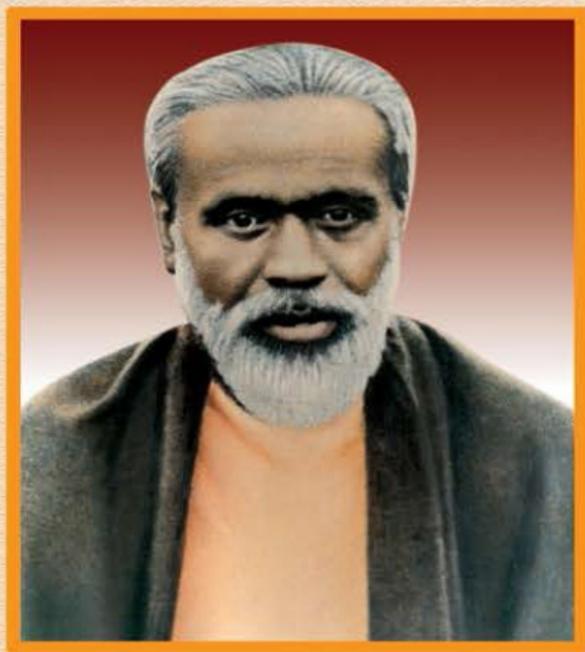


The Complete Works
of
Ram Chandra
(Lalaji Maharaj)



Volume Two

Complete Works of Ram Chandra

(Lalaji Maharaj)

Volume II

by

Samarth Guru

**Shri Ram Chandraji Maharaj
of Fatehgarh, U.P.**

Shri Ram Chandra Mission

Manapakkam, Chennai, India

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Foreword

My Revered Master, Shri Ram Chandra Ji Maharaj of Shahjahanpur, had often expressed his sorrow at the fact that a servant maid in the house had once sold, to a dealer in waste paper, a large accumulation of manuscripts without realizing that she was destroying priceless material from the hands of the Great Master, Lalaji Maharaj, himself.

He would raise his right hand a foot and a half above the floor to indicate the quantity of paper thus sold. In my Master's lifetime, the Mission published only one book written by Lalaji Maharaj, our Grand Master, as we address that Great Personality, titled *Truth Eternal*. This publication was released on the auspicious occasion of the birth, centenary of Lalaji Maharaj, celebrated at Madras in the presence of my Master, in the year 1973.

In recent years the Grace of our Grand Master,

Lalaji Maharaj, and my Master, Babuji Maharaj, has brought the families together. Thanks to the closeness that has developed, and to the generosity of Lalaji Maharaj's descendants, the Mission has been blessed with the possibility of realizing a long-expressed desire of my Master, Babuji Maharaj, to have more and more material of Lalaji Sahib published by this Mission, whenever it became available. We offer our gratitude to Shri Vinay Kumar and his younger brother, Shri Samir Kumar, sons of Mahatma Shri Akhilesh Kumar, and great grandsons of Lalaji Maharaj, who had been publishing the books hitherto. We also express our gratitude to Shri Dinesh Kumar, younger brother of the late Shri Akhilesh Kumar, grandson of Lalaji Maharaj, for his generosity. These books are now being published for the first time in an English translation. The family of Lalaji Maharaj has transferred the publication rights of many books to Shri Ram Chandra Mission, five of which are now published in this volume, appropriately titled *The Complete Works of Ram Chandra (Lalaji Maharaj)*. The Mission will publish the remaining

titles in subsequent volumes.

It may be noted that the spiritual teaching of Lalaji Maharaj was in keeping with the needs of his time. His spiritual representative and successor, my Master Babuji Maharaj, has refined the teaching to suit the life of modern human beings. The essence being eternally the same, the clothing and the language in which the teachings are made available will always change, if a system is to be a living system, available to humans in their respective times. My Master always strongly maintained that Lalaji Maharaj had no Guru. The tradition in Lalaji's family speaks otherwise, as does this book now in the hands of readers. This should cause no confusion, for the lives of great Masters are invariably shrouded in mystery, and with the passage of time, history itself often becomes transformed into myth.

P. RAJAGOPALACHARI
President
Shri Ram Chandra Mission

CHENNAI, 24th July 2001

From the Publisher's Desk

We all know that our Adi Guru, *Param Pujya* Shri Ram Chandraji Maharaj of Fatehgarh, affectionately called "Lalaji" by everyone, wrote a book by name *Truth Eternal*. Our Mission has published the same in Hindi and English. It may be a pleasant surprise for many of the abhyasis to note that Rev. Lalaji Maharaj had written a dozen books on spirituality. These include his letters to his associates, the philosophy of the *Santmat* started by him (now modified as Sahaj Marg), and the spiritual aspects of the Ramayan etc. The abhyasis of our Mission are indeed blessed that these books written by Rev. Lalaji Maharaj and published in Hindi by the Ramashram Sansthan, Fatehgarh, have been made available to us. Our revered Master Shri Parthasarathi Rajagopalachari, in his divine benevolence, asked the Publication Department of the Mission to translate and print these precious books in English to enable millions of craving souls

to gain an insight and in-depth knowledge about the spiritual aspects of our *sadhana* as enunciated by our Adi Guru.

The task was not an easy one; for even though the books were printed in Devanagri script, the majority of the words used were in Urdu, Persian and Arabic. But nothing is impossible when there is Divine guidance. With the blessings of our Revered Master, the translation of five of these books has been completed and is presented before you under the title "Complete Works of Ram Chandra (Lalaji Maharaj), Volume II" (The first Volume in this series has already been published under the title *Truth Eternal*).

This second volume contains the following five books:

The Story of Divine Revolution “दिव्य क्रान्ति की कहानी”

An Introduction to Santmat Satsangh
“प्रवेशिका — संतमत सतसंग”

Duties of A Satsanghi “सत्संगियों के कर्तव्य”

The Four Steps to Spiritual Practice

“साधना के चार चरण”

The Philosophy of Santmat “संतमत दर्शन”

Our Adi Guru has presented the subject of spirituality in a simple style with easy analogies, examples, and comparative analyses of various philosophies. By reading this volume, our abhyasis can gain in-depth knowledge of the concepts described herein and also learn ways and means for leading a contented and perfect life.

The members of the publication department are greatly indebted to our revered Master for entrusting us with this work, thereby giving us an opportunity to serve him and the Mission. Great care has been taken in translating this volume, and if there are any omissions and commissions, it is inadvertent and unintentional.

In His writings, Rev. Lalaji Maharaj has given a lot of quotations from the Vedas and other religious

texts. Wherever possible, we have given the meaning of the *shlokas* etc. directly from the source (written in brackets) and the interpretations given by Lalaji Maharaj have been translated and printed in a different font for easy reading. Majority of the Sanskrit words have been printed in italics along with short footnotes. It was our endeavor that a glossary should be given at the end of the book but due to paucity of time, we have not been able to do so. However, we would work towards that end when the second volume is published. We humbly offer this volume at the feet of our beloved Master.

Publication Dept.
Shri Ram Chandra Mission
Chennai, 27 June 2001

Book I

The Story of Divine Revolution

Unforgettable Good Fortune

This *Deepavali* day, the day of festival of lights, came as a blessing for me when I found the 'Divine Light'. My one and only aim was fulfilled, my dream came true and the day became an unforgettable one in my life. It was as though the devotees could get the *darshan* of their Lord, the learners of the Vedas could get *brahma vidya*, and the great *acharyas* could get a guidebook of their choice.

