air is called Prana and the outer air is called Vayu. That is not the fact at all. The true fact is that it is a Divine power that makes things which are dead come into life. Growth is possible only when there is Prana. When Prana is decreased, then, there is no growth. And that is the basis of Pranayama. People extend the duration of the breathing. They ask us to breath the air, 'keep it down to that' etc. This exercise goes on for half an hour or an hour. Some people think that they can go on doing it all through the day.

So far as I know that is a very troublesome one, and we who are doing our work, cannot afford to take to this type of exercise which does not take us to the Reality. And, if it is so in your case, what about the other things which cannot breathe? What about the elements? My own feeling is that Master said that this Prana has Ultimate force or original force, and this should be offered into the hearts of men and when this is introduced as the Food of the Soul, the Soul begins to look up for its goal. If you want to say that for any plant to grow, you want fertilisers, you have to fertilise your Soul by giving this Prana. Therefore, it is a very necessary process to have this Prana, and this is the uniqueness of our system.

What is the differentiation between this system and other systems? Not in the idea of God, not in the idea of the Individual soul and not in the idea of Brahman does this system differ from

others, but in the introduction of the Divine Force into you, by which you will grow to a true spiritual stature, which means that you will be able to realise yourself as the Reality. We pass from the unreal to the Real, from immoral to the moral, from ignorance to the Knowledge, of which we are ignorant, and this cannot be described by the ordinary mind. This Pranahuti has to do an extraordinary amount of work. It prepares for the future. It wants you to think beyond this body. Life is continuous whether it is having body or not and that life is real.

So, the language which our Master has used for the system of Sahaj Marg - atleast for these three terms - is unique. As for the word Sahaj Marg, what does it mean? Master says it is a simple path. It is not a path that requires extraordinary practices.

'Control your body in order to control the mind' that we do not accept. Nor do we think that by controlling the mind we can control the body. Firstly, you cannot control your mind. Mind cannot be controlled by you. It cannot be controlled by your gross - mind. In this context I remember one man who has been very assiduously teaching for the last 50 years that you can control your mind by agitating it and analysing it. And suddenly it seems the mind will extract. But it will result in fatigue and that is not Reality. Some people say that discourse between the master and the disciple (both of them become exhausted) leads to Reality. That is Vada - Vada, what is called as dialecting, Tarka. But, you do not find it in Sahaj Marg. Battling with words will not help. Arguments and all that is not the way towards Reality. That is not Sahaja. The ambiguous use of words is one of the secure places of refuge for debaters. So they are not honest in trying to describe Reality. You cannot describe Reality without honesty. Now Sahaj Marg is not of that type. In Sahaj Marg, we do not want extraordinary methods for attaining a simple thing. A simple Thing - God - is very easy to attain. He can be got if you know how to approach. The only way to approach Him is to get a capable Master to lead and guide you, who can take you to the Highest Realisation, to the supreme Liberation and Realisation. Liberation happens almost the very moment when you are connected with the supreme consciousness. When once you are connected, you will have to cross a few points to attain Liberation. You will not return to this kind of grossness. But that is not

the goal. The real goal is the realisation of Reality, beyond Philosophy and beyond Religion. This is a new language. A way for every man, who is willing to offer himself, and nobody is prevented from coming. But if a man excludes himself I can do nothing. Everybody can come if he can sit for half an hour. The choice is not left to the Master, he must impose some restrictions. Here, everybody knows that there are no restrictions, except the patience for sitting for 45 minutes or half an hour per week and for individual sittings half an hour. Nothing more you are asked to do. And, I think, our commandments are very simple in ordinary living. While we have to get along with the neighbours, we want the irritation to be reduced as much as possible. And, that is not very difficult to practise. It will be difficult for those who create difficulties for themselves. To give up their difficulties is the only difficulty that they have to face and the Sahaj Marg tells you the simple process of training your mind. Your perverse ways of behaviour can also be cured without much effort on your part. These are small things which our new ideology is prepared for.

LECTURE 3

As I said, according to Shri RamChandraji, where religion ends, there spirituality begins. After this sentence, Master gives the description of God or the Ultimate Reality. Religions have got notions of God which are as different from one another as possible. But they have all one common thing. God has a particular nature such as that of the Creator of the world, Sustainer of the world and Destroyer of the world. He has wonderful attributes or excellent attributes — Infinite Compassion, Infinite Beauty, Infinite Power, Infinite Grace and so on. This God is the God of Religion. That is, we are all thinking of the excellent quality of which we have some awareness and these are the qualities of God. God is perfect extension, perfect space. He is at all time, the past, the present and the future, which are all in Him. And so He has wonderful attributes. This God we call Saguna. Of course, it may be that God has the qualities of nature also in a sense. Nothing that is not in the cause can be found in the effect. So, God has all these attributes. But according to Vedanta, the definition of Brahman has been "He from whom all creation, all origination arises". But, there are some people who have stated in Upanishads that God is described in terms of negation of these qualities, which we call of nature, that is, Satwa, Rajas and Tamas. Some people go to the extent that God has no qualities — either good or bad. Some people say that God is Nirguna; some people say that He is Saguna. What guna means, of course, is a very troublesome point of discussion or controversy. God has gunas means He has no bad qualities. So, that is how some people have interpreted. Certainly God cannot have bad qualities. One may then ask 'we have bad and good qualities, how did they come about. If God has created bad qualities, they must have come from Him'. The cause must have the seeds of effect. There is evil in the Universe. God must in some way be evil. But we do not like to attribute evil to God and so they say evil is the good that we do not understand. 'Evil' is excellent. You do not know what it is. So you call it 'evil'. Anything you are afraid of is 'evil'. That is how some people try to explain or rather explain away evil. Some others say that the good qualities have the opposites also in this world. The world

is a negation of God. God is perfect, we are all imperfect. God is good; we are all evil. Where there is good there must be bad. A good cannot be understood except in terms of bad. So, the standard of judgement of what is good or bad, truth or false must come from God, who is Truth, who is Blissful and the world is false, evil, unpleasant and unblissful. That is another meaning of God.

But, there is another concept that God is a Principle rather than a person. Then we may understand something of the problem. Religions always consider that God is a person. By person, it means someone in talking terms, knowing terms and loving terms. A person whom you can love, whom you can adore and whom you can worship. But if it is only a Principle, it is not in those terms. Are we worshipping the law of Gravitation? We worship persons in whom those laws are exhibited, a person who exhibits those principles. For instance, Gandhiji to us means a principle. He tried to exhibit truth and non - violence. He searched for Truth and Non - violence or love. Suppose, we remove these pictures. Then the principles will remain. We think of Rama as a person. Rama is a dharma principle. But not a person having a bow and arrow as in Kodanda Rama, having particular colour - bluish colour as it is described. That is not Rama. So you will find ultimately every great man is a principle and not a person. If you ask if a great principle can be lived and practised, well there is a man who came and showed that it can be practised. So, to exemplify a certain man comes into being. So, if God is the Supreme person, he exhibits the principles continuously, incessantly and eternally. But then, whenever you look at the person, you see or perceive the principle. Whenever you see principle, you see the person. They are bound together. You cannot think of the one without the other. God is the first cause. As a first cause, he is also loved. So we find that the Nirguna is non - personal God and the Saguna is personal God. Non - personal God, that is a principle and personal God, both of them are inseparable, except by us. When we want to think on principle we think of Him as a principle. As a person we exhibit Him.

I was suggesting to a friend yesterday that it is almost

similar to the scientific notion of considering energy either in terms of particles or in terms of heat. When we think that as a wave, it follows the laws of waves and then we can take it as a particle also. So, if you take it as in Religion, God is personal and if you think in terms of philosophy, he is impersonal.

But we are confused in these matters and our logical capacity is dwarfed by Religion. So much so, even Sri Ramakrishna used to say that both Saguna and Nirguna are true. Well. Therefore, the principle point, if you want to put it, can be called Para Brahman. Master also has used them. This is used by the Advaitins also. But I do not know whether they are clear except when they emphasise this aspect in thinking of God as transcendent to or interior to the creative point. There must be a condition when He is not a Creator. It is Nirguna. The posterior point then is Iswara. So these are the Nirguna and Saguna notions of the Ultimate Reality.

But Ultimate Reality, says our Master, is something more than these. It is higher than the Nirguna or Saguna conception of Brahman. It goes far beyond. The Ultimate Reality, which we should call God in the sense that it is that, you have to attain, perfect Reality. So our Master says all these discussions about Saguna and Nirguna are transcended. We soar far beyond the notions of Religion or philosophy. It is attractive to hold a non-personal and think that impersonal is superior to the personal. I do not agree to either notion. We are going far beyond both, a condition which is beyond the personal and beyond the impersonal and that is something which is not within the range of our normal experience. It is not within the reach of our reason or feeling.

Religion is described as an aesthetic approach to Reality and philosophy is said to be an intellectual approach to Reality. You may also say that God can be approached through the will aspect of man. But will goes beyond both the intellectual and aesthetic approaches and that is why Master wanted in each one of us a will to go beyond the frontiers of philosophy and religion. Will, in its purer form breaks through these two barriers of intellect and aesthetic. "A perfect will is needed" that is what he says.

Thought in its purer form is not an idea. It is just an 'aspiration' a 'force' an 'urge'. So, that concept of Ultimate is as he calls 'Energy' goes beyond the intellectual and aesthetic. That condition is what we are aiming at and that is the Ultimate Reality. So, when Master describes in the circles, he shows that there is a Brahmanda area and beyond that Para Brahmanda and beyond that is the Central Region, place of the purest will.

So, the Central Region, which is a discovery of the Master, is something beyond the Saguna and Nirguna from which our religious and philosophical notions came.

LECTURE 4

God is subtle, beyond the Saguna and the Nirguna, and it is because He is very subtle, he is simple. That is, He is easily accessible to anybody who comes to Him. It is the WILL to realise HIM that has to be strong and this Will should not try to impose conditions as to how God should be experienced by you. Religions always impose conditions under which God should appear to man whatever might have been their original intention. Now in Sahaj Marg, we are trying to understand the nature of that Reality by personal experience which is possible and available to every body.

Master discusses the problem of 'atheist'. An atheist is one who denies the existence of God. An atheist is one who denies the necessity of postulating the existence of God for explaining the world. There is the scientific atheist. He says that God need not be included as a cause for the production of effects in this world. And, there is no need to assume a first cause. This scientific atheism is therefore something that depends upon Nature to provide the Laws by which this world is functioning. The scientific atheism is therefore something that depends upon Nature to provide the Laws by which this world is functioning. The scientific atheist is one who wants to understand the laws that govern nature and, if anybody says God must also be included, he says, we do not find any necessity to have a God in this world-picture. Order in this Universe is not necessarily related to a person or God. Order can be in the very nature of things. So, we do not want a God to create this world. You may ask when and how all this came. There must be something before. You cannot say that there was nothing, at the stage from which something has come. Obviously, something cannot be produced out of nothing. Therefore, the doctrine which says that there was nothing at the beginning is self-contradictory.

Master uses in his work a verbal point. There is no God means God is nothing, and if you look out for God you do not find him anywhere. Therefore He is nothing. He is a zero or soonya, or to use our own language 'sunna', and how do you

represent it – in a circle or a dot. A point is a contracted circle. A circle is an expanded point. Now you can shrink God into 'nothingness' in your science. You can eliminate Him as a cause. But He is a cause of all, and not the cause of any one particular thing. You are looking for a 'particular cause' and not for a 'general cause'. That is absolutely a meaningless point. A scientist would look for particular causes or particular effects and not for a general cause which operates in respect of everything in this world. You look from that point of view. You will see you have shrunk the God to Nothingness. It has become so indistinct that it looks like a point. God is a point or a speck. But when you go nearer, it becomes bigger and bigger and a vast one and an Infinite Ocean. So, God has got a very peculiar capacity unlike anything found in our visual experience to become the whole circle of things comprising the whole of the Universe when you go nearer and nearer. So that is how the atheist reduces God to a Zero.

Now master takes another example. He just says the fun about adding zeros to one. Zeros multiplied without 'one' result is nothing at all. But he takes one (1) and adds zeros. Then you will find that for each zero, the value increase ten times. 10, 100, 1000, 1 lakh ect. If '1' is to be one i.e. you, you are the person and if you add zero to your right, you will become bigger and bigger. The individual when he begins to look at himself begins to expand and so you will become very vast just as the zeros added to number '1' increases the value of the number. So, zero has value.

Place the zeros on the left side before the one 1., 01., .001. after a decimal point i.e., after negation of '1' I think, you become fractional and this can be done till the value of .00001 is equal to zero. He represents this as a very fine problem of numbers. The potentiality of zero seems to be infinite. Therefore, he says "I am prepared to accept the atheistic view that God is nil. I am also prepared to accept the mathematicians' term that God is zero and Infinite". This seems to be one way of looking at the problem of the importance of the zero in our lives. Zero is negation and the most objective way of knowing Reality is when you reduce yourself to nothingness.

Science also tells one thing. The observer must also be eliminated. Individual predilections, prejudices, omissions will have to be completely eliminated in objective knowledge in science. Now it is true in science also as in the gross way of the world experience and experiment, the individual counts almost nothing. That is in all observation 'I see' 'I know' 'I observe' the 'I' can be eliminated and we can say 'It is observed'. When you go to micro-working, or Infinitesimal work, or when you are thinking of general theories of relativity, the individual himself has to be eliminated; and it seems to be impossible for any scientist to eliminate the observer or individual because he develops a field of his own. He cannot, therefore, be eliminated so they have to make their formulae inclusive of the personal observer. And this observer, therefore, is an impediment to the objective understanding of reality. That is why the 'ego' cannot be removed. The ego is the observer and somebody should observe in order to get the results. There can be no experience without the observer and so the observer is in the picture. It may be anything that he observes. You must include him in the whole picture of understanding about the Ultimate.

So, when people say Sat Cit Ananda they think that it is the Ultimate, we find it is not so. So, Master says that many people think that SAT is God, which we have to reach and think that is the Ultimate. Now that is not the Ultimate because it includes the difference between the 'observer' and the 'observed'. And when you can eliminate the observer, then Reality alone remains. Suppose we can eliminate the 'one' by some means (of course it is very difficult) then, we can have only the Reality. The 'I' has already merged. When can the 'I' or observer merge in the Ultimate which gives value to it. That is only done when you are able to become completely a zero. The SAT or Being then gets merged. That condition can not be described. That is what we say in our Sahaj Marg 'OM TAT SAT'. The idea is, when you pass beyond the three levels of consciousness of waking, sleeping and dreaming, you come across a condition where the 'I' is negated. That is what other people call Sat. We do not say Sat Tat, but we say Tat Sat.

So is the Being and that which you know as the Being. No

philosophy can really come into being unless you reach the Being. All that we now speak of may be a kind of SAT, working with the 'I' which you cannot eliminate. So, you will see that all such knowledge is bound to be imperfect if not unreal. But if you reach that stage, it is Being. From this point of view you can say it is nothing. For us, that TAT is nothing, zero. But without it we cannot exist. In fact it is the most valuable number if it can be called a number at all. Zero is not a number. It is not even a negative number. If you can achieve that TAT, zero, then you will be able to see the real nature of things of SAT. What is Being is, you can only say when you are completely merged.

This order cannot be changed. The order has not been understood. It is much worse in the case of poets. So they do not understand the significance behind OM TAT SAT. Unless you know that TAT, the SAT cannot be understood. The Pure Reality is without the modifications or changes or imperfections introduced into it by the observer, namely, yourself or the 'I'. If you think about and contemplate on OM TAT SAT, I would like to ask if you reached the second term before you reach the third term or have you known the first term atleast before the second term. Then how can you go to the third?

Neither the religious men, who do not understand the OM nor the philosophers who do not understand the SAT know the Ultimate Reality. This I think, is a very mathematical statement. If you observe in the nature of 'zero' you may be able to see that it is asking us to go beyond philosophy. In fact, you see that the original thing was not 'nothing'. It has tremendous potentialities, infinite potentialities; but absolutely immobile till you introduced the 'I'. That condition of thought is a condition of BHOOMA according to Master. That Bhooma is what we call Bhoomi. BHOOMA is that on which everything stands. It is the support of every Reality. Without that support of Brahman or Bhoomi, there can be nothing in this world. So this zero, this Bhooma, this Reality is what we are to know.

LECTURE 5

Master has declared that he has discovered this condition which was not approached by anybody so far in the history of the human race, namely the state of TAM, which is beyond SAT or Existence, which all people hold to be the highest. The state of TAM is very difficult to attain and it has been possible only for our Mission to help people reach upto this particular point or the Ultimate Reality. In fact, Master even goes a step further. He says even that TAM is a kind of reflection of the Ultimate Reality. So you will understand how difficult it is to communicate the very nature of that state except by putting one into that condition. But then he says, it is a condition where there is neither light nor darkness. And, all our knowledge is said to be of light. So what is that, that is beyond light?— shall we say it is darkness? No, It goes farther beyond darkness. It is difficult to describe that condition. In fact Master goes to the extent of saying that a person who has reached that condition will not be aware of it except when somebody calls him back to answer a condition. That is only when what we call existence 'Truth' is introduced one becomes aware of his condition. This is one discovery.

Of course, when I had asked this condition to be given, he said that most people will not like that state at all. They do not want that stage at all. Most of us like to have knowledge, like to have power and all those things which we think as the 'summit of perfection'. A man who goes beyond all these will not have all these things. But then, he goes to the Root from which all these things arose. And therefore, I said, it is worthwhile going to that condition. Anyway so long as there is something still farther mentioned there are some people who like it go to the farther limits. Whether it means death or final dissolution, they do not worry. Many people do not like to go farther. They would like to have what they have and not miss all these things of the world. Of course Truth comes only when we go far beyond knowledge, far beyond happiness and perhaps even far beyond darkness.

The next step that Master illustrates is about that condition. Do you think that in that condition, do you exist or don't you

exist. Will you have your identity or not? Are you lost completely? It is said as one of the argument against losing oneself in God, that such a condition is of no use at all and must, indeed, be unreal. There are theories of Vedanta – I don't say it is Advita – which hold that the individual Soul (that is you) is immortal and is Eternal. If you do not exist God does not exist – so you must exist. That is why they say the individual soul is eternal, indestructible and so on. That may be alright for people to say so. Actually what happens? It is an experience not only in spirituality but almost at every level that True Love involves a dissolution of oneself, a giving up of oneself even to the point of annihilation of identity. This we call merging. The religious people who are anxious to experience God do not like to be merged or lost in God. To them realisation means looking at God, enjoying God, worshipping Him in all sorts of ways, but not to feel one with God. That is, these people want God to live for them and not they for God. So, almost all religions want God for the sake of the individual. Nobody is thinking of living to exist for God. So many people want to have their identity kept up. And we find their identity is tried to be fostered by names, works and so on and those remnants as the delegates of such people. They are trying to give immortality to the works of those people. So to that extent we create a kind of immortality to their identity.

It is only a philosophical feeling that you must have been previously. There are arguments for that. But ultimately do you exist as a separate entity, keeping your own identity till the very end? Our Master says, the identity which each individual has, continues to be even till the last date of Maha Pralaya. Some people said even at Maha Pralaya, a person goes on existing. That is a philosophical necessity. Even when a man enters into the state of Tam, he continues to have a little of identity till the very last when every body goes to the Centre which is the Tam, and everybody at that stage enters into it and after that period of Maha Pralaya they come back again. The question is whether they themselves come back again? Can we believe that Markandeya comes back after every Maha Pralaya? Most probably we must accept it. But then, it is not clear whether it is a problem for experience or for imagination.

The Upanishad is very clear in this matter. The very same problem is stated in Katopanishad. Nachiketa asks Yama 'what happens to me after I get realisation, whether I exist or not?' 'It is very difficult', Yama said, 'do not ask me that question.' But he insisted upon the answer. Yama replied "Well, you will come to a stage where you are so much one with That that your distinction from it is very little. When you come out of It, a distinction comes out". That I is the Existence. The I or identity is that from which thought arises. Individual thought arises from the I. Now, it is a very difficult question to explain unless you go through that experience. Master says there is an element of man running parallel to the Divine. And the man who realised the Tam is one with the Tam. He almost identifies with the Tam. The human element or identity remains to the 'minimum extent' and it will remain till the very last, viz., Maha Pralaya. The realisation is that. If you want to have realisation here with the body, then you must have a minimum of identity and a maximum of the Divine. That is what we are seeing in the Master. In other words, it is precisely zero added before I and the number added after the decimal point which makes your identity less, nearing absolute Zero. This can be experienced in the lives of people. I can only represent this point by referring the Master himself. This condition can be said to be pure thought, with that slight point. And all his actions come from that Tam, through the infinitesimal. It becomes the passage through which the individualisation takes place. In other words, Master says individuality is brought to the minimum. What is lost is individual and not Divine.

Master feels there is a great mystery, a mystery which is, beyond all spirituality also and if you want to experience, just try by adding a little bit of what you call Truth or existence. Then you will see whether He exists or not. The person who reaches Tam is more real than you. A man who thinks he exists, perhaps does not exist really. That is a condition indistinguishable from non-existence. Existence and non-existence are transcended in this condition. In other words, all our normal ways of describing this condition do not go far, and we are left to experiment on this aspect.

Do not have a fear that your identity is going to be completely lost, if you have any love for identity. Some people will say and in fact the great distress of Buddha was as every body tells, that he was a nihilist. He said the human individual is a bundle of Samskaras and so every body said he was a Sunya Vadin and that is how they follow him. What he means was that Ultimate cannot be described in the language of real experience and it is something to be experienced by Dhyana as he himself said. And Dhyana means what? Try to understand the original cause. If not, go on asking what is the cause. You come to the final point of the I. Can you then stop there? No, you have to go still farther, beyond the cause. So you see at that point, are you to say that you are born out of nothing? All that you can say is yes and no. It is very difficult. So, the Divine is completely different from the human and there is no graduated process. So Buddha was misunderstood because the people who argued for him were intellectual, not those really experienced and lived for that. With a bit of the Divine, they expanded their individual and called themselves God or Superhuman. But He who is fully merged in that Tam and gives more importance to that Tam, creates a new kind of personality. That is a very great point which Master has stated. That is why, to understand fully the magnificance and attractiveness of the Tam, one has to put aside all the prejudices about the nature of identity. You must realise that Sat there is something greater than the identity.

LECTURE 6

The development of individual from the cosmic or absolute stage is by a series of individualities or individual forms being taken up from the Central force. In other words, we must presume that once the Centre has started to come into action at the time of creation, the several levels of organisations in space take place. Those which are very near the Centre are very pure and as we proceed a little more away from the Centre, we reach, what we call, the region of splendour and when we go still far we come across the region of Ego, and as we go more and more away from the Centre, we get the material world such as we perceive. These three regions Master describes as the regions called the Central Region, the region of Ego and the Region of Pinda Desha or individual human beings or creatures. So, every one of the individuals, who passes onward away from the Centre to the pinda Desha and still farther on, has all those things with it. Inside the inmost core, we have got the very nature of the Divine Force which we must call "the first Formation of the Individual". Later on, we have an ego covering over it and still later, we have got a physical cover. So there is one continuity between what we call 'thought' and 'matter'. Thought is at the back or is the basis of matter, and if matter has become what we call life in its extreme form of its manifestation, it is only to be presumed that that original thought is very much covered up almost to be called dead. So, in matter, the Supreme Divine is also covered. Matter cannot exist without it, without possessing this as its core, as its nucleus. In that sense, we find that the individual soul called the Jeevatma, even in its grossest formation, contains within it, the Universal Being. And if you call the Jeevatma you call with it the Brahman, though it must be noted that it is covered up with this entire Universe. Covered up means two things. The Isavasya Upanishad, might well be quoted in this connection. *Isa Vasyam Idam Sarvam* — two meanings may be given to the word Vasyam, Isa or God is enveloping the entire world. That is, He is infact completely containing the world within Himself. It may also mean that Isa is that which is in everything, or covered up by every thing. By a double usage, we will find that the Individual soul is really Brahman covered by every thing. But as Brahman, it is He who is covering every

thing. In both the cases, Master considers, they are covered up and covering. In that sense, they are related to manifestation. God is bound to the world to preserve it by covering. The individual is bound by being covered by the Brahman. Suppose you realise that you are the coverer, but not being covered by and if you realise that you are within it, you also find that you are the Master. In other words, it is the peculiar quality of the Brahman and the Jeevatma. Both of them have got motion and thought. In this sense, thought covers the whole universe and it is the motion that cover the thought. You may say that both of them are parallel. In that sense, they can be taken away from each other. And each has a function. Thought never loses its function of thought. Motion never loses its function of motion. But when thought converts itself into motion or motion is capable of being converted into thought, there is what is called a state of 'pause'. When one shifts into the other, there is just a twist and that is in different directions. Now, these twists can be considered to be 'knots' and there is no conversion of one kind of thought into another kind of thought and one kind of motion into another kind of motion or one kind of energy into another kind of energy. There is a formation of several knots so far as individuals are concerned and it is the business of each individual to loosen the knots, so that a passage from one kind to the other is possible. In other words, transformation is possible. Transformation of one kind of energy to another kind of energy, of one plane of thought to another plane of thought, is the most difficult thing to achieve unless it be with the help of the Universal Original Cosmic force. Master has stated that the Divine and the human are parallel. In one of his articles, he has revealed this concept of parallelism between the Divine and human. The human is the individual. The Divine is trans-cosmic, beyond the cosmic. Now, it is possible to go to that condition and get the Divine, already working very fine in us, into action only when you are directly connected to the original condition. It is not enough to say that the previous state will connect us. You cannot say by merely going to the ego state, that matter is converted by ego, but in the process, the ego is caught almost more deeply in the matter. The present condition of science is, it wants to conquer matter, but it is more and more subordinated to matter. People think that they can convert life by religion and higher consciousness. All that has happened is that

Religion is subservient to life. Instead of life being subservient to religion, religion is made subsevient. Further though Gods are expected to be subservient to the Ultimate, the misfortune is that God Himself, the Supreme God becomes subservient to the lower Gods. Man wants to make use of God instead of being used by Him. And, these are all at different levels of materialism only. Every one of them starts with being a matter for moulding, but ends by moulding the ideas to its needs. That is why, all the great ideological platforms of either spirituality or politicality have come down to a level of simple and pure materialism. Instead of slogans creating a new force the force that created them has become ineffective, uninspiring. That is why the biggest of slogans that was given to the world at each stage by each one of the prophets has become meaningless. That is why in our attempts to get back to the condition of Centre, which created the Universe itself in its supra-cosmic form, nothing can help us except that Centre itself. So, the ordinary words which our Vedantins have made, called the jeevatma and the Brahman or Paramatma, have no meaning at all to those people who use them. On the other hand, the Jeevatma is a thinking, moving being. It is not a static but a dynamic and so is the Brahman not a static but a dynamic entity. Both of them have come out from the Centre, which has been beyond the regions of our philosophies or spiritualities. We have to go beyond the Jeeva and beyond the Brahman to a condition, that is neither thought nor motion. Those who say thought is motion are speaking nonsense. And those who maintain that motion has no thought are also speaking nonsense. They almost came together. They are like time and space, the two coordinates of existence. This is the picture which our Master gives. It is simple provided you rise upto the point of perception by experience or imperience with the help-of the Divine cosmic.

LECTURE 7

God and man are parallel in Creation. God is the inner unchanging, continuous line and Man or the line of humanity is the parallel to it but with a kind of changes, actions and reactions, rings or chakras and also grossening of the entire original force and these grossenings have been moulded in some particular formula. Though this is so, the line of Divinity is a support for the evolution of humanity or the manifestation.

In this connection, our Master Shri Ramchandra Ji refers to the concept of the Avatar. In the Original Centre that forms the vast Akash, which is the Original Divinity, there will happen individuation or identity particles, if you may put it that way, and these identity particles are in fact, what we are. And these identity particles are of different grades. In fact there is a First Jerk or Motion from the Centre which forms a unique point near the Centre. It is said near the Centre because, from this distance it appears to be very near. Actually, it is very far from it. This is a unique point and is said to be the point of Supreme Personality, and all the others are points which have been rejected in a sense. Some times when the Creation requires to be guided or ordered much better than what it has been and also perhaps when the line of Divinity requires a further impetus from the beginning to the very end and if it does require an impetus, then a sudden emergence from the Centre happens. It may happen from the Centre itself or it may happen from the line of humanity also because, what has to be benefited is the line of humanity. And Shri Ramchandra Ji mentions that Sri Krishna came from Mahamaya, whereas Sri Rama was the Divinity introduced in the line of humanity. That is why Sri Rama has got more human characteristics and obviously Sri Krishna had very few human characteristics. Now, this distinction between the two Avatars shows that the Centre though far beyond manifestation, periodically when necessary enters into this by a particular kind of individuality or personality or force. He also says that the view that the Avatars have no personal identity and that Absolute is projecting itself into this level is not correct. Sri Krishna as well as Sri Rama are personalities which have just come out of the Centre as persons

or as necessary cosmic or supercosmic personalities. They have continued identity as individual and that is why we are able even to day to seek a vision of Sri Krishna and get it. Why I mention Sri Krishna is, Sri Krishna is the present Master of humanity and He is said to be the chief architect of the several systems of spirituality. He has been in one sense, experimenting with a large number of people and whenever necessary, he will instruct and when they fail Him, He withdraws and starts another system. Sri Krishna is helping us, but Master Shri Ramachandra Ji of Fatehgarh is dominantly concerned with us.

But the Centre may project special personalities only one at a time to control and guide humanity and also to help humanity recover its awareness of Divinity that is parallel, that is inherent in it. God is with us, with each one of us, as a straight parallel, of which we are a curved parallel or a modified parallel, and that is a grossening of the line of humanity. But the line of Divinity remains, untainted.

To recover this, a Divine personality comes to connect these two, in a sense parallel by means of Pranahuti.

That is, we have to realise that in every action that we do and in every kind of manifestation, there is a parallel behind, which can be connected and since, we have lost awareness Master has to introduce the Divine Original condition into the humanity so that the human becomes aware of the fact that it is Divine in itself.

Our individual being itself is taken up to the higher levels, He helps us go beyond the individual nature and develop an identity with the Divine. Then you find that you are becoming acquainted with the Divine, and the Divine becomes more and more dominant and untwines the knots in the human being. A free flow of the original energy in the human being is restored and it also restores your being continuously Divine. Perhaps it is this that you find in meditation, the Omnipresence of the Divinity. As the Omnipresence comes within each one of us complete development of the human personality in a human mind develops. That is the kind of transformation brought about by the

Divine line. It begins to develop Yatra and individual soul that is in gross condition goes to the level of the subtle. Yatra is passage from the lowest point to the Divine.

Master points out that there is an actual individuation of the Divine in the human mind and whatever you do, you find the parallelism between the mind and submind.

So ne European or Jewish European authorities said that mind and matter are parallel, but they do not explain anything but a philosophical proverbial distinction between mind and matter. Mind is immaterial. Matter is material. How can immaterial transact with material and material transact with immaterial?

Shri Ramachandra Ji says it is not a conflict between mind and matter. Mind and matter are of the same order. The real parallelism is between the Divine or the line of Divinity, and the line of Humanity. They are parallel and therefore what is necessary is a third force for Realisation. But there is one thing in the human, Once an individual is aware of the Divinity it goes away from its own body and towards Divinity.