And what can I say for myself? Being the granddaughter in-law of *Param Pujya* Mahatma Shri Ram Chandraji (Shri Lalaji), who is an embodiment of love, affection and mercy, I can only say that I got the unforgettable good fortune, the coveted opportunity, the *shreya* and the *preya* (the worldly, and other-worldly happiness) of compiling this book. I am sure that if he were alive today, he would certainly entrust me with this responsibility and bless me with this wealth. May be this wish of

his, the compassion-filled love of his, came before me in the form of light and enlightened my heart. Maybe his knowledge came into me, his benevolent smile appeared in my eyes, and my ears could hear the sweet voice of his.

Yes, I found his diaries, old letters, and chain of letters to his disciples, articles written by him and certain books which could pave way for the making of his autobiography, or should I say the story of his divine revolution! Only the learned readers must certify as to how much the style of writing is successful in expressing his ideas to the fullest. I can only say that I got his orders to do this work and I am trying to fulfill it with all humility.

If this effort is able to serve his devotee brothers, I would deem it my privilege. The original letters and other manuscripts were in Urdu and while being compiled, classified and chronologically arranged, they have been translated in Hindi. The sequence has been maintained with the help of a little bit of imagination. If there are any

errors in it, I am to be blamed and none else. I apologize for any errors of omission and commission.

Shri Zahoor Mohammed Khan who was a great follower of Lalaji Maharaj helped a great deal in the translation work. I express my gratitude to him. Dr. B B Lal, my guide in research, has helped me in proof reading and his love and affection like a parent has been a great strength to me. I bow before him and express my gratitude to him for all his help. I express my gratitude to the authors and publishers of the reference books I have used. I thank all those scholars and persons whose goodwill encouraged me to take up this work. The In-charge of the "Ramashram" organization helped and encouraged me a lot in the publication of this book. I place on record, my deepest gratitude to Shri Beni Madhavji Agrawal, who helped me with finance and all other assistance. I also thank Shri Ramesh Chandraji Mathur who is the regional representative of Akashvani and a writer himself, for his unstinted support.

I express my special thanks to Messrs. Surendra Printing Press, Orai, who worked with great zeal and enthusiasm and made it possible for me to publish this book, in spite of limited resources.

At this juncture, I should express my deepest gratitude to my dear and respectable husband Shri Dinesh Kumarji. I do not want this expression to be taken as mere thanks giving. He was the one who gave me the strength to write this book and supplied me with all this material. He is my 'Ram', and I cannot express how very fortunate I am in getting him as my husband. I am sure it is due to my good deeds in my previous births that I have been blessed with such a husband. I have my own inhibitions as to whether I have succeeded in becoming his 'Sita'.

Smt. Suman Saxena

Publisher's Note

This book, *The Story of Divine Revolution*, by Smt. Suman Saxena is a rare achievement. Instead of going into how she got this material, it would be more appropriate to examine the authenticity of this autobiography, and ensure how much this publication would fulfill any particular wish of anyone. Autobiography is a link between Biography, History and Novel. In history we have only dates and events and in a novel, everything except dates and events are given. In an autobiography or a biography, both the dates and the events are authentic. It is our great good fortune that we were able to obtain the opinion of two respectable old people of the times of the great Samarth Guru. Respected Dr. Shyamalalji Saxena of Ghaziabad is now eighty-four years of age and the oldest and most learned of the clan. He came into contact with Rev. Lalaji Maharaj when he was only seventeen or eighteen years of age, and now for the past sixty-

five years, he has been practicing meditation regularly. Hence we thought it proper to show this manuscript to him and obtain his opinion about the authenticity of this book.

He listened to the entire manuscript with great interest and fervor. After thoroughly examining this, he declared that it is authentic, and that if we had any financial problems in publishing this book he would come forward to help us. He was not well those days and was unable to sit continuously. But it was amazing to see him sit for two hours at a stretch and listen to the manuscript being read out. He used to go into ecstasy on hearing his *gurudev's* story.

The daughter-in-law of Rev. Lalaji Maharaj, Smt. Bhagwatiji is also alive today. She is seventy-seven years old and is leading a pious life serving the brothers of the *sanstha*. She has been in close contact with *Pujya* Lalaji Maharaj serving him for years, and has had the great fortune of seeing every precious moment of his life. The manuscript was read out to her too and she vouched for every single

incident mentioned therein.

Apart from these two, some other dear ones who knew Lalaji Maharaj were asked to give their opinion in a spiritual sense. While listening to this book, they were dumbstruck, could feel the transmission, shed tears of joy and felt tremors in their body. So, this book has been proved authentic in its content, in every respect.

The varied utility of this book should be mentioned here. Had it been published during the lifetime of the Mahatma, it would have been considered a self-propagation and a medium for spreading his ideas. It is a fact that he did not try to bring out any such ideas but wrote things that were relevant to make people understand how he served mankind. As this is being published after his lifetime, this question does not arise. May be this was one of the reasons why he did not allow this to be published during his lifetime itself. It is certain that he had immense love and affection for his grand daughter-in-law Smt. Suman. Her love for him and

service to him had pleased him so much that it was given to her as a gift. Whatever it may be, it is a great wonder and a unique thing.

This work was examined in the following manner and only after that it was considered necessary to publish it. In the absence of any authentic biography, there was a lot of misunderstanding about the life of *Pujya Lalaji Maharaj*. The more recognition a saint gets, the more propaganda he gets, people attach a lot of 'out of the world' incidents to his life and it looks as if he has been such a person that one cannot imagine him leading a normal human life. All such fantasies can be ended and his authentic life would come to light.

Every great personality leads an ordinary life. He is also vulnerable to human weaknesses but is able to change his character and make his life an exemplary one by constant practice and sadhana. Thus he attains the status of *Mahapurush* (great personality). This aspect of his life is not

understood by his devotees and they feel that he is untouched by the normal weaknesses of a human being and that he has always been leading an unblemished ideal life. As a consequence, he is put on a high pedestal and ordinary human beings are deprived of getting any inspiration from his life. This happened in the case of *Param Pujya Lalaji Maharaj*. His weaknesses were forgotten and the devotees started thinking that he was an incarnation of God himself. Hence people do not have an opportunity to be inspired or influenced by him. In this biography, *Pujya Shri Lalaji Maharaj* has explained his position and has explicitly talked about his weaknesses as a human being. After reading this biography, the abhyasi would muster courage and get inspired that they can also progress in life exactly like Lalaji Maharaj if only they would do their sadhana regularly.

In this biography several spiritual aspects like brahma vidya, spiritual practice, the practice of *Sankhya Yoga*, the difficulties of an abhyasi and how to solve them are explained in a very simple

way. This would benefit the participants of any organization or tradition. It is also evident as to how a *grihastha* (house-holder) should be. What are the practical aspects of sadhana for a householder, how he should conduct himself, what should be his goal are detailed in this biography. It is explained how an ideal abhyasi can be an ideal householder and an ideal citizen as well.

Details of the great souls who were initiated by Lalaji Maharaj, how many of them became acharyas, what was their achievement, and what Lalaji Maharaj expected from them are also narrated in this book. These details would help the present day abhyasis in solving their own problems.

Maharishi Aurobindo and Shri Ma had initiated their disciples with *chakshu-deeksha* (by looking at their eyes) but this was restricted only to human beings. As per the dictums of Shri Kakabhushundi's ashram, Pujya Lalaji Maharaj extended this facility even to Nature and the entire Universe. He was able to fill the entire stretch of Dildar Nagar of Ghazipur,

and Ratlam with his chakshu-deeksha so that the earth and the trees too were filled with the divine light. And the effect was so much that every house in that locality was filled with religious and spiritual thoughts and every resident of that place joined the satsangh. This innovative method is indeed a unique revolution in the spiritual world.