This the Upanishads compare with two birds in the same tree-one in a higher branch and the other in the lower branch. The bird in the lower branch eats fruits and now and then looks at the higher one, and then gives up eating. Thus, precisely, when you become aware of the Divine in you, you will absorb in It. A natural kind of renunciation enters. Now the man finds that the Divine is awakening him.

Thus, there is parallelism between Divine and human. There is Avatar, Supreme Personality to directly connect or awaken the line of Divinity in each of us.

Once the Divine within you and the line of Divinity is realised the Yatra commences.

LECTURE 8

The problem that is developed by Shri Ramchandra Ji in the next chapter on the Knowledge is very interesting and, in some respects, very thought provoking. Firstly, all of us hold that knowledge is the goal of Life and secondly, that knowledge is the only means by which we can cross over our bondages and miseries. It is so obvious a fact that we do not want to question the postulate.

"Jnanath Eva Kaivalyam" – it is only by knowledge that we attain Liberation. This is the sentence constantly heard from the great scholars and perhaps even by saints. Some people of course, have stated that :

"Bhaktya tvananyaya sakhyam aham evam vidho" arjuna
Jnatum drastum ca tatvena pravestum ca parantapa:

"Except by Bhakti or Devotion undertaken by you as instructed, that is, according to the principles of Yoga, you will not be able to see and enter into Me" says Sri Krishna.

We find ourselves in great difficulties in the modern world between the people who say that Jnana is very important and the only means, and the others who say that Devotion is very important and the only means.

Now, Shri Ramchandra Ji enters into another problem - the problem of knowledge and ignorance. We all think that we start with ignorance because we are all ignorant. And we want knowledge to remove the ignorance, so that we may be able to act properly, live sensibly and rationally. Ignorance, therefore, is something to be got rid of and knowledge is the way by which we remove this ignorance. Now, these two terms have been used in Upanishads as "Avidya" and "Vidya". Avidya is ignorance and Vidya is knowledge. No doubt, the Upanishad writers or commentators had a different concept of the word Avidya from mere ignorance. I shall not dilate on that just at present, for it will take us off from the main point at issue. In any case we start with

ignorance and, in fact, ignorance is actually found in our activity, when we do not know how to act properly or adequately to a particular situation. Action done, which is uninformed by knowledge is ignorance. A man is said to be ignorant not because he has not read. He might have read every thing; yet he may remain ignorant because he does not know how to use knowledge for a particular situation. Now, that is a kind of ignorance that we shall have to counter. Now, we call a man ignorant when he is not able to have proper knowledge to overcome a situation or meet the situation. So, mere knowledge without practice is meaningless and it cannot apply itself to a situation. So both are, in one sense, ignorant. You can say knowledge is a kind of ignorance, just as ignorant action is a kind of ignorance. Now, we are struggling in modern world to get rid of what is called "learned ignorance". Most of us are learnedly ignorant. I do not think we are ignorantly learned. Now, our Master says, we start with a preliminary ignorance, it is true. And when we try to know the situation what exactly do we do? In order to know a situation we have to get out of the situation and inspect the situation. That is, knowledge involves a divorce or a separation from the object or situation in order to meet it or adequately respond to it and therefore it means, you develop a division between the object and yourself. And so, a knowledge of the situation is always an external study of the situation, not an internal one. So, your knowledge is only limited to a particular purpose, namely, to get food, get clothing, get the amenities of life etc. For this purpose, you get out of the situation in order to inspect it. Therefore, there is a division of the subject and object. And a knowledge is something external to the object which is to be known. Now, this is very limited. Your knowledge, in every case, is limited knowledge. It is a limited knowledge because it is not a knowledge of the thing as it is in itself, but as it is for you to meet a particular situation. All knowledge, therefore, is a limited knowledge. Therefore, we are in difficulties when greater situations arise. As a matter of fact, in science, we can see that every Law is only true within limits. No law is absolutely working beyond particular limits. When they go beyond limits, you find that your laws do not apply. Now this is very important, remember, because knowledge is in fact, by its very nature, limited and finite. Laws are finite and also as we now find, they are probable but never

certain. All empirical laws are probables, in greater or lesser amount, (it does not matter), because if it exceeds the limits, you are in error. That is basically wrong and you have to confess that is ignorance. So behind every knowledge, there is an ignorance and behind every ignorance perhaps there is a greater knowledge. Now this is the difficulty of epistemology or theory of knowledge in philosophy. And the greatest efforts of philosophers and scientists has been to limit or to find out the limits of our knowledge of every kind. This is further shown by our theories of reason which operate within limits. Now, for instance, we think in philosophy and everybody accepts that a thing cannot be both true and false. That is the principle of contradiction. If a thing is true, it cannot be false. If it is false it cannot be true. But the misfortune of our experience is that everything seems to be both true and false. Now how to express this in terms of our logic (Tarka)? So people said it is impossible and so scepticism is the only result. You must confess that you will have no absolute knowledge and we can have only a little knowledge, knowledge mixed up with ignorance in different degrees.

And what is the distinction between a great pundit and an idiotic child? Nothing except the amount of ignorance that they have got. And, we must know it is better to be ignorant than to be wise, because we can excuse ourselves for our failures, but a wise man gets punished for his knowledge. Now, we have all these things in ordinary practice. But logically, when we find this proposition that is both falsehood and truth can coexist just as Avidya and Vidya can coexist it becomes impossible to explain. If we say so many people laugh at us and say "what is this type of knowledge?"

Here, coming to the real point which Shri Ramchandra Ji makes, we hold that our little ignorance can be cleared with our little knowledge, but the vast ignorance that is pervading the whole Universe cannot be cleared with our reason or with our actions. You cannot clear the vast infinity of ignorance. Let us confess that there is vast ignorance which is the Reality. Almost you are seeing that it is a kind of scepticism. You can never have a knowledge of All with the instruments which you now have. This knowledge is something which comes out of the object inor-

der to survey the object. It is, to use the little word, "experience". Ex means 'outside'. It is an experience which is outside, or outer experience. Now how to go beyond it? The reality of the great ignorance is beyond this ignorance and this knowledge. Master calls it Complete Ignorance. Of course, he says 'I do not find any other word for it'. And we do not have any word in any language in any dictionary. Why not I use the word complete ignorance? I know this is a 'shocking phrase' to us who are thinkers or wedded to knowledge. But a real Jnani is one who would go beyond our little ignorances and little knowledges - finite ignorances and finite knowledges. You do not take into consideration the whole of Reality. Reality is beyond your perception and imperception or reasoning. Now, what is it by which you can know? It can be known only through 'intuition' or vision. Therefore, we go beyond the ordinary Pramanas or instruments of knowledge and the means of knowledge or ignorance whichever you please, and rise to the level of direct vision of Reality and knowing Reality for its own sake, by merging yourself with Reality and not getting out of It to inspect It. In order to know you thoroughly, I must enter into you. By standing outside, I shall certainly find your height, your weight, this and that. Perhaps I may take an anatomic view. But then I may not know you. Even if you survey the whole of the Universe, as you are now trying to do astronomically and otherwise, yet, you will not know what the Universe is. It is an external view of Reality and therefore a false one. Is it completely false? I do not say so. It is false. It is certainly not the reverse. Now, we have to see whether we can intuit, know the Reality within as part and parcel of it. Of course that is what we are always. For the sake of knowledge we came out of it as fish thrown out of water. You see fishes just jumping out of water and falling back. So we are all coming out of the Being, looking at it and falling into it. Therefore, we are coming out of it in order to get back.

Which is the real life and which is the real death? Death is flying out of Reality and getting back to the Reality is life. We got out of the Being to see the Being and when we merge ourselves in God, we will know Him. Now we are having a very imperfect, very personal, of course useful in a little sense, of the term 'experience'. So, if you want to know Reality, you will have to merge

into that Reality which is the Great Ignorance.

Now that means, you will have to cease to be both a subject and object and also vanish. You may all say it is meaningless. But there is no other way or knowing Reality except merging yourself in it, to live in it and be of it and never think of 'knowing it'. why ? All knowledge is a pragmatic reaction or preparation for action in a premature way. Now, this is a very important point undoubtedly made in very theoretical way by some thinkers. But we have never experienced this aspect. We are actually seeing that the Ultimate is beyond both vidya and Avidya, beyond usual terms of subject and object and knowledge. And it can only be known by your merging yourself in it, becoming one with it. By standing out of it, you may see a bit here and a bit there but it is externality. Now, to get back to this original condition of Reality is undoubtedly a kind of leaving all our philosophical attempts or scientific attempts to know Reality even in the best objective point of view. So you have to go beyond science and beyond philosophy. And this experience is available and possible. That is why our people spoke about vision or Darshan of knowing God. Firstly to know and be merging yourself in that vastness with a feeling that you may be nonexistent. What will happen to the drop of water that falls into the ocean back again? The drop may be complaining that it will be lost once and for all just as I find myself complaining if I am in the mass of human beings, I will be lost in them. So, even if I colour myself with a special kind of dress, black or white or red, it does not matter. I will be lost. Even the colours would be washed out in the sea of beings. So also when we merge into the ocean of beings we will be lost. Are you prepared for that ? Our knowledge consists in holding on to this ego, identity and so externally individuality develops. When we lose our individuality and merge ourselves in that vast ocean, we get the real intuition of Reality. It is not always knowledge. What should it be called ? Master calls it Complete Ignorance.

I wish I could devise another word. But then, every word I thought in the matter has already been given a bad name, a bad meaning. I think no word is used for the realisation of Complete Ignorance. It seems to me, after all, it is very nice to call it by very

bad name, because that is what makes the people shudder at as Master puts it.

The Upanishads say "Asatho Ma Sadgamaya". It is a very big statment. We go from unreality to Reality. And "Thama So Ma Jyotirgamaya" – we go from darkness to light. Now, we are not going towards light. Light is not our goal. We go beyond both darkness and light.

"Na Thatra Suryo Bhati
Na Sasanko
Na Cha Pavakah"

There the Sun does not shine nor Moon illumines nor the fire burns. In other words, it is neither hot nor cold. Now, if such is the condition, to which you go how can you say that you are going towards Jyoti ? Either the word Jyoti has been improperly translated as light or that it emerged when you merge in God. So the word Jyoti is difficult for translation or explanation of the commentators. It is something far beyond darkness and light, something which merges when you enter into the Divine that is the goal. Now, as our Master says, Light is not our goal. Light is equated with Vidya. Darkness is Avidya. Our goal is not within these two terms or the two experiences. Both of them are experiences in the language in which we use it. We must enter into that and merge in the Divine. Any Which way you can not say what exactly that theory is. Now, Master says that it is a condition of infant and the infant is ignorant and looks out for knowledge. But is it so ? Now, I believe we have gone to a greater infancy. We are in the condition of beyond thought and beyond knowledge. At that condition, what is it to see, to act or to live ? You eat as if without thought. You live as if you do not live. Now that is a child and that is the condition of something that is transcending.

"Not until you become a child shall you enter into the Kingdom of Heaven" said Jesus. I would only add "Not until you enter into the Kingdom of God will you become a child".

LECTURE 9

Master says that there is a difference of levels attained by several types of souls. He agrees with the ancients that those who are practising sinful deeds attain a condition or state of Hell and those who are ignorant by good deeds most probably attain the level of Paradise. But to those who are innocent it is the world of Brahma. But as for the wise and learned people they create for themselves an artificial paradise in which they try to live. Obviously, the learned and the wise men build their own castles and dwell in them. It might be very uncomplimentary to the wise and learned. But, as I have always held, the process of learning involves a constant process of unlearning also. Any wise man going to advanced study in any subject would be asked to revise his original premises and rethink them and unlearn the usual habits of mind. That way leads to, what we may call, a development of Inner Being, and also it leads to the ultimate realisation of greater awareness of Reality. That is why every true learner is in a constant process of learning which involves a process of unlearning. That will also suggest to us the contradiction in Vidya and Avidya. Today's Vidya may be tomorrow's Avidya. Therefore, there is a 'relativity' in the very notion of knowledge and the notion of Ignorance. We have to arrive at a stage of transcendence over these fixed goals or limited notions of Vidya and Avidya. So, Master says that we must come to that condition of innocence which is Complete Ignorance, as defined by the Master. So, we have to use complete Ignorance in order to reach that State of Complete Ignorance.

Is it possible ? Master says that in His own life, He had not read any thing till perhaps He has attained that state. Afterwards, He began reading the old literature or learned treatises. That made him understand the limitations of those learned works, and also to size up the level of understanding of each of these learned men. So, personal anubhava is more important and ultimately it is the only means by which you can attain that state of Complete Ignorance which entitles you to enjoy the Real Realm of Brahma or Brahma Loka. This leads us further on to, what is called, the worlds of Infinity in which the realised souls, who are, as He calls

it, swimming and expanding, so that they are one with the Ultimate without any kind of separation.

In the chapter entitled "Man and his nature" Master tries to clarify the very person who wants to attain the Ultimate State. A man who wants to attain the Ultimate State is one who is continuously in relation to the Ultimate condition. But he has also developed another end of pole to him. God has only one pole, but man has two poles, one pole is in God and the other pole is at the very end, namely, this world, external world. That is why, he calls him 'bi-polar' – having two poles. Now, the one pole, namely God, is, as you may say, beyond even the mind. It is the State of Tam, and this mind is connected with the First thing that comes out of the Tam, namely the First Mind. That continues to be the constant healer and energy and life. From that point, he goes on developing or enwrapping himself with the processes which come in a natural way. There are four processes taking place at this state. Manas, which is purely one with the First Mind or Kshob; then, there is Chit, then there is Buddhi and there is Ahamkar. So long as these four are concerned, you might find, Ego also is well developed. Intellect is there and there is a feeling that there is ego. These would be in their purest or subtlest condition in the earlier stages. They come immediately after the soul is formed. In fact, the soul is eternal element in God. And when it comes out into play, the four come in along with it. They may be said to belong to the state of God. But, afterwards, grossness develops and several deeds or several knots develop. And at every state, there is what we call grossness, greater and greater grossness. At another point, Master describes the process, as it were, of the cocoon, the soul weaves through its mind, within which it is trying to isolate or individuate itself. At that stage, it grows even. And there, outer one is being formed by the mind. So it is the mind which is the powerful element in evolution. In fact, we have gone to this condition. But, at this level, also, we have developed certain other things, we began to develop pleasure. We began to discriminate between what is pleasant and what is painful, not what is right and wrong but what is pleasant and what is unpleasant. So, there are, even today, philosophers who consider that you will have to identify pain and pleasure with good and evil. The pleasant is good and pain is evil according to large masses of mankind. Some people

invert it and say that pain is good, pleasure is evil. Eitherway, it does not solve the problem. We are in fact caught up in the dilemma of pleasure and what is less pleasure, and this has got wide application. In any case, man is today caught in this mind of dilemma and he wants to escape from this particular situation. But then, man also has, as I have stated, a peculiar and unique quality, viz., of having the mind continuous with it from the original first Mind. This Mind is passing, and that is why, all our minds behave alike and all of us have developed also. All of us are fragments of One Supreme First Mind, and that First Mind which is really Cosmic in nature has been individuated, isolated and in some sense, insulated from other individuals, so that it is only thinking of itself and not about other people at all. It is contradictory, in one sense, it would like to absorb or even annihilate also. Now, there is mind and the unique quality of the mind is seen in its capacity to evolve to its lowest and the grossest form. Animals also have a mind; because they are also degradations of the mind, and yet, that mind is not conscious of its connection with the Ultimate. It is only at the level of man that he becomes conscious of its original connection or force of the First Mind. Our aim in all literature, in fact of philosophy, is to get at that Original Mind which is pure, which is powerful - Omnipotent in one sense. The Mind does not lose its connection with the other end. Now, all that energy which we are expending on creation can be reversed and we might try to find out and draw more power from that Original Soul, if we have to escape from the pain, pleasure - world of vision.