Considering all these aspects, it was deemed fit to publish this book. The original manuscript was voluminous and no aspect of his life was untouched. Hence, it was decided that it should be published in four or five volumes, and if one volume is published every year, the entire manuscript will be published in the coming four to five years.

The Research and Publication Department of the *Sansthan* has lots of plans to publish *Param Pujya* Shri Lalaji Maharaj's writings, propagate the principles of *Sant-Mat* and build up literature pertaining to spirituality, which will help all humanity in knowing about the new and simple methods of spiritual practice. We also plan to

publish a magazine, which would give us an opportunity to bring to light all aspects of the achievements of the organization. This can also be helpful in solving the inherent problems of the abhyasis.

Publication of the works of saints would normally speak about the broad-mindedness of the institution and at the same time, would pave way for unity among different sects and develop love and goodwill amongst all.

The research wing would adopt a scientific approach in discussing the philosophical aspects of the practice, which is deemed necessary in the present day situation. This will help even aspirants from overseas to get satisfactory answers to queries.

The present book has a style of its own and the entire honor goes to Smt. Suman. She is a research scholar, doing Ph.D. in the Hindi Department of the University of Bundelkhand and this present book is

a proof of her ability in research. It is the good fortune of this institute that we are able to bring out a scientifically researched book by Smt. Suman.

We express our thanks and gratitude to Shri Beni Madhav Agarwal, President, Shri P B Lal, M.A., Ph.D., D.Litt. (Retd. Prof.) Director Research Studies and Shri Jahoor Mohammed Khan, Director, Program and Management.

Our special thanks are due to Shri. Dinesh Kumar (grandson of *Pujya Shri Lalaji Maharaj*), Director, for his unstinted efforts in bringing out this book. Only due to his hard work we were able to publish this book in such a short time. We hope that he would help us in future also and with his help we would be able to fulfill the aims of the institution.

We are very happy to inform that Shri Munshiramji Sharma 'Som' has blessed Shri Dinesh Kumarji for his achievements. We are grateful to Shri Som Ji and pay or respects to him and thank him on behalf of this institution.

From the Publication Department:
Ramesh Chandra Mathur
(*Journalist, Regional Representative — Times of
India,
Indian Express, Pioneer, Akashvani*)
Director, Publication Department
Ramashram Sansthan,
Fatehgarh

Homage to Rev. Lalaji Maharaj

University of Bundelkhand, Jhansi

Dr. Harvanshlal Sharma

Vice-Chancellor

I have been fortunate to receive this book, *The Story of Divine Revolution* written by Saint Mahatma Ramchandraji. This was made possible by dear Dr. Brijwasilalji. Even though it has been written in the *samadhi* state and contains personal experiences, the writings of mahatmas and the saints are for the welfare of humanity. Goswami Tulsidas wrote the Ramacharitmanas in his personal interest but even to this day it is treated as a book for the welfare of humanity. In fact, even God Almighty is doing everything for the welfare of humanity.

There is no doubt that this autobiography of Mahatmaji too is for the people. The aim of any saint's life is to express idealism through realism.

This book has been embedded with appropriate sayings from the Vedas, Upanishads, Smriti, Ramayan and Mahabharat. This is an incomparable means of taking the reader towards preya and shreya (the worldly and other-worldly happiness).

I am sure that all readers will benefit by it. I bow before the Mahatma and submit my reverential salutation to Him.

Haravanshlal Sharma

4-4-82

[Dr. Harvanshlalji Sharma is a renowned scholar of Hindi literature. He has reached heights in spiritual practice and is respected as a householder saint. The university is fortunate to have his services as Vice Chancellor. We are honored to receive this 'Homage' from him and thank him on behalf of the institution.]

Dr. Munshiram Sharma [Som]

M.A., Ph.D., D.Litt.

Director

Vedic Research Institute

Kanpur

The autobiography of a very devoted saint of high caliber, is highly educative and of great use for common men like us. The present book is one such autobiography of a devoted saint. An introduction about his family, spiritual incidences, stages of spiritual practice and happier moments in his life will greatly impress the readers.

Every person's personality is hanging between life and death. Life will be meaningful only when it comes out of the entanglements of worldly happenings. We are all lost and caught in this material world. We have Godly and satanic, sublime and gross qualities in us. Good and bad are two strange sides of morality. In this we should take the good and eschew the bad; select the Godly qualities and get rid of the satanic ones. If we are

successful in this endeavor, this divine achievement will take us to the feet of the Lord. The desire to attain the above is there within us throughout the journey of our life. Divinity is the ladder, which helps to bring us up, to prosper, grow higher and prove the real meaning of humanity. This ladder helps us move higher and higher and takes us to that stage, where there is balance, acquisition and equanimity. Then there will be no rise and fall, but only a balanced existence.

It is said that to take birth as a human being we might have to undergo eighty-four *lakh* births. If in this birth, we follow the righteous path and constantly remember God in the form of friend, brother, mother, father then we can definitely merge in the kingdom of God. Saints have described this as complete union (*sayujya*). To attain this union we have to go beyond all the following three ranges: living in the same world where our Guru is (*salokya*), having proximity to God (*sameepya*) and having the same identity with God (*saroopya*).

Saints have suggested many ways to go beyond these stages. By reading this book, a reader can become familiar with them. And after understanding, if they follow them, they can also become eligible to achieve that stage like Mahatma Shri Ram Chandraji. May God help one and all to progress in this way of sadhana. This is the only way we can pay homage to his Divine sadhana and be in his constant remembrance.

"साधना साधिता दिव्या रामचंद्र महात्मना ।
रक्षितव्या स्मृतिः तस्य सर्व भावेन सधकैः ।"

Munshiram Sharma [Som]

Respected Dr. Munshiram Sharma, 'Som' has given the readers his valuable guidelines on *The Story of Divine Revolution*, and we are sure that not only the abhyasi readers but also anyone who is interested in knowing about spirituality will be highly benefited by the same. We express our deepest gratitude to him for his homage to Rev. Lalaji Maharaj.]

[The autobiography of a renowned Sufi saint

Revered Shri Lalaji Maharaj is being published under the title *The Story of Divine Revolution*. This book is based on Shri Lalaji Maharaj's articles and diaries. The particulars furnished in this book are authentic, since the writer of this book, Smt. Suman Saxena, is from his family.]

Dr. Kailashchandra Bhatia
Prof. of Hindi & Regional Languages
Academy of National Administration
Mussouri

The readers will not only get a glimpse of the special characteristics of Shri Lalaji Maharaj in this autobiography, but also very valuable material required for spiritual practice. This book will surely be a source of inspiration to the readers.

From the spiritual point of view, no doubt this book is very valuable, but from the literary angle also, this book, *The Story of Divine Revolution*, has been presented in a new fashion in the form of autobiography. Viewed from every angle, great effort has been put in the language, style and presentation. Smt. Suman deserves all praise.

We hope this book will be welcomed both in the spiritual as well as in the literary world.

With best wishes,

Kailash Chandra Bhatia

Missouri

Dt. 24-3-1982

Churning of the Mind

My Revered Father, your servant is at your feet in his true form. He knows not as to how to understand you, how to praise you and how to sing songs of praise unto you. Yes, at times I feel proud of my consciousness, but the fact remains that what I consider as my knowledge and achievement, they are a waste because when the time of test comes they are of no use. After much thinking, I have come to know that I know nothing.