Incidentally, Master says that even God has no mind and that is correct for the obvious reason that mind is from the first point which has been created. So, He Himself is behind that Mind. There are many people who think, if you want to become anything, first destroy the mind. Then, by destroying the mind, you will be one with God without his mind. Master points out that this is not the way. The instrument of mind has been given to you "to explore the ultimate grossness on one side and regain your subtle condition again and pick it up". The possibility for man is that he can have the continuous experience of the Ultimate First Mind to the grossest level. But that is possible only when you attain in full force the First Mind within you, and since there is a loss of that force, you find that the lowest levels forget though they are sustained by the original Force, which can draw the First Mind. So,

Mind has to be used for this purpose. You cannot involve to your condition of the Divine and transcend unless you are able to use the mind that is given to you. Now, as a matter of fact, this is the struggle. Some people want you to become Amanaska, go beyond the Mind and destroy the Mind. If you destroy the mind, you destroy the instrument by which you can ascend the ladder. So, there is no way of attaining that condition except by utilising the mind.

You must use your mind. You must use it yourself. The mind that has come to the lowest end and is in suffering must turn back to get at the source or purity itself. Now Master says at this point, it cannot be done with your own efforts, but only a Divine personality, can help you to connect your lower end with your own higher end, because you have created so many barriers to your own flexibility to connect yourself with the original condition. Therefore, the Supreme personality or the Divine personality alone can connect you back and also create that flexibility in you by moulding your whole being by removing the knots and other interferences and putting back to the Ultimate. And that is to be done by that Mind. You are not able to achieve your goal yourself. The instruments of knowledge, so called, learned instruments of Divine or the instruments of karma are useless, because we have found them to be of no use. Nor the usual method of Raja Yoga that is being practised without the help of the Divine connecting you with the Ultimate is of any avail. There is no yoga otherwise. Your evolution, therefore, is almost clearly dependent upon your getting a Divine personality to help you reverse back to your Mind and connect it with the other pole. When these two poles are connected, there is a Neutral point and immediately you go to the other higher State or God. Without this connection of the lower, the higher is impossible.

That is why, Master says there is great need for the man to have the Divine personality who has attained this particular kind of connection with the Ultimate and has to bring down that Ultimate to every individual who seeks this particular condition of transcendence of mind. If we want to get transcendence over mind, it is possible not by annihilating the mind but by connecting its two poles. Then alone you have access to enter into the Divine.

LECTURE 10

In the previous talk we dealt with Master's explanation on the nature of man as a bi-polar being, having one end in God and another end in the grossest level of man. We also tried to make out that the nature of man has taken its start from the Ultimate Force or primary Force that some how was thrown out of God, which can be called, the Centre or the greatest potential, the Zero. By a series of jerks which are due to actions and reactions, man has developed firstly a causal body and then an astral body and finally physical body. There are, of course, in the creation and even before the causal body, a series of sheaths and coverings. But these things have all been produced by a series of jerks which means that certain kinds of mechanisms were developed by which the degradation of energy would take place and finally it became the inert matter we are now having as our body.

Now, the business of most of us would be to get back to that original condition and this is done only through meditation of the Centre from which we started. That is, in other words, in mediation we have the idea of the Ultimate or the original stand-point namely the Zero as potential. This idea of that original condition should permeate all our gross, subtle and more subtle activities. If this "ideation" is not there, there will be no possibility of getting the sustenance from the Original potential even for the continuation of the gross-body —not to speak of the subtle body. It may be held, as some people have held, that our business is to destroy this whole structure of causal and astral and physical bodies and get back to the Source. But any physical attempt to do that will not take us to that condition. There is only one way towards establishing contact with the Original or getting back to the Original and that is by, firstly, an 'ideation' of what we want to become and secondly, try to make that idea constantly working in us so that these subtle and grosser bodies can be permeated with that idea. You may ask the question whether idea is merely a thought. It is not only a thought but a Force also. Further every thought is a force, but not what we call Force in the physical sense of the term. Every thought is a force and this Supreme Thought is the Higher Force that we can have. And this is in every man. Now this has to

be awakened by meditation. Now, suppose you try to meditate, you find it very difficult. That is, you do not have a clear idea of what that Original Condition is. Philosophers especially think that just because they are able to think or visualise that idea, they have the power by which that idea transforms our nature. Now, we have, in our modern world, people who speak about ideology as if their ideas, even of socialism, have the power to transform the Individual Consciousness of every one to whom they speak or preach the doctrine. I think Shaw was perfectly correct when he said that these so called socialists are nothing but the 'perversions of real socialists' and so he wrote a book also just to show up the hollowness of the ideal or ideational views of the present state of the so called intellectuals. So, you can understand the idea, in order to be really of value and of power to restore you to your Original Primal Spiritual Condition, has to be of a different order, and this can be done only by a person who has reached that particular stage and brought that Force into the line of man. That is the importance of Pranahuti, and once that Divine Element is brought to man and given to him as the Force by which his whole transformation could be effected, then, you try to start from below and correct the grossness, correct the astral body, correct the causal body which has brought us into this bondage and finally we become Unlimited one with the entire Universe.

The Second point we will have to remember is, as Master says, both the Universe and the human individual are made in the same pattern. That is, the processes that have brought the outer world into the gross condition which we are now seeing are the same processes which have taken place in the human individual by which your body is seeing and experiencing. Suppose, I correct this body, human body, which is under our control and if God helps us to do that by our process of Yoga, then, we become aware of the Cosmic or Universal factors and ultimately understand the nature of the Universe itself. Unless you understand yourself, you cannot understand the Universe. Unless you have made yourself subtle enough, you cannot understand the forces that are governing the body. And, if you want to control the forces of the world in order to make it a better world, it is your business firstly to become perfectly yourself in God and this can be done. That is why, when some people say God is made in the image of man or man in

the image of God , I do not know which way is correct. The idea is that the principles governing the nature of God or the Universe which has the manifestation are identical with the principles that are governing man who is also a manifestation of the Divine. Both are manifestations of the One Divinity and therefore when the human individual becomes unlimited in his nature by getting back to that original condition of God's nature then one will find that he can know everything about the Universe, because, if he only attempts to know any part of the Universe, he will get the knowledge of the Universe. In fact, he can become technically 'Omniscient' because, any change in any part of the Universe involves a subtle change in the human individual and vice versa. Any change in the human individual will be registered in the universe although it may be very subtle and undetectable. But there, if you are sufficiently sensitive, you can have the knowledge of the changes taking place when you make changes in your own constitution.

Another point which Master also emphasises is this : He says, every cell within the human being, (in fact he specially mentions the spinal cord and the brain cells,) has a potential of communication with the Universe. He has extraordinary power to change the face of the Universe and all talk about Kundalini and rousing the Kundalini is meaningless. It is not only that Kundalini is valuable but the whole of the nervous system is like that. "But nobody would listen to me" that is what He says, and "with me try the experiment". But that requires, you know, one condition that the Supreme Personality cannot permit you to play with these forces. It must be for the good of the whole Universe of manifestation. No human individual can tamper with the forces. But he can help, if necessary, for the proper use of the Forces. So, the possibilities and the potentialities of the human being are infinite.

And what is necessary now in meditation? We try to bring 'moderation' in this structure. Now, what is the meaning of the word 'moderation'? Many of us think 'eat moderately, speak moderately' and these are the things which we see as moderation. Perhaps they are. But what we mean by moderation is, the human element has been or the material element has been stressed much more than the Divine element within us. We tend to lose sight of

the Divine Force that is sustaining our human being. There is the Divine Force at the back of every cell within our body. That is why God or the Divine Nature is said to be parallel to human by Master. In every cell, there is a parallel divine. If you call it nucleus, I don't mind. But I do not want these terms to be identified. The nucleus is becoming shorter, very small, but the tissues surrounding it have become bigger and bigger. Therefore, almost all existence is outweighed on the side of manifestation or humanity and not so much stress is laid on the Inner Force that sustains the humanity. That is, it is an 'immoderate' business and that is the cause of tension. That is, manifestation is stressed at the expense of the power that can and does manifest. We have more and more of manifestation and less of the power. That is why we are feeble. We are feeble because the sanctum by which we have been sustained is obstructed and minimum. Instead of having a full nutrition, the manifestation is starved of nutrition. Now this immoderate tendency must be changed.

In meditation through the process which our Master has stated, that is by Pranahuti, the Supreme Force enters our hearts and brings about moderations within the body. So, excessiveness or extensivism is removed and we get awakened. We have the feeling that thoughts are subdued. In fact, thoughts are, as far as we know, material thoughts, manifestation, sustaining manifestation and perpetuating manifestation, without asking by which they can be sustained, by what they can be protected. We do not ask for that. We want to draw, upon a Bank Account that does not exist. So we find that immoderation has developed and this can be corrected only by getting the Supreme Consciousness once again to channelise the Inner Force into the outer. So much so, the Divine Force would be made to flow into the manifesting, rejuvenating it all the time and ultimately taking over other directions itself, without permitting the manifestation 'to develop its own lines to ruin the system'. Perhaps, it is a hard phrase, but I could not help it. So, this is what Master has stated as the need of Divinisation. Every function within the body to the least particle must once again be given the full Force of the Supreme, namely, the Divine Force, till we work out the transformation of the Human nature. Though the form will be the human, the functions and powers would be of the Divine. By that process, you find that the human

really gets transformed into the Divine Nature, that would preserve all that has been made in manifestation by God without bringing forth the evil results that have accrued to us in this process.

Secondly, the grossness which obstructs the flow of the Divine and operations of the Divine would be removed not only in the gross but in the astral and causal and other levels. Man, thus, will be finding himself continuously with the Divine at the Source.

LECTURE 11

Master tries to explain the nature of Realisation. Realisation is something very different from 'liberation'. Liberation or Salvation is 'getting out of the bonds of rebirth'. Once you get rid of the bonds of rebirth, you are said to be liberated from the bonds. That is what we call 'Moksha'. But that is not the goal, though human miseries and struggle make us think it is important to get rid of the pain and getting a kind of tranquility from the operation of bondages. But 'realisation' is something much further. It is 'discovering your own Oneness with God. The fact that you are liberated from the bonds does not defacto mean that you are 'realised'. There are probably many liberated people hardly any who has realised, ie., found his oneness with God, the Ultimate being. So, we could think of a large number of liberated souls but not people who have realised God. They may be in the process of realisation in the sense that, after having found freedom from bonds, they discovered that there is more and more to be attained than previously. So you will see that liberation is not realisation.

Secondly, what is realisation ? Realisation has been defined by many people as 'the attainment of a state of God with all his powers of creation, sustentation and destruction and so on and so forth. Actually, these cosmic processes are only with God, but not with anybody else. So, even the highest of the Souls in the realised condition will not be given these powers. It is the exclusive prerogative of the Divine Being alone. That is the distinction between God and the Souls will remain. But an individual Soul, which is going towards realisation will attain a condition which is far beyond all that we have heard from our spiritual savants. God is said to be Sat, Chit, Ananda. Now, this condition goes beyond Ananda. You may ask the question what does it really mean. We cannot express it. It means, Master states, that it is a condition of 'salt without saltishness'. Salt may not be a good word as the sweet. But there is a positive fact which he enunciates of this condition. This condition is the condition of Omnipotent Will. A person who has reached that State of Realisation can do whatever he wants. His will is invincible. Now that condition is what we will have **when** we realise. I do not know whether that is not a very high state. In fact, he says that, when a person ceases to be then there is

realisation. Now this is a negative description. An individual reaches a state of isness, that is he does exist and then he comes to the condition of zero, absolute negation, where there is no change at all possible in his nature, even though he is swimming in Infinity. Now that condition is said to be the state of realisation. Now, he compares this state with the Nirvikalpaka Samadhi of the Yogins. The Raja Yoga works actually use the words "Samprajnatha" and "Asamprajnatha" Samadhi. It does not use the word "Nirvikalpaka or Savikalpaka Samadhi". This language came from Advaitins. This Nirvikalpaka Samadhi, which has been preached by Advaita saints or teachers is a condition when we do not have a distinction between God and self. In fact, there is neither God nor self. There is neither object nor subject nor even the knowledge in between nor experience even. Now, that is said to be a very high attainment in that system. But that is not the goal of our system. Our system wants to develop the experience of God in a natural way or Sahaja Samadhi, not getting to That Condition when you are disengaged from your bodily - consciousness or even the soul-consciousness completely. On the contrary this is where we do work in this world and go on doing all works living in that contact with the Ultimate Reality all the time. Now, Sahaja Samadhi means attachment with Reality all the time, without interruption even when we are doing any work; not only when we are in Dhyana as in the case of Nirvikalpaka Samadhi or even Savikalpaka Samadhi or Samprajnatha or Asamprajnatha Samadhi. This Sahaja - vastha is sought to be established in every one of our Abhyasis, so that he will be doing his duties detached from the fruits of duties; but attached all the time to the Reality which pours itself down into him and supports him by its changeless condition. So, this kind of establishment in that Consciousness which you may call a kind of establishment in that Consciousness which you may call a kind of "Stitha Prajnatha" is normal to us and is something to be attained by every one of us, which means that we are not trying to get out of this world.

The world is not something to be 'shunned'; what we would renounce of it is our attachment to it. That is, we think that we cannot exist without the object, without the body, without food or without the property given to us. Then, we are caught up in it. In other words let me tell how the thoughts flash to my conscious-

ness. I was asking myself how we built up all these securities about us. Everybody wants to have a house and then he wants to have a bigger compound and still bigger compound and so on and erecting compounds to prevent people from jumping into our houses and entering into them. Our own body may be considered to be a series of securities built up around us, around ourselves. Now, after having built up our securities suppose we have been confined to the inner arena and never move out of it and perhaps misplace our keys also, so that we cannot get out of that, then we think we are prisoners within our own security. We know a fortress that is built by our people to defend themselves from enemy, finally becomes a prison – house when it is surrounded by others. Now this is how we have built up our securities and attachments. So, the very things we thought were necessary for our existence are now discovered to be obstructions to our freedom. In fact, we are prisoners in our own house in our own bodies by our own attachments.

Now, I shall give another example, firstly a man wants to have a security of wife, and in fact it is mutual let us say, afterwards they beget children and a security of children and then, more children, more security and then finally what do you find? In fact, we have what we call family misery, not family happiness. Our intentions were good, our achievements have been rather disappointing. The one way by which some people say we can get rid of this attachment is "remove all walls; throw away the body, throw away the family, renounce them, this is the only way by which we can get liberated." But I believe, if we only think why we constructed for a while, and that it is not a kind of madness or foolishness, then we find that these securities are necessary, but without attachment. They must be flexible. We must have the power to control the securities and we must be able to displace some securities with other types of securities. That is, all these organisms are built - in mechanisms. Then we need not get rid of the organism itself, if we are flexible in human nature. I think we have a freedom to adjust the securities. So this freedom is what we can really see when we use our reason. So renunciation as it is told by monks or mendicants is I say a disastrous process when it is done against a society within which we have to grow. There is nothing wrong about us in that we are attached to them as if they

are our real securities and real bondages. There is neither bondage nor security in them except that we find them obstructing our real freedom or when we find them not helping our freedom. Everything is done for the sake of freedom and not for the sake of bondage. But we also know transitoriness can bind us and little knowledge can do much more havoc. So, we are prisoners on our own accord and some times we like the prison, some times we hate the prison. Therefore, all bondages are due to ourselves and not due to God.