It looks as though the entire world is filled with knowledge. There are several publications available in the form of books, magazines, newspapers etc. It looks as if each and every article that is available is only for understanding You and praising You so that it sinks into the hearts of people. But alas! These thoughts stay in the mind for a few days and then disappear as though they were never there. Even if one tries to remember them; one

is unsuccessful and what is said is of no use.

Where do all these thoughts and the related philosophy emerge from? Is this not the echo of your name and the sight of your form, which flows out as waves from the sea of your wisdom and then becomes calm and peaceful? All the dualities such as knowledge-ignorance, light-darkness, *vidya-avidya* (science, ne-science), lifeless-living, death-life, power-weakness etc., are nothing but complementary to one another in your play-world of *Maya* (illusion). This world is a stage. All lives are actors here, playing their roles and watching those of others. Some are immersed in this play, some are watching, and yet some others are immersed in repeating that which has already been played. This wheel is turning in such a manner that one does not know when it is going to end. May be this wheel might come to a stop on the day of *Mahapralaya* (the final dissolution).

Those who have passed away may be, were liberated souls who played their roles and at last sat

in a comer, tired. They had such a peaceful and happy journey that they didn't even look back. Each and every one of these famous persons went away in such an obscure manner that no one remembers them. The fact is, there have been only a few great personalities, incarnations, *Rishis*, *Munis*, *Gurus*, *Mahatmas* (sages, hermits, teachers, great souls) who could be counted on one's fingers. We get a glimpse of them even today.

As long as one's own light remains, the shadow of name and form will remain too. But a shadow is after all a shadow. The present personality is certainly a counterpart of some other personality who existed earlier. If only a person could imagine himself as the counterpart of his father, and the counterpart of his father to be that of his grandfather and so on, and thus slip into the past to such an extent that he starts feeling that the sequence of counterpart and shadow is ending and that he understands only the base and nothing else, then it may be possible that **that** point is ultimately his starting point.

O! My Lord! I am your servant. I have also gone through many lives as different personalities and counterparts of other personalities and have ultimately reached a level of a saint as a form of Truth and that of *Satyapad* (the path of truth). I exist according to your hopes and expectations and am trying to carry out my responsibilities. You are the knower of every heart, so I leave it to you to decide as to how capable your servant is in fulfilling his role and how true is the role played by him and how otherwise it is. If he is the counterpart of anyone, at what level of Truth is he in? I firmly believe that you with your benevolence and mercy have taken care of this body from the day it came into this world and spread the first ray of True Light when I was in my devoted mother's lap. And I had the good fortune of being in the warmth of that divine light for seven years of my life.

O! Merciful One! Your compassion has not kept me away from the flow of your divine light for long. On a holy day in my nineteenth year, you very kindly sent me my guide from your divine flow. He was an

embodiment of mercy, guide to the path of Truth, a divine light of knowledge and wisdom and you made me surrender everything of mine unto him. On the very first day he recited the mantra in my ears and said that "From the very beginning your True form is progressing towards a good path and you should become the personification of a *satpurush* (a true personality) and show Truth as Truth to the world. Make a divine path for reaching the *Dhruvpad*. Use Maya as a necessary ingredient for performing your role but take shelter only under the *satyapad*."

My spiritual guide not only gave me these instructions to proceed but also was coming along with me as a shadow for sixteen long years and looked after me with his internal as well as external mercy. He encouraged me to stay away from the pomp and show of the Path and ultimately filling me with himself, gave me orders that I should spread the Divine Message all over the world in such a manner that no living being is left out. He instructed me that I should lift up the downtrodden and grief-

stricken people and give power to their inner condition.

What he meant was, as long as the internal condition of the people is not improved, they will not get 'awakening', nor will they have Realization. And until such time, their intellectual level will remain as it is and they would be caught in the web of mental deviations. It meant that there will not be a possibility of any progress in them. In this way, he stressed on the point that as far as possible, do internal abhyas and teach the same to others.

Alongside he asked me to practice regularly, *yama*, *niyama*, *asana*, *dhyana*, *dharana* (the eight steps of Patanjali's Ashtanga Yoga) etc., and mould my character in a proper way. He said one must take benefit by reading books, doing sadhana (practice) and self-introspection. He meant that there should be a *satsangh* (a spiritual gathering) of the people doing internal practice that will help in the formation of character as well as in the development of society. Instead if we just imitate the various traditions and follow the paths that our

ancestors have asked us to follow, we will not achieve what is to be achieved. This is because they have gained their knowledge only by reading some books, sitting together, reading for some time, singing *bhajans* and getting solace for a while, but no internal practice.

My dear associates listen to this and ponder over it for a while and see if whatever instructions my guide has given and I have passed on is being followed now. People of the world are only hungry for having fun and frolic in the worldly life. To remain engrossed in internal practice is being considered a difficult thing. They can't leave their lazy habits and get into righteous practices and discipline. That is why our associates are very few in number. The number of our associates is falling, they seem to be going away, hiding their faces and running away.

How many have run away and how many more are getting ready to go! But, all said and done, those who are still with us can vouch for themselves as to

how fruitful this internal practice is. It is a pity that even after these many years, our organization has not been able to get a proper name amidst aspirants, nor has it attained the name and fame due to it. It has no written rules, no funds, nor has it any financial or social status. One reason may be that till now, faith in the messages of the persons close to the organization has been impractically strict and any little change has been viewed as audacious. But now it is felt by many of the associates and other members of the organization that the physical form of maya be given due recognition. This means that the members want rules and regulations to be formed based on the instructions and messages that have been orally given hitherto, and these may be published in magazines and books.

I was (and still am) of the opinion that we have sufficient number of books available with us for our aspirants. They have been written by the great Saints and Mahatmas — *Upanishads*, *Gita*, *Ramayan*, *Ramcharitmanas*, Saint Kabir's *Sakhi and Ramaiya*, Guru Nanak's *Granth Saheb*, Saint of

Hathras, Tulsi Saheb's Glossary of the *Ghat Ramayan*, Letters and *Kulliat* of Saint Rai Saheb Saligram, books of Maharshi Swami Dayanandji Saraswati, the writings of Swami Vivekanand and Swami Ramtirth. If any of the aspirants find it difficult to understand these or find it difficult to remember the contents of these books, for them, books written by Maharshi Shivbrat Lalji are available. He has simplified all these in his books. They are available for simple and ordinary people who will not face any difficulty in understanding the vocabulary. When such wonderful books are available, I don't understand why people are keen on publishing new books. I find this desire becoming intense day after day. May be considering the present day weaknesses and difficulties, the above books of high order seem difficult even though they are simple. May be people are expecting things in a more simple way.

Also, curiosity is man's natural quality. He always wants to experiment and experience new things. As such if one experiences something new, it

is not necessary that he feels the same about it always but it is also not true that one would experience something new if one tries anything only once. So, this experimentation goes on. The reader is not able to get the full benefit of the philosophy available in certain books. The reason is that certain writers do not write about things learnt from their personal experiences but reproduce what they hear and read from other sources. Sometimes they write, not for the benefit of the people, but only with some vested interest. That is why such books do not benefit the aspirants even though their language, printing etc., are good. All these days I have been keeping these views of mine suppressed within me. My associates were unhappy about this and they requested me to write, considering the above difficulties. As per their loving, unwritten request, I am placing before you, "The Story of Divine Revolution" in the form of my autobiography. I should accept the fact that I was influenced by an idea I got, that it should be in the autobiographic style. I was also apprehensive about whether my associates out of their love and devotion would

make a Godhead of me in future and conceal my human weaknesses and stamp me as an incarnation. This may disappoint an ordinary aspirant and he may feel desperate and leave this path.

My conscience is fully awake. But my educational qualifications are not much that I can present before you a blemish less writing. It is natural that there may be some linguistic and technical errors in this and you may find certain irrelevant matters here and there, as I am not well versed in the art of writing.

I am not engaged in this work for self-satisfaction. I am presenting this only with the hope of serving my kith and kin, associates and aspirants of spirituality. Hence I do not feel ashamed if there are errors of omission and commission in this book.

My dear readers! You are all dear to the Lord. Your prayers are full of life. I hope you will find an hour or so in between your busy schedule to read this book. This is my only wish in presenting this

book before you.

"जमाले ह्मनशीं दरमन् असर कर्द |
बगरना माहुमा खाकम कि हस्तम् ॥"

*"Jammale humnashin darman asar kard
bagarna maahuma khaakam ki hostam"*

"Only my 'beloved' has made me capable of this, otherwise I have been and I am still the 'dust' that I was before and the same 'dust' I am, now too!"

Ever your servant,
Ram Chandra

Humble Offerings

In the path of spiritual practice, when the mind is tired and weary, this humble patronage has helped me like a cool shadow in the hot sun and has kept my enthusiasm and inspiration intact and I have been able to march ahead. From time to time, these verses, *slokas*, poems etc. have given me support and revived my hope. I am herewith, giving a compilation of the same. In Patanjali's *Yogashastra*, verse twenty-three is about samadhi. There it is said that the humble offerings help in samadhi and in reaching God. In fact, prayer is the most potent and easiest way to reach God Almighty.

सर्वे वेदा यत् पदम् आमनन्ति |
तपाँसि सर्वाणि च यद् बदन्ति |
यद् इच्छन्तो ब्रह्मचर्यं चरन्ति |
तत् ते पदं संग्रहेण ब्रवीमि |
ॐ एतत् ॥ (कठ १, २, १५)

"I shall tell briefly about the prime

principle of the Ultimate, about whom all the Vedas express in different ways, in different types of verses, who is the one and only aim of penance etc., and to attain whom the aspirant follows strict celibacy: That is the one letter 'Om'
(Kathopanishad 1.2.15)

गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः ।
गुरुः साक्षात् परब्रह्म, तस्मै श्री गुरवे नमः ॥

"Guru is the Creator, the Protector and the Destroyer. He is really the God Almighty. Salutations to that Guru." (Guru Vandana — Greetings to the Guru)

ॐ भूभुवः स्वः । तत् सवितुर्वरिण्यं भर्गो
देव्यस धीमहि । धियो यो नः प्रचोदयात् ॥ (यजु०
३६।३०)

The three great words — *Bhu, Bhuvah, Swah*;

Om — *Paramatma*, the Ultimate;

Bhu — Basis of everything;

Bhuvah — All pervasive;

Swah — Personification of Happiness.

"Let us meditate on the Divine Light which sharpens our intellect."

"God Almighty, *Parmatma* who is the protector of all, who is dearer than the *prana*, who removes all sorrows, who is the personification of happiness and is a giver of happiness to all, the creator of all creation, who is the greatest, who is to be attained, who is the destroyer of all grief and who is pure in every aspect, may we pray to Him, may we meditate upon Him so that He would inspire us to have the best qualities, action and behavior. O my Lord! Thou art pure and holy. Thou art the giver of all happiness. O my Master! Thou art the creator of the Universe. Thou art the wealth of the entire world." (*Yajurveda* 36/30)

ॐ विश्वानिदेव सवितर्दुरीतान परासुव ।

यद् भद्रं तन्न ऽ आसुव ॥ (यजु० ३०।३)

"O Lord! Remove all our bad qualities, bad

habits and sorrows. May we be filled with good qualities, good habits, good actions and good things. We pray to thee my Lord to grant us this." (Yajurveda 30/3)

भद्रं कर्णेभिः श्रुणुयाम देवा भद्रं

पश्येमाक्षिभिर्यजत्राः ।

स्थिरैरङ्गैस्तूष्णवागम् सस्तनुभिर् व्यशेमहि देवहितं
यदायुः । (यजु० २५।२९, ऋग्० १।८९।८)

*"O God! With our ears may we hear what is auspicious. With our eyes, may we see what is auspicious. O ye worshipful one, may we enjoy the life allotted to us by the Gods, offering to them the activities of our strong limbs and body as a life-long praise."
(Yajur 25/21; Rig 1/89/8)*

यज्जाग्रतो दूरमूदैति देवं सुप्तस्य तथैवैति ।

दूरंगमं ज्योतिषां तन्मे मनः शिव संकल्पमस्तु ॥

(यजु० ३४।१)

"This mind of the man is unsteady and goes far and wide. Even while man is asleep, it runs around. The knowledge of the soul is

possible only by the mind. It gives power to the gnanendriyas (The five senses of perception) which can do nothing without it. It resolves and un-resolves. O God! May our mind be at peace and have auspicious resolve. This is our prayer unto Thee."
(Shiva Sankalpa Yajurveda 30/3)

अभयं मित्रादभयममित्राह अभय ज्ञातादभयं
परोक्षात् ।

अभयं नक्तमभयं दिवा नः सर्वा आशा ममं मित्रं
भवन्तु ॥ (अथर्व १९।१५।६)

"O my God Almighty! May we be fearless with friends, with enemies, with known and unknown persons. May we move fearlessly by day and night, in all directions. May everything be my friend. This is our prayer unto Thee." (Atharva 19/15/6)

अऊजु विल्लाही मिनश शैत्वनिर् राजीम् ।

बिस्मिल्लाहिर् रहमानिर् रहीम् ।

अल् हम्दु लिल्लाहि रब्बिल् आलमीन ।

अर् रहमानिर् रहीम्, मालिकि यौमिद् दीन ।

ईयाक न अबुदु व ईयाक नस्तईन |
ईह दिनस् सिरातल् मुस्तक्रीम |
सिरातल् लज़ीन अन अम्त अलैहिम
गैरिल् मगजूबे अलैहिम व लज्जु अल्लीन | आमीन ॥

"I take refuge under the protection of God to save me from Satan. I pray first and foremost to Allah who is merciful and compassionate. All praises are due to Thee alone."

"God Almighty is the protector and savior of the entire Universe and is all compassionate and merciful. Thou art the Master of the day of judgment."

"O Lord! We pray to Thee, we are at Thy feet and we beg Thee to help us."

"O Merciful one! Take us on that path where the practicant gets Thy mercy, kindness and becomes happy. Let us not tread the path where we get Thy displeasure and Thy punishment or lose our way. Amen!!"

— from *Quran Sharif*

अल्ला हुम्मा सल्ले अलार सैय् यदान मोहम्मदिन |

मादनिल जूदे वलकरम व अलेही व सल्लम |
बिस्मिल्लाहिर् रहमानिर् रहीम | — दिव्य प्रसाद
कुल हु वल्ला हु अहद | अल्ला हुस्समद
लम यलिद्, वलम् यूलद
व लम् यकुल्लहू कुफ़वन् अहद्

"O Lord Almighty! We pray unto Thee to shower your Grace on our protector Hazrat Mohammad who is kind, merciful and a great giver. Protect his children and shower Thy grace on them and bless Him with long life and happiness."