Now how to get rid of this kind of inflexible bondage, or securities? The only way for us as individuals is to get at God who gave us the capacity to defend ourselves, to find why we are, what we are. So our connection with God becomes very important. If we connect ourselves with God, then we will find the rationale of our securities and bondages, in which case, you are not attached to them and we can use them as freely as possible, without being bound by them. Freedom is a dynamic process of living in God, because God gives the sense of freedom. We construct everything out of Freedom. We barricade ourselves within our fortresses out of freedom and now we find that old barricades are not useful. Things are changing. The world is changing, our patterns of life are changing. So, we have got to throw them away and build again if necessary, new securities which permit our freedom rather than deny it. Now if we understand from this point of view we can know that God did not create this world just to bind us. God created the world to give us security and we made it our prison. Now I think, only if we can look about why and what is the secret force with which the God created the world for our freedom, then, we will find that we are free in this world and not bound.

No institution is perverse enough to bind us for ever, but it can be a liberating instrument. Now this is the dynamics of spritual life. We have got to connect ourselves with the Ultimate. And Master says it is more simple. But we think that just as it was difficult for us to create barriers around us, the realisation of God must be as ingenious as these things. Now it is true we have built our Gods in our own image, and it is a very funny thing when we study in mythology how we have created Gods to our own tastes

and to our lives. But God is really simple. Now the easiest thing we can do is to connect ourselves with God. Do not look to all these outer things that we have created. Now through them shall we realise God, not through our barricades. What we have to get is God's mind within us and it can be got. Religions have said, "the way to know God is torture,". That is a terrible thing, as if He is our enemy. Our security is threatened by God. Therefore we shall have God to our taste. Really what Master says is the more simple thing is to get at God, because if you can look into yourself, He is the Force that made you construct all these things and so He is within you. Do we think the Creative Power of our being, namely our having a God with such ingenuity and such skill is not a power that is free from the thralldom? The very fact that we can get out of this body when we want and when we do not like the pattern of our body, is a proof of freedom of the Soul. Is that not the Divine? Therefore the Divine force is within us. It is that which builds our body. It is that which draws itself from that body and it can create another body according to its Will, with different type of securities. Now this Supreme consciousness is within us. Only what has happened is so long as we are living within this body, so long as we are concentrated in the running of 'this body' in the supervision of the body, it has lost the capacity to dominate the body as an instrument of freedom. So, it is a victim of bondage, victim to the bondage, and to all its securities, social, religious and so on.

Now, if a great man come to us and arouse that Inner Force within us, ignite it into action of its supreme possibilities of freedom to know the Divine and also to get more and more power from that Divine thing, then, a sense of freedom comes at once. Just as a man who is bound, if he gets a force, immediately expands and says 'here are the possibilities to me, I can break up my bonds', so also, if we can get the Divine Force into our system, do we think our own body will remain the body that it is? It will be quickened with new life, new force, new abilities and new possibilities. Now, this is a very great step. Master says, it is possible to get this connection most easily. All that is required is a direct contact with the heart from the Divine personality. Now, since we do not have personalities who can provide us securities more securities and more bondages, we are in difficulties. Our great

learned savants are people who have developed the fine arts of creating more bondages and assuring us that those Mantras and Tantras and Yantras will help us. Now, that is not the way. Here is something which transcends all these techniques of art. It is an opening of a direct connection which seems to have a little weakened itself, not altogether. That is why Master says, "the introduction of the Divine Force of thought into a consciousness is the simplest thing that can happen and no kind of ritual or rite or any other technique of preparation are necessary. It may appear so to people who are brought up in the tradition of securities and a craftsmanship in them. But this is nothing. It is not something to be believed. But you know Reality is beyond rites. It is a thing practically to be tested, in which case, you find that all that we require in this is an opening of a line of connection with God which is to be done by Pranahuthi. It is only the man who has reached the Ultimate condition that can do this. He must be empowered by that Supreme Divine Reality to connect every individual who offers himself to this consciousness. It is perhaps necessary to have a little discontent over one's lot in order to ask for it. It may happen even without your knowledge. But then, there is this possibility at the present moment, that the Divine Personality is with us today.

As our ancestors said, "Again and again in history we get a Great Personality who takes to this job of connecting individual souls directly with Himself, so that humanity can progress towards the higher evolution to Spirituality". No doubt, so long as that Personality is in this work we do find that a large number rise up to that level. A few people only pass through, but a large number remain bound. It has been so in history. At the present moment, Shri Ramchandraji says that the Divine Personality is now with us and it is because He is with us that this process can be applied to every individual who offers himself to it. This Pranahuthi is a real one and once it is established, the human individual grows to his real dimension of spirituality. He breaks the bonds and small securities, which he has built up, rather, they may not break but he crosses them, because what has been built need not be destroyed unless it is useless for further security. It is just possible we do not want security at all. There was a time when every body had to build fortresses around his own houses. Even

now, some people do so, when they are afraid of robbers. But then, we know robbers know how to break through and we are in difficulties and so we build new fortresses. Nothing helps us. That is, we have the freedom of God within us and fearlessness. Why build up securities ? We want a condition when we will not be threatened by anything and therefore we do not want any security against God. If God rules everything can be removed, if God does not rule but man rules, we want all security. We want to establish the kingdom of God in a way at least so far as we are concerned. Don't think I am thinking in terms of having a world looking after us individually. First, let us find out whether we are ruled by God or personal securities. I feel any person who has some taste of God's looking after us individually will appreciate that we are being protected once we are taken up by God. Now, every physical, economic, social element of institutions are there. The first thing that goes away from us is fear, fear of our neighbour, fear of future, fear of the past, all these go away, if individually we can get that experience. If a nation can undertake it as a whole, I don't know whether it can do it, I think we do not want any securities even at this step. When we get to that state or will - force, that will again set at nought anything. That is the supreme promise of our particular system. So, realisation would be there when we have no fear, when we are detached from everything except the Ultimate, when our continuous living in God, for God, by God, which is a Reality is established. Then we find that all the securities that we have built into our body out of us or society are more instruments for little things, but for all practical purposes necessary. I may also say we will have yet to do our duty in this world, as Sri Krishna says: do your work without attachment to the fruits thereof. This is a great discovery which our Master has made and as an instrument of practical work, he has undertaken this Pranahuthi which anybody or rather everybody can adopt and find for himself whether he realises true renunciation and true attachment to God. The true renunciation is a renunciation of attachment to the things we have built up in the past, to which we are now clinging either on the principle of family or an institution or colour or caste so on and so forth. All these institutions are transitory. They are not permanent. What is permanent is our relation with God, and what is also most dynamic is, we can create and recreate, destroy and rebuild our work according to the will of God, which means, then,

our creations will be true, and may be helpful and beneficent to all. Today, we are not doing that way. We are attached to our fruits whether we call it personal or social it does not matter. In either case, there is attachment, and again we have got all kinds of squabbles. These have no right to arise. In the words of Sri Krishna: "Firstly become of mind, take My mind, the Divine Mind in you" "Macchitta Sarva Durgani" The Divine Mind will be able to cross over every fortress or every barricade that we have erected for ourselves and become a Free Mind. Not a mind that thinks it is free while it is imprisoned in its own fortress.

LECTURE 12

I was speaking about prayer last week. I also mentioned about the form which we have to worship. The most important aspect in all worship is, I suggested, surrender which develops into "devotion" when we surrender to the Master and place ourselves entirely at his training. We will have to surrender all our being, the physical, the vital, the mental and the spiritual. It is of course difficult to do all of them at the same time, but we feel that it is more easy to prostrate with the body than with our vitality or with our mind, though we are loquacious about the matter. We almost utter continuously "I surrender, I surrender" but the real surrender does not normally take place. Therefore, it is necessary to feel that the surrender will be accomplished and completed by the Master Himself. That is why, I think, the Upanishad rightly puts it in this form.

"Om Krato smara Krutham smara;
Krato smara Krutham smara".

"O lord of Sacrifice or Surrender ! Remember what I have done and the second statement "Remember what I have done" means God will have to complete the act of surrender Himself. Now this a very difficult point to explain and many people want to be lazy enough to say "let Master surrender. Why should I surrender, let Master do every thing and I shall be the recipient". I do not think that is the meaning. If we go a little way, God takes us a long way. If we make total surrender, He will complete the surrender by taking us up. That is, we are enabled to surrender more and more willingly to His treatment and training without any protest, without resistance and without egoistic self assertions that we have done the surrender and that he has not done it. The whole point therefore is that our devotion will develop when we observe that not only our physical body is prostrated before the Master every day or every hour, but our vital bodies which are full of desires, cravings and other tendencies, get controlled. "Sama" and "Dama" equally follow it. Then, the mind also ceases to wander and we find constant remembrance and our spiritual faculties begin to develop. In other words, we find that we are more and

more absorbed even without our being conscious that we are in God or the master. This is devotion. Once this occurs we recognise at once that God's Grace is flowing through us. And I hold the view that God's grace has begun to flow through us the moment we surrender either mentally or physically or vitally. Now all these things show that God is constantly with us and ready to take us up at the slightest sign on our part of accepting Him.

The most important thing in this matter is, we are willing to seek God or Master. That is an act of "will" not of "inclination" alone. If we have decided that we want the Master's help for our own higher evolution, or to reach the Ultimate, we will find that God is very near.

Now devotion is something which is like the fire of aspiration. Now whilst the old view was that devotion is a continuous, uninterrupted flow of aspiration upwards, and is described as a kind of liquid flow, (they call it "Thaila Dhara aviccinna Vat"). It is really a fire. It is a flame of aspiration which moves upwards and expands itself. But what is the function of this flame of devotion? Every flame as you know has its nature to burn whatever it touches.

Now the most important thing which has to be burnt in us is the "poorva samskaras" or habits of mind. The tendencies of our mind are always moving outwards to objects. Now those things produce certain complications in our affections. We get attached to those things. Those attachments have to be burnt up. And there are attachments of life-time within us. All those things will have to be burnt up.

That is why Master says that the first experience that happens to us in this training is that we feel the Pranahuti which is a kind of air that makes the flame inside us burn brighter and look brighter and we experience a smoke, dark thick smoke, coming out of us. Some people are frightened about the matter. That is nothing to be frightened about except, I think the smoke. The same then slowly evaporates or goes out and we are left cleaner and lighter. There is also a light or heat produced in our bodies during that stage and that is why some people said it is Tapas.

Tapas is that which heats. A heated condition is called Tapas. And when this increases, we find the old samskaras breaking from us and we get "Uparathi" as I may call it i.e., we do not worry about any enjoyment or we reverse ourselves from enjoyment. Now this is very important because, after the smoke goes away, the second stage is when we see a kind of light in our heart. Some people experience it as a dawn light as Master says. But the beginning of the dawn is not the end. The dawn is the first stage of experience, and is not the final one. Some people say that when they reach the higher and higher levels, they will see more and more of the dawn. I think we should see more and more of the Sun. But actually we go far beyond the sun. The fact remains that Sun and all these things are on this side of the spiritual experience and not on that side of the spiritual experience. We go beyond the Sun and the Dawn and what we experience is a farther-dawn, not the dawn of this side. That is why, the veda has beautifully put it "There is many a dawn which has not yet shed its light". We go far ahead. Those who had some experience know that those two points are somewhere at this particular region - No. 3 or 4 as we number it, i.e., on the left side just above the original point, is a point called 'devotion'. It generates sufficient heat and when it comes to this point 4 which is said to be the point of fire or "invisible black fire" we would be having almost every one of our previous samskaras connected with this body taken away from us. Now that is a very big step. But that is achieved almost within the shortest time in this system. Many people say it is at the state of Jeevanmukti that we get rid of these. But actually it will take place long before Jeevanmukti, because even if we destroy all the samskaras of the past, we yet generate certain samskaras of the present which will bring us back.

Now, the final step of course is when we transcend and go beyond the fifth or the sixth point. Whatever it is, Master says that we can, by the grace of the Master, cross over the two points which produce the smoke and these ordinary frictional heated lights. That is the power, electrical power, which is introduced by the Master. So much so we have the experience of a smokeless light. Now, that is something which we will have by experience, but mostly through these two states —first when the burning of the samskaras take place, there is heavy smoke passing out of us

mostly in the back and not in the front, and secondly we find ourselves light or lighted. We might find ourselves lighted all through. And if our previous training has been alright, we might be able to see ourselves at the Atma point. When the devotion becomes firmer, we find that the heat is so much that smoke is not found and light becomes something of a very pleasant experience. Now, it is not heat, We are afraid of fire, I know. But here is a fire which 'cools' rather than 'heats'. Obviously, our very nature is purified in our upward march. Now upto that point Master gives what happens through the preliminaries of training — meditation on the heart, prayer, surrender and also the way we have developed perfect devotion for the Master. By this time we must have sufficient trust and faith in the Master that he can take us far beyond what most people teach. For, many people stop at what they call 'Jeevan Mukti'. A place of no-return or salvation. May be, they are a little freed from the old samskaras, which will not breed new lives and births. But that is not the goal. The God in a sense is far short of the Real Goal which we have held to be the Supreme, the Ultimate condition of the Master Himself. So, upto this point the preliminaries of the day to day should be adopted in a simple way.

The next step ofcourse is what the Master has to do. As we have already said, in this system of Sahaj Marg our main pivot is the Master. If the Master is not capable, all these things which I have mentioned can not even take place. I am afraid we would not start our journey at all, though we might have appeared to have a lot of devotion, but such devotion is not reciprocated firstly by the Divine and secondly by our own nature. Our interior nature refuses to confirm to devote to any other being, however well-known for all purposes of the world. They might even perform great miracles; they might do so many things which I think are good. Master might not be able to do, for whatever reason I cannot say. One of the most important things in Yoga is, how so ever eminent a Master becomes, he shall not exercise miracles. Now that is a renunciation which is very difficult to get for the Master. That is the reason why I believe great Patanjali says interference of the Abhyasi may be a miracle or Siddhi, but the greater danger is to the Master himself, because he cannot get out of the rings of egoism which he does not seem to be aware of because for him

God is the greatest egoist and the greatest miracle monger. For us, God is not that. God is a perfectly law abiding law giver. So He cannot do things which will break the law. He is not an arbitrary power, but the most righteous divinity. That being so, the whole purpose of yoga is to unite us with Him and get us the same condition as God Himself-impersonal, unattached, stainless, body less and so on as the Upanishad puts it :

"Chukram Akayam Avranam; Asnaviram Asuddham,
 Apapa Viddham Kavihi Manishee Paribhuh
 Swayambhuh....."

These are the names and He is also said to be incapable of any low attachment and His only purpose is to see that we are lifted up to that condition where we abide by nature out of Yoga, and make us the most lawful citizens in the freedom and to feel free in a lawful world. That is the aim. So, both the world which he has made and Heaven would be meaningless if they lie as the gift at the whims and fancies of a God. I do not believe God wants any Freedom for Himself. Whatever it is we are asking for a condition in which we shall feel free, and that condition is where we can trust the Law of God and which is uniform for all. Therefore, those who entertain the view that God is just a miracle monger and is going about performing miracles, would not be right. That goal is wrong, in which case a Yogi who follows them must certainly get the miracles. I wish they all get the power to perform them because one man does miracles, others just follow him. You see the sheep, that is all.

Here, we are asking for freedom. So Master's responsibility is very big.