"O messenger of Lord, men say Thou art the Son of God and if they enquire you about God, You may answer, 'Allah is one. He is free. He needs no protection. None is born of Him, nor is He born to anyone and none is equal to Him.'" (Pleading — from Darudsharif)

Blessings:

1. Blessed are the poor in spirit: for theirs' is the kingdom of heaven.

2. Blessed are they that mourn: for they shall be comforted.
3. Blessed are they who do hunger and thirst for righteousness: for they shall be filled.
4. Blessed are the merciful: for they shall obtain mercy.
5. Blessed are the pure in heart: for they shall see God.
6. Blessed are the peacemakers: for they shall be called the children of God.
7. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.
8. Blessed are ye, when men shall revile you and protect you and shall say all manner of evil against you falsely, for my sake.
9. Rejoice, and be exceedingly glad; for great is your reward in heaven: for so persecuted they the prophets which were before you.

(From *New Testament: St. Mathew*
Chap. 5 *Sermon on the Mount*)

Surrender:

There is really only one prayer that we may offer: "Thy Will Be Done." — *M. K.*

Gandhi

"O my God! I want to obey Thy orders alone. Only that is my aim, which is agreeable to Thee. I have given up the thought of here and the hereafter. Please bless me with your mercy and kindness."

Co-operation and the lesson of Peace:

ॐ सह नाववतु | सह नौ भुनक्तु | सह वीर्यं
करवावहै | तेजस्वि नावधीतमस्तु | मा विव्विषावहै

|

ॐ शान्तिः शान्तिः शान्तिः (तैत्तिरीयारण्यके
ब्रह्मानन्दवल्ली प्रपा० १०)

"May Brahman protect us both — the Guru and the disciple together. May He nourish us both together. May we both be filled with great energy. May our study be vigorous and effective. Let there not be any enmity between us. Let there be Peace!

Peace!! Peace!!!!

ॐ द्यौः शान्तिरन्तरिक्षं शान्तिः पृथिवी शान्तिरापः
शान्तिरोषधयः शान्तिः | वानस्पतयः

शान्तिर्विश्वेदेवाः

शान्तिब्रह्म शान्तिः सर्वं शान्तिः शान्तिरेव शान्तिः
सा मा शान्तिरेधि ॥

ॐ शान्तिः शान्तिः शान्तिः (यजु० ३६/१७)

O my Lord! May we have peace on this earth as well as in the space. May water and herbs give us peace. May trees give' us peace. May we get peace from Gods and the Ultimate. May all things give us peace. May peace render us peace and may that peace be ever on the increase. Let there be Peace! Peace!! Peace!!!!" (Yajurveda, 36/17)

My Forefathers

माता होती बड़ी भूमि से, पिता स्वर्ग से उच्च महान

|
यही सोचकर श्री गणपति ने की प्रदीक्षणा तज
अभिमान ॥

एक दन्त गजबदन चतुर्भुज गणनायक विश्वेश
सुजान |

आदि पूज्य बन गए तभी से मंगलम सुख प्रद
भगवान ॥

"Mother is greater than the Earth, Father greater than Heaven. That is why lord Ganesha went around them without any pride. The one-tusked, elephant-faced, four-armed Ganesha — the best of all. He is the Lord of all beginning and giver of all happiness."

'My Respected Father!' — by the Grace of my *sadguru*, I have thus addressed God several times. But today, I know not why, I feel exhilarated inside

for saying this, and I am unable to explain the reason for the same. My darling father, Late Chaudhri Harbaksh Rai Ji, a gem of a person, was for me equal to God himself. His blood is flowing in my arteries and telling a tale of a wonderful personality. I am the symbol of his imagination, his dream come true. My existence is only due to his interest to have an offspring. Like my mother, he was also a devotee of Ramayan. He was a dedicated worker, a *karmayogi* (one who does his work in a detached manner). I know not, with what a lot aspirations, he named me Ram Chandra. May be he expected me to be a person of character like Lord Ram Chandra, the ideal human-being. He used to often repeat Goswami Tulsidas's verse:

धन्य जनमु जगती तल तासु | पितहि प्रमोदु चरित
सुनी जासू ॥
चारी पदारथ करतल ताकें | प्रिय पितु मातु प्रान
सम जाकें ॥

"The births of only such souls are worth their salt whose father hears that his son's character is exemplary. A son who

considers his father and mother close to his heart gets everything here and hereafter."

Engrossed as I was in reaching my goal, I kept this wish of my father in mind, life-long. That is the reason why I was never tired in the battle of this life.

He was my Dashrath (Dashrath, the king of Ayodhya had four sons, the first being Ram) and I was his Ram. He treated me as a prince, putting up with my obstinacy and fulfilled all my wishes, whether they were proper or improper. My mother was a staunch devotee of Lord Ram. In my opinion, she was Mira (Mira was the queen of Mewar, Rajasthan and a total devotee of Lord Krishna) as well as Sahajobai (Sahajobai was a poetess and a devotee of the Lord). I am proud of my mother, her ardent love for the Lord, and her getting immersed in the Lord. Whenever I have darshan of the Lord, I have her darshan as well. Because of her extreme love and affection for me, I have always had the

feeling that I was in her lap and that she protected me from the bad elements of the world. Even though it is a long time since she left this world, it is still green in my memory.

Everyday she used to recite Ramacharitamanas with feelings. Whenever she sang with emotion, she made both of us brothers sit before her. The way she used to sing before the Lord, shedding tears of ecstasy, left a lasting impression in the hearts of both of us, as though we had established a very close relationship with the Lord. We were so full of devotion, which I am sure, cannot be obtained, even if one did sadhana for hundreds of, thousands of lives. Only because of my mother's blessings could I get my guide, my God, my everything, at the first instant. It is not an exaggeration of my love for my mother. But yet, I could neither become Shravana Kumar (Shravana Kumar was a young boy who carried both his blind parents on baskets and served them affectionately) nor Nachiketas (Nachiketas was a prince who wanted to know about the secret of birth and death and went to Yama, the Lord of

Death in search of an answer). Whatever I am today is certainly due to her and her good deeds. Even if I could sacrifice myself completely, I may never be able to pay back what she has given me. Those were unforgettable moments; I may not get them again. Hence I light a lamp in her remembrance.

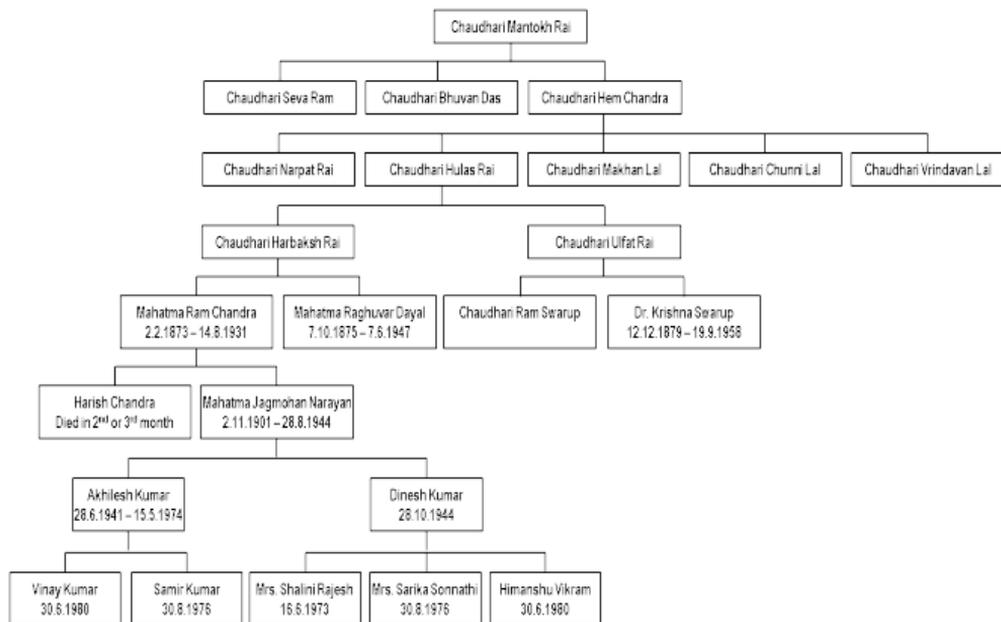
My genealogy and the history of my ancestors date back to a couple of centuries. Whatever my mother has told me, I am reproducing before you. There was a village by name Adhyoli in Delhi province. This was the place of our ancestors. Based on this, our *gotra* (lineage of an ancient rishi of India) was 'Adhyoli'. As per particulars available, our clan starts with *Chaudhri* Mantokh Rai. It is said that Emperor Akbar was so pleased with his courage, bravery and duty-consciousness that he presented him with five hundred and fifty five villages and honored him with the title of "Chaudhri". The entire place is now situated in Mainpuri and its surroundings in Uttar Pradesh. It was known by the name Bhumigram those days, which later got the name Bhogaon. Chaudhri

Mantokh Rai had three sons, Sevaram, Bhuvandas and Hemchandra. From this third son started our ancestral tree. We have in our genealogical tree, Chaudhri Narpat Rai, Hulas Rai, Makhkhanlal and Chaudhri Chunnilal who were our great grandfathers. Chaudhri Vrindavanlal was the son of Chaudhri Chunnilal and was our grandfather. He had two sons Chaudhri Harbaksh Rai (my father) and Chaudhri Ulfat Rai. Both the brothers had two sons each. Myself — Ram Chandra, and my younger brother Raghuvir Dayal (Nanhe — the little one, pet name of Shri Raghuvir Dayal) were sons of my father Chaudhri Harbaksh Rai, and Dr Krishna Swarup and Shri Ram Swamp were the two sons of my uncle Chaudhri Ulfat Rai.

In 1857, the first revolution of independence started and enveloped Bhumigram, and our family was shattered. All our ancestors, near and far relatives, settled down wherever they could find an abode. My father shifted to Farukhabad and started working with the Government. He got a job as superintendent of the *chungi* — the Octroi Post. All

his life he continued there. He was awarded many certificates by the Government for his extreme ability in his work. I have the certificates safe with me. I am proud of his loyalty and duty consciousness.

Family Tree of Rev. Shri Lalaji Maharaj



The Glow of Affection

When I was not in my present existence (of Ram Chandra) I should have been living somewhere. As one sees one's reflection in the mirror, so is it possible to have a clear darshan of one's soul when one is in one's physical existence. If a practicant is unable to achieve this while living in a physical form, that is, if he is not able to reach the *Dhruv Pad* (The position of a highly evolved soul), not able to know *Brahman*, not able to get established in it, then he will come into the channel of lives to be created, he will come into the order of getting a physical existence on earth or in other worlds, and take birth again. My Lord has made such an arrangement that I was never devoid of the free flow of His love and mercy in all my births. It was only my Lord's invitation to me that even my father was agitated about it.

एक बार भूपति मन माहीं | भै गलानि मोरे सुत

नाहीं ।

Where my Sarathi (The Charioteer) and myself both were eager to obtain the chariot, the body, of our future, my father was impatient to have me for himself.

My father was very affluent. It was a fact that my ancestors had spent a major portion of the property by their fun and frolic; still, so much wealth was left behind that he could keep himself and his devoted wife (devoted to him and an ardent devotee of the Lord) in a comfortable position. I even heard from some relatives that my ancestors had some misunderstanding with the Raja of Mainpuri and this feeling continued and grew generation after generation. There were fights too. The people of Bhogaon show off by saying that in a battle where actual weapons were used, they had defeated the king of Mainpuri and as a mark of remembrance, brought a portion of the main gates of the Mainpuri fort to Bhogaon. Even now it is there. There were arguments in the court of law about this. It is said that our ancestors lost the case and had to pay a

heavy fine. What I want to convey is that, in spite of such heavy losses, much was left behind and our financial position was very good. As a zamindar, my father was much respected. He was the superintendent of the Octroi Post, which was a very respectable position. The British rulers also had a high opinion of my father. Our family was big and he was respected by all like a king.

In spite of having a luxurious life and the due respect given to him, my father who was pure-hearted was worried that he didn't have any issues. If only he had had a sadguru like Raja Dashrath, I could have repeated Goswami Tulsidas's following lines.

"धरहु धीर होईहंहि सुत चारी"

"Have patience and you will have four good sons." And Rishi Shringi could have been called to perform the *Putra Kameshti Yagna* (A sacrifice offered to the gods for begetting children).

He did not have a capable Guru like Vashisht nor did he have a 'performer of sacrifices' like Shringi. But his wife, who was a very chaste woman, was a true devotee of Lord Ram and a personification of sacrifice. In this context, I would like to say something more. I'm proud of my birthplace Farukhabad which, since a very long time, has been a land of Rishis and devotees. Muni Kapil's ashram is situated here. Along with it is Kampil, the pilgrim centre of the Jains. Adjacent to that is Sankisa which has a great significance in the story of Bhagwan Buddha. The fort of Raja Drupad is in this region and the remains of which are still here. I have seen it. Nearby is a historical pond by name Rudrayan. There is a village by name Rudrayan. It is said that Draupadi's *swayamwara* (Choosing of the bridegroom by the princess) was held here. Arjun had successfully aimed at the fish hung above, by just looking at its reflection in a pond of oil down below. He had successfully aimed at the fish and thus married Draupadi. Apart from this, there are quite a few historically famous places nearby. Kannauj is also quite near.

Maharshi Vishwamitra's ashram was near this place. On the road from Kannauj to Fatehgarh, there were two great rishis' ashrams on either side of Kali River. On one side was the ashram of Rishi Uddalak. Kathopanishad was written here and the knowledge of *Antaratma* (the Soul) was revealed here by taking out the wicker from a kind of long reed. On the other side of the river was the historical ashram of Rishi Shringi. The locality was named after him as 'Shingi Rampur'. It was a coincidence that a great saint was staying those days in this very Singhi Rampur. He used to come to Farukhabad too.

Incidentally, once this great saint had come to someone's house in the neighborhood. My revered mother wanted to have darshan of the saint, and went along with my uncle Ulfat Raiji to meet him. The saint was explaining verses of saint Kabir. My mother became so engrossed in it that she forgot herself. She was lost in a beautiful state of samadhi and opened her eyes only after quite some time. She was in a state of a wonderful ocean of bliss. After

satsangh when she rose to go home, the saint blessed her saying, "My dear daughter, may God bless you and fill you with His love." This blessing seemed to bear fruit. As days went by, her spiritual progress increased and her love for God started growing day after day. She felt like Mira who sang:

"रोम रोम नख सिख सब निररवत ललकि रहे
ललचाय"

*"You are filled in every atom of mine and I
thirst for your darshan."*

This body is like a city. There are sentries and chiefs in this city. As each city is independent of itself and the entire arrangement for maintenance is made independent, so also the body, which has multiple arrangements for various activities, should exist for its lord, the Soul.