Now Master mentions in a way that most of us do not like a Master. That is, we do not follow the 'Guru Mata', but 'follow the Manmata. That is our own, just because we have come across many Masters who would like to make us their slaves. I believe they have got to make us free but not slaves. And a doctrine which teaches us that God wants us to be slaves of Himself is a very bad type of philosophy 'or religion. It may be that slaves live more freely than God Himself. But that is a different matter. Now why

did we get into difficulties with the Masters. As I told Masters tend to make us slaves. They do not liberate us really. If they liberate us from one set of bonds, they impose another set of bonds which are not intelligible even and are inexplicable. So we try to be our own Masters. That is Manmata. So I myself directly will get into God. Very good. There are rare souls who get into Him. I do not know how they do it. But there are such cases. But exceptions should not be the rule. Most of us are not capable of taking up the direct inspiration of God. Now does God take us directly? I can only say the Great Master Sri Krishna Himself stated: "I choose the person whom I want to reveal myself". That is a very strange thing. But it is not arbitrary in my opinion. There are certain specific occasions in which a choice should be given. Our own great Grand Master seems to have been one such, because I do not hear he had a Master. The description is that when he was some 8 or 10 years, he suddenly felt that he had come for some other purpose. Immediately he began his voyage. That is extraordinary. Do not think that everyone of us is like Him. That is why Sri Ramkrishna Paramahansa seems to have said that there are two types of souls the Iswarakoti and the Jeevakoti. Some people are born with the Power to do the will of God. That is the meaning of Iswarakoti, not one who goes about like a dictator chopping off the other people's heads and putting every body in chains. They serve the will of God in the very cosmic and transcendent structure. Our Master also speaks of the Supreme Personality which comes to this world once. I do not know in a millennia or more. Once in 10 thousand years perhaps, I do not know, the timing has not been given to me, but in a way such people are very rare. Suppose such a personality is present with us today normally we should avail ourselves of Him and follow the Guru Matha instead of struggling with our own little efforts which are crowned with defects in many cases. In every case we find people struggling because they could not accept authorities which had failed. We have met with Gurus who have been not in the true sense Gurus at all either by their precept or by practice or both but who are trying to make the falsehood appear truth and truth appear as falsehood and who have got such perversities and monstrosities. Now, in order to set right that condition, a Great Personality is born. Naturally He becomes the Guru. But then, it is not easy to recognise Him by the looks. I do not know how we can recognise the person when we come across

Him. Even the Master says: 'please meditate and hope for seeing Him'. So all that I can say is, when we meditate and seriously pray for such a Personality, He comes to us. Obviously he may not be seen by anybody. But if we pray in earnest, if we really want a guide to help us to reach the Ultimate Reality, he comes. He may not come when we ask for any penultimate things of the world because it is not His duty to come for those things. He has come for the Highest knowledge, to give us the Highest Truth in the simplest possible way without complicating our body. That is why we hold that the Master's role in our practice of training is very important. We cannot train ourselves even with the help of the text books. That is why, it is very difficult to get a Great Master; and if we can get such a Master, our ability to pass these things would be increased and we would attain the Ultimate State in shortest possible time.

LECTURE 13

In the next section of His work Master mentions the several ways to realisation. In this connection, I should say that there are many number of ways propounded by the ancients. Some of them have been very subtle. Many of them have been gross. And gross practices lead to gross results and subtle processes help realisation. And at every stage in the history of spirituality, we find that some people are able to grasp the subtle aspect of the Yoga, where as a large number of people are much more tempted to take to the gross ways and that is the reason why decadence came in every system of Yoga of the ancients. It is not that the Yoga which has now come to us is the root with which those systems started. I hold the belief that every spiritual leader was very subtle at the beginning and the close disciples of the original Master knew the Inner Secret and Power of that system and they found that. But they, in their anxiety to teach people who are lower down in the scale of understanding tried to make it amenable to the lower type and purposefully grossened some of the aspects of the Sadhana, with all good intentions, I assure you. But, good intentions and spirituality or reality do not go together. As it is very nicely put: "The path of Hell is paved with good intentions". That is why, we are today seeing a gross practice in every system or religion — the higher religion or the lower religions — it does not matter at all. Every one of them is wrought with grossness.

Now, it is necessary to remember that we are starting the practice of a new method devised only for subtle realisation of the subtle reality. Therefore, we are in a condition to appreciate the subtle things and subtle quality of the meditation, and the means prescribed for attaining the Reality is propounded by Shri Ramchandraji, because we are about the first set of people and that is an advantage which we can claim. Therefore, I would say, without any attempt to make our system gross in order that men lower down in understanding can appreciate, we should try to see that this very subtle system need not be made gross for lower people to understand. I hold that this system is equally capable of taking up the gross men to a subtle condition without reducing or making it grosser in order that gross men can be taken up. "Do not

try to be more intelligent than the Master" — that is what I would say to all the preceptors, because it has been his study that any attempt to make this grosser for the understanding of ordinary men, believing that the ordinary man is grosser than you is a mistake. All efforts of spiritual being are at heart. I emphasise the word "at heart", because the first thing in this System we are dealing with is to clean the heart so that the heart becoming simple, you can understand the subtle, simple process. Therefore, Master firstly wants us to create in us a sense of 'non-attachment' to the 'gross ways' of worshipping or praying or meditating to God. Even this, you may say, is very difficult for you to achieve. Now, he suggests therefore that the individual should take to meditation through "Pranahuti". Of course, that involves a person who could do this Pranahuti. It is a subtle force which is infused into the heart of the man who is sufficiently aspiring to get out of the miseries that surround him. And therefore what happens is, the individual's heart gets cleaned and that cleanliness itself leads to non-attachment to everything, except that particular course.

It is true, non-attachment is said to be the first practice by other people. Vairagya is very necessary. But real vairagya does not mean giving up of possessions, family or duties. Real non-attachment is non-attachment to the things of the world in preference to realisation of God. If you cannot think that God is more valuable than the world, then, there is very great difficulty. And, many people instruct that the world is valueless just because things in this world are transient. They are fleeting. Every thing grows, becomes old and finally dies. Therefore, why do you hold to them? Therefore, be prepared to drop this body at any time, drop your attachment or hold on things of the world like wealth or pleasure. And this non-attachment can be practised at any place, if you do not practice greater attachment by going to a forest, leaving everything here and getting attached to something.

As we know, there is an old story of a saint trying to preserve his kaupeena. For this purpose, he had to get a cat to preserve his kaupeena from the rats. Then, for maintaining the cat, a cow and for preserving that cow, he had to have wife and so the family started, and it was in the forest for all practical purposes, unattached to city life ! Village life has not made people less at-

tached. Most probably, the people in the urban cities are more detached for the obvious reason that everything has become a disillusionment. Disillusion may be had and detachment is developed more in the context of an urban life than I think in the context of a village life or a forest life or an Ashram life, if you do not mind. We get more attached. So, attachment is a state of mind. And that state of mind can only be got rid off when you have a value higher than and greater than and nobler than for a life, lived for the body, in the body and by the body. That is why they said you ought to be firstly changed in your mind.

Our people cultivate moral virtues for this purpose and ask you to be prepared to sacrifice everything for that. The performance of duties then creates detachment. If you are really attached to duties, then detachment occurs at once. Dharma is the only cure for Kama. Therefore, our people taught the doctrine of Dharma as the best means of attaining detachment. And the greatest number of Dharmas are given to the house-holder. There are very few things so far as the Brahmachari is concerned, very few things for the Sanyasi. But positive injunctions to do things, by your children, by your parents, by your guests, by your Gods, by the dead as well as the living are given to the Grhasta. That is the detachment that is coming in the life of house-holder. And that is why, Master thinks that the most perfect life is that of a house-holder, for, the great amount of detachment can be practised and revealed not merely spoken of as in text books. We know, many Sanyasis can be said to be preaching and especially Sanyasis in the old age are more preaching and love preaching about detachment, without it.

Master says that the greatest goal can be achieved by Grhasta who does his duty. That is why, Swarga is within the reach of every man, but certainly not within the reach of the people who do not follow the Grhasta Dharma, I think. Therefore, non-attachment comes to us fully when we are doing our duties in the family. We can do our duties in the family on one condition, if I may put it to you, if we can also attain perfect Union with God. Now, the whole difficulty about Dharma sastras is, "do your duty, but do not worry about consequences." That is a great doctrine of Sri Krishna. It is not a full doctrine, nevertheless. Let me tell you

frankly, it is a very very partial doctrine. Do not do duty for the sake of the fruits they give, but do it. "What will happen to me if I serve my children, serve my father, serve my mother, serve my gods, serve the man who comes in the street, or who comes as a guest, or the dead? What is it that I get?" They have been prescribed as duties as a matter of love; not as a matter for argument. If you begin to argue you connect it with Artha and Kama. What is it that I get out of it? What is the love and the quantum of love that I have to display in each case? Now all that is not there. Duty is duty. But then, that is so far as social life is concerned detachment occurs. But, you are not capable of deciding what duty is; there are conflicts between duties, what you call "Dharma Sankata", under such circumstances, what is the guide? It is good to go to a man who knows how to reason between the duties and values, put them in the balance, of course as a judge and advise you. But such men must be people who know with insight what duty should be preferred to another in the clash. Normally, the ancients did not make these duties to clash with each other. And therefore, you must look up from the point of view where they do not clash. But now a days, that is not the view. You want a man who is very highly judicial in his temper and is anxious to guide and not mislead. Therefore, you want something else. And this something else is only God, or what you call Conscience. You must develop the power to hear directly the voice of god. And how to develop that contact with God, because it is a very personal application of a universal difficulty. And each man has to develop that Consciousness. And you do not have judges enough with either the competence or with Spirituality and not matters of property. We do not have direct contact with God. We take somebody's advice and follow. That's all. Now, we want a more assured guide in a world with such conflicting situations where duties clash and many duties have been forgotten, thanks to our training and all that. I think nobody cares to study the Dharma Sastras despite Sri Krishna's advice to follow Manu, even the best of the followers of Sri Krishna do not want to touch Manu. I do not think anybody has heard the name even. Whatever it is Master says Meditation is the right way of starting the detachment and the performance of duties. Meditation means getting contact with the Ultimate Consciousness through Pranahuti and that will start our link with the God and as it grows stronger and stronger, our detachment be-

comes stronger and stronger and completer and completer. Then, every other thing falls. In fact, in this system, we start with Dhyana and not with Yama, Niyama, Pranayama or Asana. Why? What is central to Yoga is the connection with God and once that connection with God is made, then every other physiological or physical posture or adjustment or moulding happens naturally. In other words, we proceed to change man not by changing his outer physical form but by Inner Transformation and this is the most important differentiation between this Yoga and other Yogas.

LECTURE 14

Meditation is the most important feature of our system. It is said to be different from what other schools try to make out. Concentration naturally follows from meditation. Other systems insist upon concentration of the mind by individual effort at one point or on an object. Meditation on the other hand, is the fixing up of our mind on a particular point in the system. We prefer the heart. The heart is the most important part of the human nature and it is the pumping station of all blood to all the parts of the body and therefore, if we meditate on the heart, the energy that has been introduced to the heart by the Master in Pranahuti goes to every cell in the body and purifies the entire system. The mind is said to have its seat in the heart and almost all our feelings of sorrow or joy, anxiety or calmness, are experienced in the heart. Master says that it is better you meditate on the heart at the point where you feel the heart-beats. Of course sometimes we do feel the heart - beat and sometimes we do not. But suppose we take up the point where the beats are, I believe it is where you find the functions of the pumping takes place and you have the awareness of how it is working in the system. Other systems try to tell us, especially the Bhagavad Gita is quoted in this connection as stating that you should concentrate at the Nasagra or between the eye-brows. Some other people also speak of concentrating on the Naval Centre. But the Master says that concentration or meditation on the naval centre means nothing at all, except that it complicates tension, whereas the concentration on the Broom-adhya, otherwise called Trikuti, requires great effort on your part; and surely in this system, the work of the Master is very important. The work of the Master is to introduce the Pranahuti into the heart. Can he do it at other points in the body? Yes. He can. But then, without the purification of the mind, which is usually seated in the heart, you cannot do anything with the whole organism.

Firstly, we have set up a series of habits of mind and the roaming of the mind is also a habit of the mind, which has been developed by us. It is not its usual nature. It is not natural for the mind to run about. We are told that it is natural for the mind to run about and therefore, to kill the mind is very important. That is what most of the Yogic systems are trying to do. How to kill

mind? Now, that is not natural. Why this view then does prevail ? Because, somebody held the view that the nature of the mind is to wander about. Suppose we think that the nature of the mind is to concentrate or to be fixing in the goal and the real function of the mind is to be attracted by a Goal because it runs after things which it will be attracted by, suppose you can give an adequate object or goal for it, I believe automatically, the mind is canalised towards that direction and it does not roam about. So, the first thing that we have got to do is to give the mind an adequate attractive object, namely The Ultimate Goal, and fix the mind on the goal. But suppose the goal is not an attractive one, I do not think anybody will be running after it. It will be good to show a sugarcandy to a child, it runs after it. But what you give should be some other thing which is bitter. For most of us, the Ultimate Reality is a very bitter thing. We have not made it possible to be very attractive. So, some systems have tried to make God the most beautiful person, and in fact, some other people made it a colourless one. That is why we are attracted to more beautiful figure of God than a colourless one. I mean the Saguna and the Nirguna. But that is not clearly the truth about the matter. The mind has to be firstly cut away from its roaming to other objects and outer objects especially and also to other goals which are not conducive to its fuller expansion. The mind, as I said, has its nature to become Infinite, because it is part and parcel of the Infinite Mind. It has become individuated, particularised, and is now being used for the purpose of the small body or what attracts its attention.

Now suppose we show that these little attractions really bind the system and mind which has been running from one object to another for the satisfaction of the needs of the body and connect it now with the Ultimate Being, who is its Real Life and its Real Being, then, the mind becomes simple, its old habits are lost. For instance, we are all content with staying in our own house. Outer objects do not attract us. Why? Because we attract ourselves and our mind is attracted to ourselves, and is not attracted by outer objects and our mind is not willing to move about. You may call it sluggishness. It has become lazy but it is certainly not interested in anything other than its own improvement. That is why, the mind's habits could be changed by Meditation. But can this be done with its own effort? Here, the help of the Master is absolutely necessary.

If the abhyasi tries to meditate on any other part, since the preceptor is not given the permission normally to check the habits of the other Centres before checking up the mind, he does not get the advantage. Suppose the transmission is in the heart and you are concentrating on the Bhroomadhya, really you do not get the full effect of the transmission. You have to put in more effort to drag the force entering into heart to the Bhroomadhya. That effort need not be put, and it is a little more artificial. But if you can naturally get it when you got that point, when you have commenced the Yatra from the heart to the Bhroomadhya or above, automatically transmission also comes to that point. That is why we insist upon meditation on the heart because you get the co-operation of the Transmission of the Master, who always transmits to the heart. Why ? The whole system of the mind and its habits are broken off. And its whole attitude is reversed. The wandering capacity or faculty is curtailed. More and more the mind begins to dwell within.

The second point which is also insisted upon and it is something which most of the Abhaysis find difficult, is that we are asking the Abhyasis to meditate on the God-Light in the heart. Now, is there a God-light in the heart already? Yes. But it is only the lightening of the heart and you do not see it, for it is already covered by so much of dirt and so much of habit. You always see things from outside when reflected in the heart, unless you remove all the rubbish and clean the heart. That is why you are advised to clean your heart every day by the small practice of imagining that you are in the Ocean of the Bliss and the force of the waters of the Ocean of Bliss are flowing over through you, removing all the darkness and disease. And if this is done, and in addition, you also receive the transmission and meditate on the Godly Light in your heart, then, you can see the Light. But will it be a light in the sense in which you see the lights? No. The light in the heart is said to be of Dawn-colour, not bright light. Some people say God is "Soorya Koti Sama Prabha" ie. the light of God is hundreds of crores of Sun's light. It is not so. The Upanisads or the Veda says that it is a Light that is not visible to your senses or to your mind, and it may even be called that it is dark. So, you do not see this kind of light. It is of dawn colour, or a colourless thing. That is what you feel with your Godly-light within you. Some

people, of course, describe it as "Vidyurlekha", that is lightening like. It will be seen for a moment, but you feel it once for all. Some people call it a bluelight or dark-light. Whatever it is, we are not concerned about the nature or the light. The real thing is that when that experience of Godly-light had the effect, you feel your body lighter as in contrast to heavier. You feel lighter and lighter. You do not feel yourself heavy. It seems as if the body has been taken away, and the whole of the heart has been taken away, because the Light which you have in the physical life is really heavy and it does not make things lighter. So, that is an ambiguous light and we therefore call it Jyoti. Again, Jyoti is not comparable to a Sun. Jyoti means something that has arisen within you. That is how New Force has begun to be working in your system from the heart. It is as it were taking a hand in your own development, or god has come into you. And when God comes into you, your own burdens are taken away. So, the mind and the whole system will be controlled. You become 'sensitive' about the vibrations that are entering into your system. As a matter of fact, you begin also to experience that the Divine Vibrations could be generated in the heart. So, you begin to develop Inner Light. Master is assisting your system to come to life, in its real sense of the term. Though you become dead to the physical aspects and material aspects of the body and mind, you become aware of the Divine Activity that has started in the system and so Meditation becomes very easy at that level because it is of great interest and in a sense, exciting. You feel that you are the Body of the Ultimate Himself and the Ultimate has begun to work within your mind.

But for a long time, till it becomes stable in the system and fully established in all the parts, the work of the Master will have to continue. That is why Meditation naturally leads to concentration, concentration on the function of the divine within the system and you experience lightness and freedom also. Calmness settles in your system and you find that a New Light is opened in you. In one sense, you are dead to your past, but awakened to your future.

LECTURE 15

Today I shall speak about the preliminaries to meditation. Master speaks about the necessity of sitting in a particular posture and one of controlling the several limbs and sitting in a convenient one. The ancients have prescribed 'padmasana' or 'siddhasana' as the most efficacious for meditation purposes. That is to say that we are sitting just as to control all the forces of the body and naturally in this, concentration or attention on the object before us or in the heart is easy. We are not going to have discussion as to how far Asana is helpful for physical welfare. That point is for those who believe that the control of the body is the control of the mind. We believe, on the other hand, that the control of mind is the control of the body. That is why modern vyayama or hatha yoga practices are inversions of truth.

Secondly, in many of the systems, Padmasana is practiced. And then, to sit in that posture we have to fold in our feet and keep our back straight. It is stated that if the back is straight, God's grace will flow from above from the Brahma randhra down to the system steadily and smoothly. Some others have held that the Kundalini will be raised when the spine is erect as all the kundalini centres are placed on the spine. We do not believe in any of these things. We believe that it is natural to us and we do not believe that God's grace will flow down the spine or go up the spine. On the other hand whatever is helpful for meditation on the heart is correct.

Now meditation on the heart is very important as I have already stated, for it is the centre of circulation of blood and we know that most of our heart attacks are due to disturbances of the blood. There is a theory which was practiced or adumbrated in the west. A man's temperament depends upon the kind of blood that he has. Now if we understand this blood-relationship with our mind and also the ancient view that the seat of the mind is in the heart and not the head, then we have gone a long way to understand the technique of meditation on the heart. Once we sit in a particular place it is good, in fact we are adapted to a particular place, in a particular pose which is easy and not rigid. We do not

try to compel the body because the reactions from the body later will be bad. We have to tune the body and not to keep it tight. That attitude is easy for effective meditation. Many of the abhyasis feel that meditation is a very arduous task. It will be arduous if you make it a strange thing for your system. But if you can take it in an easy way it will be good. Ofcourse I do not advise that we should lie down and do meditation. Some people have asked me the question whether they can lie down and meditate. What can I say ? I consider it is not etiquette leave alone its necessity for a lazy fellow. All that I say is let us observe etiquette in regard to the high powers that we are inviting. That is proper meditation. Then we sit not in anxiety, not in fear, but seeking the life blood which will flow into our system. Then we are bound to be considerate about the power that comes to us. We should not be sluggish, lazy and should not come to meditation as if we are going to sleep, though some times we feel sleepy during meditation. In such cases what happens is that we are in meditation which is akin to sleep. But that is not sleep at all. Because that is a state of Prajna, where mind comes to rest and sense organs have come to rest. Now, when we get that state of mind we have developed that highest power which is similar to the state of the Ultimate. That is all so far as posture is concerned.

Secondly you have to develop prayer. Our prayer is very important. Our prayer as stated by Master has only 3 sentences. It is not long, putting forth all the grievances and asking for all favours. It is not even a prayer for calmness, because calmness is not our goal. Calmness is an incentive and a preparation for reaching the goal. A man who is anxious or in trouble can never reach the goal. He can commit only more mistakes just as every student who goes to an examination knows that in his anxiety not to commit mistakes, actually commits more. So also in spirituality calmness is necessary but we cannot manufacture calmness by our effort. This is where we realise the human incapacity and that our will has a limitation and we want the help of God to give us that condition to connect us with Him. Now prayer is the request to God humbly and with an amount of humility that He should take up the work of Yoga or connection. And that is why in our prayer we call to God 'Thou art the real goal of Human Life'. We have fixed the goal. The goal is God or God's state. I fully emphasise

'God's state' is more important than God. For the attitude of becoming God has produced more asuras than Gods. A God's state will be attained by people who have actually arrived at His condition, a condition of absolute repose with God. That is why God's state is important than God. That is why we say, Thou art the real goal of human life. But there I would say only God's state. Because peace is considered to be the state of absolute perfection and we know that we cannot arrive at that condition unless our desires are removed. The desires which we have, the wishes which we obtain – are all opposed to our attaining, God because we are finite, limited and our aspirations are for small things and for Godly state. So we try our level best to get rid of these desires and wishes. We are slaves to them, because we obey our wishes and our wishes never obey us. That is why we say 'we are slaves of our wishes' and we are not able to escape from their bondage. The worst bondage that man suffers is from his wishes which command him to run about in the world to try to make money and desire pleasure and become slaves of those wishes. There could be no greater bondage than the bondage of pleasures which have become habits. So we have to get rid of that and the more we try to get rid of them the more they become our masters. Even in the great sanyasins who are said to have renounced their desires and all that, corruptitious wishes entered telling them that there is mankind and that they have to serve man. I believe God alone has that skill. We can serve individuals and ourselves to certain extent. And that is why we find that some of the greatest saints fell victims to the great desire of becoming Saviours of Humanity. Avatar is one of those things which they aim at and we may say an avatar is good. But it is a responsibility which a finite thing cannot get. So wishes in every form have to be surrendered, and I do not know how to surpass them. The more I try to throw them out the more subtle they enter into me. These desires can only be removed by God. So I have to request to God in my prayer 'please remove all the obstacles in my progress'. Some say desires are to be cured of egoism. But actually the cure of desire is God.

In our system, Master has stated, there are 11 circles of egoism and no person seems to have got rid of them without the help of God. If the worlds of maya are there, greater maya is egoism and that is why we have to get rid of these wishes once and for all. By our saying that we are giving up those wishes we do not

help ourselves. It requires the work from within and that work God alone can do.

So we come to the last line of the prayer. 'Master thou art the only God and Power to bring us upto that State'. That is why I said that 'Thou art the real goal of human life' means 'Your condition of being transcendant to every wish or desire that breeds egoism and breeds bondage'. That is why in the last line we put the idea that Master is the only God and power to bring us upto that state. So this prayer when it is humbly told, involves surrender to God saying 'I surrender to God'. I have used my knowledge and have become blind. That is why our knowledge is our knowledge, because it breeds egoism it breeds desire. Our knowledge to day is subservient to desire and instrument to desire, even as our consciousness. Therefore this must be abandoned and we cannot abandon it merely by saying 'I have abandoned it'. Sloth is not equal to consciousness. Our giving up action does not produce liberation, because the knowledge which we are getting through our consciousness and through efforts of our own of the outer world or even of Gods is ego-centred. That is why we say that there is only that Supreme Being, the Transcendant Being, who is the origin of our existence who ought to be sought to bring us back to that condition which is fearless and desireless, and infinite. This prayer is absolutely necessary in our system.

Next comes a very important problem. Should I think that God in some form or should I think of Him without form? If we think about the God, I think it has to be formless. But if we think of Master, who is doing it I believe we have to have a form, the form of the Master. The difference is this, the God is transcendent but the Guru is one who has come down to help us and when this descent or avatar happens he takes up a form. That form would be mainly a form which makes it possible for the divine to conduct himself in our heart or pour out that force or that higher Prana into us. So he takes that which is conducive to its being used for the purpose of connecting the individual soul with the Ultimate. Now that is no equivalent to the Guru. I should avoid the word Guru and say that it is Master who knows to put the energy into us or connect us with God in His ultimate state. So the Master in the Human form is a link, a living link between God and ourselves. In this system Master insists on this particular aspect. We advise at

later stages when the faith has developed in us that we should meditate upon a human form. In the earlier stages one is reluctant to accept and it is reasonable for any person to ask 'how do I know that your Master has reached the Ultimate state'. We tell them that they may think about the Ultimate and pray to Him to come and help them. When He does come in the form in which we wanted we would ask him to appear in other forms. The worship of the transcendence and the impersonal or non-personal or non-form God is compelled at one stage to use or recognise a human personality who has come as the Person who can take us along with him. Now that is why the meditation on a real Master. One who actually connects us with the God is necessary. How do we know this capacity? Only by actual testing. There is no point in argumentation on whether a non-personal God is real and personal God is imperfect. Some say meditation in a personal God is not correct because the person is imperfect. In what sense is He imperfect? He may not be perfect because he has to eat, has to attend to his calls of nature, and has to attend to his duties. But is that the reason for our choosing Him as the object of our meditation? We choose him for the simple reason that he can connect us with God, can give us Pranahuti which is the transcending force which enters into our being, purifying us till we reach the state of merging with the Ultimate Being itself. If he can do that he is perfect, whatever may be his imperfections in other respects. A man may be a great scholar but a bad advisor in politics. He is great in one field but not so in all fields. A Master is a Master. If we expect him to be invulnerable, that he shall not be burnt, blown away and all the rest of the things. I think that is unreasonable. The limitation is limitation of man. We are all imperfect and the Divine takes a human body and yet connects us with the Divine. The idea is that it is possible for every imperfect being to connect himself with God and not say that it is impossible for us to connect with God. Many people tell me that it is not possible for us to connect ourselves with God and if one can do that he must be a godly person. But I am an ordinary man. We may be imperfect like anybody, but it is possible for us to connect ourselves with God and not only connect ourselves with God here and now but also to attain a state of God or His very condition even here and now. It is just possible.

Our people used to say Sri Rama incarnated as a man and took a vow that he shall appear like a man in this world. The idea is that we can become like Rama. But we have immediately made

him a God, made him an entity and we never strove to become like him except for wrong things, perhaps listening to a foolish uncle or father or mother. And when Sri Krishna took the human body again he went about telling every body that he is a divine being appearing in the human form. It is possible for us to have a human appearance and divine functions. Yet we tried to say that Sri Krishna is different from us and with what cheek we want to love him? That is really a marvellous inconsistency. And that is why the worship of the Master in human form is admissible and perhaps counselled even when we believe that He is actually introducing the Divine Force and helping the Divine force to help us reach the Ultimate. The Divine evolution is set up by that introduction. That is why we consider in a limited sense any person to be a God who is capable of taking us to that stage. If he can take us to that stage he must be a God. Who can say whether he can take up to the higher stage? It is only we who should say this. I believe that my Master is such an example for the obvious reason that he has taken me to such a stage. I believe most of us have the experience with calmness even under limitations of our own consciousness and we find that desires are cut away by some subtle consciousness of the Ultimate. We would justify when thinking about our Master during Pranahuti as the person who is introducing this force and the supreme consciousness. But this is not a counsel for all. Ultimately the only Ultimate Master is God himself. But we have accepted God in the form of the Master. We may ask the question whether God in his own personality can help us. He can. But if a man has to be taken and man has to be convinced that man can become that, it is necessary for God to appear in the form of man or Guru or Human personality. But nature of personality will be really Divine. This is just to show that he has connection with the human by which human can be taken to its highest level. That is why I have to say that in meditation we can think about the Master as the person who is giving us the perfect life to reach a higher level. Now that would be a very important step in meditative process. Our whole idea is what we worship that we become. To meditate on Master who has reached that Ultimate being or perfect truth and who has merged himself in the Divine is necessary because we would become like him. 'Let me become like him' would be justified only when we worship God in that form by which he has been able to give us this new force of connecting with God himself and finally takes us to that position or His consciousness.

LECTURE 16

I was telling about the Manmatha and Gurumatha and I emphasised that Gurumatha is good upto a particular point and that point may be very near the Absolute Point also. But ultimately, it is ours to deal with the Absolute, and therefore, we have to guide ourselves by sheer 'negation' into the Ultimate. The practice of negation takes a series of steps which we call the stages in Surrender. And once we complete the act of negation on our part to the best of our ability, the Divine completes the task and takes us onwards.

Now the next point that is discussed in this work is the kinds of the disciples and the kinds of teachers that we are now having in this world. I do not want to speak very much about this because most of us know that there are different types of disciples and different types of teachers. We can generally say, 'as is the student so is the teacher and as is the teacher, so is the student'. We can decide that aspirants are of four stages or four kinds as Gita has stated : "Artharthi, Jijnasa, Jnani and Mumuksu (seeker after liberation). Arthi is one who is an absolutely depressed and therefore he wants some help and he seeks God to help him. And that is a man who is anxious to get release from the immediate suffering. It is 'immediate suffering' and not a very long suffering because, our urgency comes due to its immediateness. If a man is suffering from a chronic disease, I think, the need for going to a Doctor is very much minimised. Therefore, we who suffer from long disease, ignorance and family and so on, I think do not seek God with that earnestness with which a man who has been stung by a scorpion. So, as soon as that particular distress is removed, he forgets God. He forgets everything. So, God must be in that particular condition of constantly inflicting suffering to him, so that he can come to Him. It is a soothing desire. So that is the Arthi. There are many disciples who want wealth. May be, economically they are bad and therefore they require a minimum means for living. If that were so, God is prepared to accept that also. "If you constantly remember Me, I shall look after your worldly-affairs"—this is what God says—"Yoga Ksheman Vahamyaham".

But there are people who go to many of these great Gurus or even God for the sake of becoming millionaires and so on. They

want more money, property, more power and all the rest. Or, when they have lost them, they want to regain them. People who have been deposed like our princes who were given assurances and now denied the assurances in the name of "public will" or "People's Will"— whoever the 'people' are such people must really go to God. And I do not know whether Vox populi is more than 'Vox dei'. The will of the people is stronger than the will of God. So, there are many people who are in that world and most of our Gurus in the modern world are compelled to cater to this need of their disciples, much more that their soul's need and hope that by fulfilling the material needs, they will ask one day, out of the three hundred and sixty five days, for the other one also, as a concession to the teacher. With such people, I think there can be no progress at all in spirituality. I remember a particular example of a man who came to me and asked for my help and when I was hesitating about it, he said "I will join your Mission, Sir". Now, that is the Artharthi. I think nothing can be more shameful for a Guru than that the word Guru, be agreed as a concession for the spirituality whereas the main thing that is wanted is materiality. This is the most degraded doctrine.

There is a Jignasu. Most of us are great intellectuals. We know intellect makes us enter into several systems, not for deciding as what is true, but to have a common knowledge "about all the systems. I have been there, I have been there, I have been there ... So, I know everything about them"—Yes. He may be a master of knowledge. He knows nothing in particular actually. But he has knowledge or information about everything. So that is the Jignasu. Every body is expected to have Jignasa —intellectual curiosity but actually not committed to Realisation.

A Jnani is one who is committed to the decision for Realisation till the experience is over, either successfully or negatively. And Sri Krishna says "He is the first whom I like most. He is verily My own Self".

Master has given in the same way – the on looker, the passive looker, the money getter, and devout disciple. Now, we have all these kinds. We can find out where we are. There is no difficulty in finding out our status.

Correspondingly, we have got the Gurus. No Guru is in Artha condition. May be some Gurus are so needy that they are anxious for disciples just to look after the minimum wants and they may be attached to other people. Usually there is competition. In ancient times, murder was very common even with them. Sadhus killed Sadhus very nicely, or, saw to their extinction or extermination in the village where they lived. So, we have got such competitive gurus. We have also got Gurus who want to amass lots of wealth in the name of great Mutts and so on. There are a few Gurus who actually want to transmit whatever knowledge or capacity they have with them. But they might have no competence. The anxiety may be there. It is good. It is very much like a Jijnasa. They are anxious to help. They know perhaps in a way. But actually they cannot transmit. We get a first-grade man who does this work. He knows how to transmit. He can certainly take us by transmission. If we are lucky to have such a teacher and we are lucky to have enough good disciples, true Jnanis, I think there can be perfect growth. Or else, we find that many Missions, many Mutts, many institutions, fall.

If the proportion of real disciples is greater, that Institution survives, weeding out the wrong elements. But some times, it so happens that wrong elements take charge of the main Institution. It is usually stated about Islam that the enemies of Muhamad took charge of the entire organisation in the second generation itself and, instead of being the simple religion that it was in his time, it turned out to be a very 'prosperous' religion — a religion of conquest and so on. So, we have a lot of show, not reality. Most religions end in show or make-believe not in reality.

In our system, we must try our level best to avoid the pitfalls of these gurus and disciples and if they combine, as they do normally, the institutions collapse. This we can study in the history of the world. That is why, we are expected to be devoted to the Ultimate Goal, also, to use discrimination, constantly and vigilantly, to watch how our own progress is taking place. If, in an institution where the major percent is perfect, it does not follow that all the rung downwards and the intermediaries are also perfect. Many of the second hand, third-hand, and fourth grade people are under the shadow of a great man and want to sail

under his name. We want in our system to avoid those pitfalls. From the bottom to the top we must see that we fulfil the purpose of Realisation which we have taken up as our Goal. If certain centres are dormant it is because, we have not checked up ourselves of this kind of test about the teacher and about the disciple,

We are here to see in spiritual life the modification of the person and taking him up specially to make him harmonious with the others. This harmony is very important, because if we want a harmony of the entire universe, we must have the harmony of every individual. If people think that Satsang is merely a place where we meet every week, it is no use. It is a dynamic state in which each one is watched and helped, without his knowing. Therefore, the Guru has to be very vigilant, and the Abhyasi has also to be vigilant. Then alone you will be able to find out where we are developing in this system. That is why in the last chapter we have taken up the question of levels of our approach.

One more point I would like to mention: 'Transmission' as stated in our system, it is a unique phenomenon. Master has stated that many Gurus do not know what Transmission is. The only transmission they know is the transmission from word of mouth—certain literature, certain Mantra. That is a kind of traditional knowledge transmitted from mouth or from mouth to ear and from ear to mouth. That particular continuity is called transmission. Now, this has been taking place in our country and every other country. That is knowledge in transmission. Heredity is also transmitted. We use transmission there also.

But what is the transmission that we are doing? This transmission is of the Highest or the Divine Mind, without any diminution or adulteration, into the men and for the one purpose of finally replacing our mind with That Mind. In other words, our mind is dragged slowly into the Highest Mind. First, the Highest Mind goes on doing the work of the lower mind, keeping slowly modified its entire functions. This activity of transmission is unknown to the teachers of several religions. Therefore, the quality of the teacher must be of the order that he can and in fact does and not merely hope to introduce into the heart the Supreme Force. You can recognise that it is Supreme by one or two tests

which every disciple has to make. The Gurus have to test the disciples and the disciples have also to test the Gurus. And, in fact, we do. There is no question of doubt about it. We test every doctor to get information about him, so we gather our information before we risk ourselves to a doctor. And we take some caution or precaution when we go to Guru and it is good.

Now, what is the test of transmission. First thing is, there is a Detension (de-tension). I used to say that the tension condition is removed, whatever the tension be. The tension may be physical or sexual or even moral tension. Those tensions are removed or rather laid down, calmed. Now, the second thing that we experience is a positive calmness that is coming into us. Even in a lot of noise and a lot of disturbance, we feel calm. The third test is when we go on doing our work and yet find that we are getting transmission. And we can always demand, not only at certain times, i.e., the Master is continuously 'committed' to the disciple's work in this system. A Guru who is just so called, initiates disciples and there upon forgets him after that till the next round of visit, is not a Master at all. A Master is a Constant Companion of the Soul.

Two birds which are inseparable, are sitting on the same tree, one eating the fruit and the other looking on—like that, when we are enjoying the world, and the Divine looks on. But here, I want to compare these two to the Master and the disciple. The disciple is permitted to eat and made to realise that he is doing it only by the support and guidance of the Master, till finally he comes to the very same condition of the Master, when he begins to go on merging in the Master rather than the fruits of the worlds. That is constant watch, vigilance. That is why some of us can experience even at moments when Master is not with us suddenly we are reminded. He is with us. If this could be constant and continuous for improving us to the Highest levels, not merely saving our body or saving something else but carrying us on the Dhyana and "super-Dhyana", we will find that He is the real Guru. But such a Guru is very difficult to get, as I told. It is our good fortune to have Shri Ramchandrajji with us. But, should we not give Him the happiness of being good disciples? Now that is our condition. That is why Master is interested in saying that we are to be worthy of our Master. In the history of the world, only a few people are

being worthy of their Masters. That is why Sri Krishna had to say: "Of the many people, there are hardly a few who want to be Jijnasu, and amongst them, there are hardly a few who seek Me. They seek other people rather. But even amongst that handful of people there is hardly one who wants to know Me as I am in Myself. They want Me for their purposes". They say : "I want you to come in this form". The Gopis wanted Him in His beautiful form and they wanted Him in that form. Somebody wanted Him as a warrior and a third person wanted Him as a charioteer. But nobody wants God as a God. "What is that You Want Of Me?" I would like to say that such person who says "What is it that you want of me?" is a greater disciple and is the best one. That is why in Kathopanishad it is beautifully stated "When my father offers me to Yama, what does Yama want of me?" He has no need of anything in this world. What does He want of me? Of what use my going to Him?" And when he was asked "what you would like to know", he said, "I would like to know what you are in Yourself?" Now that is the way of approach. I would like to know Him in his infinite and not in his finite. Our modern religions are inverted. All bhaktas have inverted with very best of intentions. They want God to be in their ways and demand that God should oblige them and His greatness is being made finite. Now, I consider that is reversal of the entire spirituality.

So, I only pray that we should be worthy of the Master and try to know the Master as He is himself and it is not such an impossible thing as some people try to say. It is the most easy thing to know the Master in Himself. But we are very much interested in the relationship of God as between us and Himself rather than the Master.

LECTURE 17

The topic which is dealt with in the final chapter of the book is on 'the stages of the spiritual progress' in this path. Master has given an illustrated diagram consisting of about twenty-three concentric circles and the first outer five circles are the sphere of Maya and then the eleven circles following it are called the circles of Egoism and then seven circles or rings of splendour and lastly a vacant space which leads you to the Centre itself. This is merely a diagrammatic representation of the stages which every abhyasi will have to pass through till he attains oneness with the Ultimate Godness. That is the centre.

The circles of Maya start in the heart, the Human heart and they gather momentum till we reach a stage some where about, what is called, the Ajna Chakra. Above it, you have the sphere of egoism, and these egoisms are eleven by the circles, but actually they are infinite. They are more and more rarified till finally you cross over to the higher regions of splendour, what is called, the regions of Light. Most people in the past have not gone, according to Shri RamChandraji, beyond these sixteen circles, and the 16th circle ends up near somewhere the Sahashra Dala, which is said to be the highest point capable of being reached according to the Kundalini Yoga. Beyond that one gets out of the body. There is what is called the Brahma Randhra through which an individual passes out of the body. The physical existence is impossible according to those previous thinkers when we reach the Sahashra Dala.

But according to Sahaj Marg work of Shri Ramchandraji, we can pass on even when we are in this body, through the seven circles of splendour or rings of splendour. Here is the great truth investigated so far, and this is the discovery of Shri Ramchandraji. And even beyond the seven rings of splendour, there is a vast Ocean in which the souls go on swimming till they reach the Ultimate Godness.

Now this shows a very big prospect before an Abhyasi. That it could be achieved even in his own life time is another great fact

about this system. He further states that every abhyasi from the first centre onwards will have to pass through four stages. These four stages are described by him in this way.

The first stage is when we feel that the Divine Force pervades all over in the body. The second stage is when we have constant remembrance of its pervading our entire body. The third stage is when we have neither the pervasion nor its remembrance, and the fourth stage is when we feel everything dropping. It is a stage of beyond negation. Now, these four stages we have to pass through at every point. I believe in another work called "Towards Infinity", he describes three states at each point—Saralatha or spontaneity or the freemove of Energy of the Divine which is introduced into the heart through Pranahuti. The second stage is Sayujyatha, when we feel, oneness and the third stage is Laya when we are so merged in it that we are not aware of it. Even the awareness passes away and at that stage, we gather sufficient power to move towards the next centre. So, the fourth stage is when we feel that we are leaving the point which we have now experienced and move towards the next. The 'gone-ness-feeling' is due to this leaving the previous point and we can go to the next one. This is what he has now added in the latest volume. It was not mentioned so clearly in the work "Towards Infinity".

These four stages occur at each point. That is why the Abhyasis feel that they are progressing and suddenly everything seems to be lost. They feel, as it were, they are going backwards. Or, what they have got, has been lost. Now it is not so, if we understand these four stages, it only shows that we are moving towards the next point, and at the next point we find the same feeling or sensation of Divine Force entering and pervading as from that point. Each point has a particular and peculiar experience about it. We find gradually that we become lighter and lighter. Sometimes we do feel colours about the place. The first one like yellowish and second one as white, the third one as red, the fourth one as black or dark. Now Master says we feel a kind of shadowy darkness just before we go to the Ajna Chakra or when we pass from the world of Maya or the sphere of Maya to the world of Brahma or Brahmanda or Mind. The Mind Region then is called Brahmanda. Mind becomes wider at this stage. Mind which

is particularised at the earlier stage becomes vaster at this stage. We become expanded. In other words, the sense of expansion only will be felt at the stage and many people think that this stage is the stage of Liberation and when you enter Brahmanda, we do not come back to the Physical world of Maya. But that is not so, according to the Master. Beyond this, we have got to go a very long way.

Now at the point which is about the sphere of head, you find a peculiar difficulty with some of the other factors. At the Ajna Chakra, there is the power capable of spreading downwards to all the parts of your body. This power gives many Siddhis to people and that is why many people want to call it Ajna Chakra, where we order anything. But personally, I call it Ajna Chakra. That is, the place of ignorance, where we are likely to misuse the power for ordering and doing things which are not intended for. So we have to go onwards.

Then starts what we call the great endeavours to conquer our ego. Egoism comes to us. The body consciousness is gone. But the Ego consciousness is on. We do not feel very much about the body. We have got rid of "Dehatma brama". But the Atma brama goes on, that we are the self and we have got substantiality and individuality to protect but at that stage we do not feel that the ego is a mistake. And, therefore we try to become selfless. We practise selflessness. That is, we must go above Ego. And this kind of giving up ego through selflessness or renunciation of self is a very very gradual process and has many forms. It becomes subtler and subtler till finally when it is pushed into the Central Region when it almost loses its original shape. At that stage, I believe we have neither self nor selflessness. We reach a stage where there is neither self nor selflessness. The contradiction is over. Now at this stage there is just expansion. No doubt, there is the Central Region, which every body now in this system is expected to aspire for. But it is not easy except with the help of a Master who tries to hold both the heart and the entire system so that we can reach in, to the Central Region without breaking up our physical body.

Master speaks about this aspect when even the whole constitution of the physical body will have to be changed by breaking up the particles within the body and releasing the energy for the

whole system. It is a very great work, and I believe, hardly any one, except the Master, now knows to do it and many times it requires the actual presence of the disciple with the Master for considerable time, and that is why, at that stage, Master wants the disciple or Abhyasi with him. It is very very difficult and unknowable work because no preceptor normally I think knows to do that work. Now this peculiar experience of the Central Region is one of Negation. One does not feel that he exists. That is the ego is gone. And he says that such an experience is not usually aspired after by people who clamour for experience. Because there is nothing. But it has its own charm. It is the world of infinity.

I was yesterday reading an article in the American Review where the author believes in what is called Clark's law, which states, 'the only way to know the limits of the possible is to go beyond to the Impossible'. Now that particular Law attracted me very much, as any other law normally attracts me. I felt it is something that we have felt that the only way to know the limited Atman is to go to the impossible, unknowable Brahman. Now, we are going beyond Brahman in this system. Brahman Himself is a condition. We have got to go to the Infinity, which is beyond Brahman or Para Brahman even. That is why, in this system, the Para Brahman is considered to be possible because it is within the range of human possibility. We are now going to understand this mystery which was not cleared up. If it was cleared up, we would have had passage to the Infinity long ago, and the experience of infinity and the vastness and unconditionedness is something that is transcendent to all that we want. So, no adequate description can be given. But this much can be said. That we are passing, expanding and expanding till finally even those things are gone, and a stage of changelessness occurs. At this stage also Master says, the Master is necessary, because that the individual himself, the Ego swimming in that particular place in the Vastness, can create certain waves which impede his further progress. I do not know, possibly I can describe it, because I am no swimmer. But I think swimmers know that they can create by keeping certain rings of water which prevent them from moving further. It must be like floating with substance and it might not be merely floating. Our aspiration must be there, to reach the Very Centre.

Now the Master says, perhaps in order that we could identify, that the Divine, even at the place, has a ring round him which does not permit Him to enter into us. Now this distinction is kept on. This individuality is kept on between the individual self and the divine, even at the point of Ultimate Realisation. But it may be withdrawn and every thing can be withdrawn into Him when the great Pralaya occurs. Now there are many theories about the matters. But I believe it is all very speculative. Theories about trying to preserve oneself and speak about all the laws of causality and applying to God or that condition of infinity, are meaningless to me, when we have known these laws have been discovered within limits, and the limits of the Divine are not limits at all. They are infinite. So, I do not think we can intelligibly think of God in His infinity though we can certainly speak about God in his finiteness. May be, that God appears to us finite, but it is merely to induce us to go into His infinity. And I think, most people try to call God infinite though they actually believe in the finite. That is why our religion is full of contradictions. Real spirituality goes beyond and wants to live in Infinity and for Infinity, till we reach God and know God in his infinity. That would be Realisation. Liberation is a very small thing. As I said, even crossing into the Brahmanda might be considered to be liberation. According to our system, getting into the Central Region may be considered to be Liberation. That is because we reach into the stage and go on expanding and there are no forces which can bind us. The causes of that condition which bring forth bondages or limitations are utterly removed at the Central Region, but I may personally say even at that state one could carry on certain very subtle difficulties which only a Master who is aware of that particular area in the subtlest form can remove and that is a very hard job. That is why we have, in this system very good promises, not merely ideals which can be realised but could be demonstrated within the life time of an abhyasi. What takes millions of years or many lives in other systems or in the natural course of centuries could be made possible in a life time, and Yoga is this concentration of Energy evolution within a life-time. And that is why Yoga is a special process which contracts time and space and number of lives by bringing God's own energy in His ultimate form and making it do the work of taking us into the Ultimate State. It must be the Will of God that mankind is given the opportunity to achieve this end. Therefore, it

is said, "To be born a man is a great boon" and it is very difficult to be born a man. It is perhaps the Grace of God alone that makes a Person be born a man. And that is why, man becomes the 'vessel of God's Grace'. That is why, God can and does, take up the work of taking up man to the Ultimate stage.

I have given just a general summary and perhaps a little elucidation on the many points in this most important work, which Master has given to us in his "Philosophy of Sahaj Marg".