पुरमेकादशद्वारमजस्यावक्रचेतसः
अनुष्ठाय न शोतचि विमुक्तश्च विमुच्यते ॥ एत द्वै
तत् | (कठ २।२।१)

"This city, the body, has eleven gates. Two

ears, two eyes, two nasal cavities, one mouth — these are seven gates belonging to the head. One navel, one reproductive organ and one anus belonging to the lower part of the body and one Brahma Randhra (Crown of the head) situated on the head. Altogether there are eleven gates in this body. One, who practices this, does not suffer. One who is released from this (body) is released. This is verily That."

तदेवाग्निस्तदादित्यस्तद्वायुस्तदु चन्द्रमाः ।
तदेव शुत्रफ तद् ब्रह्म ता आपः सः प्रजापतिः ।
(यजु०अ० ३२०मं०)

"It is verily the Fire, it is the Sun, it is the Air, it is the Moon, it is the Virility, it is the Brahman, it is the Waters, Minister and the Creator." (Yajur Veda 32/01)

स धाता स विधर्ता स वायुर्नभ उच्छ्रितम् । (अ०वेद
१३।४।३)
सोऽर्यमा स वरुणाः स रूद्रः स महादेवः । (अ०वेद
१३।४।४)

सो अग्निः स ऊ सूर्यः स ऊ एव महायमः | (अ०वेद
१३।४।५)

"He is the Creator, the Sustainer, the Air, the elevated Cloud, the Aryaman, the Rain, Rudra, Mahadeva, the Fire, the Sun verily the Lord of Death." (Atharva Veda 13/4/3, 4, 5)

स वरुणः सयामाग्निर्भवति स मित्रो भवति
प्रातरुद्यन् |

स सविता भूत्वान्तरिक्षेण याति स इन्द्रो भूत्वा
तपति मध्यतो दिवम् || (अ०वेद १३।३।१३)

"In the evening, he is Varuna and the Fire, ascending in the morning, he is Mitra. As the Sun he moves through the mid-region, as Indra he warms the Heaven from the Centre." (Atharva Veda 13/3/13)

"This is the city of the Soul. And this Soul is moving. It is the sun moving in the sky, the earth, the all-pervasive wind moving in space, the fire on earth, the nectar in the pot. Similarly it moves within the human beings,

born out of space, water, earth, sacrifice and mountains. It is the form of Reality and is great."

My affectionate mother was getting immersed in God, in Reality. Her devotion, her prayers, her austerity was such that she was shining in its glory and keeping her husband also immersed in it.

In Bhagavad Gita Lord Krishna says —

"ये भजयन्ति तु माँ भक्त्या मयि ते तेषु चाप्यहम्"

"Those who worship me, they are in me and I am in them."

As the fire which exists everywhere but is visible only when the proper ingredients are used, so also, the God Almighty is present everywhere but is visible only to his devotees, in their deepest of depths.

It was God's Grace that an *Avadhut* (A religious mendicant) had come to Farukhabad those days. No one knew his antecedents. No one had seen him

before, nor did anyone see him after. It looked as if it was a pre-ordained program that he passed through our street. And suddenly he stood before our doors and knocked on it. My mother prostrated before him with reverence and invited him inside. She offered him sweet meat and *poori* that was available in the house. Even before accepting them, the Avadhut asked for fish. My mother was a strict Vaishnav, and so there was no possibility of any fish or meat to be available in our house. It was a testing time for her. A householder is like a hermitage, where one has to practice self-control, service and tolerance. She prayed to her Almighty, "Lord, I am your disciple, I surrender unto you." God dwells in each and every living being and it just takes him a second to turn towards anyone. He is ever ready to envelop his devotees into his heart.

"सर्वधर्मानपरित्यज्य मामेकं शरणं ब्रज ।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥"
(गीता १८।६६)

"Leaving off all dharmas, surrender unto me. I will free you from all sins. You need

not worry about anything." (Gita 18/66)

"Wonderful are the ways of the Lord and his deeds full of love. In whichever path he wants to take his devotee, he holds them by the hand and takes them along. Even if the path is a difficult one, it becomes easy with the Lord near you."

When my mother was at the service of the Avadhut, her faithful maidservant was standing behind her. When my mother was in a dilemma about getting fish for him, she turned and looked at this servant. Even before my mother could say anything, the maidservant said, "The Nawab of Shamsabad has sent cooked fish as a gift and it is at the guest-house. If mother permits, she can bring the same for the sage." My mother immediately asked her to bring the fish and served the sage with reverence, which the sage took with utmost love. This was a wonderful act of the Lord, which my mother could witness.

Our maidservant, who was standing behind my

mother, though not educated, was a devoted servant and worldly-wise. The satisfaction and happiness for having tasted the fish was evident on the face of the sage and the servant could grasp that. At once, she prayed to the sage that her mistress had everything on earth except offspring. She requested him to bless her mistress that she begets a son.

The Avadhut saw the silent devotion of my mother and heard the request of the servant. He called loudly "Allaho Akbar," raised his right hand and showed his two fingers and left the place. It is said that thereafter the blanket-clad Avadhut was not seen by anybody.

With his blessings, exactly after ten months, on 2nd February 1873, Basant Panchami day, a child was born to her and after about two and a half years, on 7th October 1875, another son was born. The first and the elder one was I (Ram Chandra) and the younger one was my dearest brother — Raghuvir Dayal.

Like the moon of the waxing fortnight, both of us brothers were brought up with all care and attention. Wherever she went, she took us along. My father used to lift us on his shoulders and jump, and when he saw us happy, he felt happy too. Even today, those days seem like happy dreams.

In many a thing that happened, one incident is green in my memory. But before narrating that, I'd like to quote a few lines from the Epic, *Prithviraj Raso* written by Chand Bardai of the mediaeval times. This poet was in the Court of Shahabuddin Gori when he worked on the last part of this epic. When Prithviraj Chauhan used to aim at an object, only by hearing the sound, Chand Bardari used to preach him on righteousness and morality. In one verse he says how people of different castes behave when they become chieftains:

"खत्रि होय परधान खाय, खंडौ दिखरावै,
साहु हौय परधान भरै घर, राज थभांवै,
कायथ होय प्रधान अहोनिशि रहै पियंतौ,
बम्मन होय प्रधान सदा रक्खवै निचितौ,

नाई प्रधान नहीं किजिये, कवि चन्द्र विरद साँची चवै ।

चहु आन बान गुन सट् ठवै, मत चुक्किस मौटौ तवै ।"

"When a Kshatriya becomes the chief; he eats well and shows his might with his sword; when a vaishya becomes the chief; he fills the house with things. When a kayasth becomes the chief; he drinks day and night, and when a Brahmin becomes the chief; he lives without worries. Never make the hair-dresser a chief because — poet Chand Bardai says the truth — he does not have the four qualities: honor, keeping up a promise, conduct and sanity."

Yes, we were kayasth and my father used to drink. That was a day of festival — may be my birthday. My father's friends and colleagues had come home. Dinner was served. There was a lot of liquor. My mother never liked all this but she kept mum. When the guests left after dinner, my father came in. That was my fourth birthday. I was not an infant any more. But my father was filled with

immense love for me and so embraced me tightly. Though he was full of love, there was a bad odor emanating from his breath and mouth, and somehow I didn't like this gesture of his embracing me. His nearness was nauseating. With a sudden jerk, I came out of his embrace and blurted out, "You are stinking." It hit him psychologically and he hated himself for having taken liquor. My mother just said, "Now children are grown up and we'll have to remember that." My father left the room at once and went to sleep.

It is said that thereafter he stopped drinking. Not only that, he even started hating it. After that day, he did not even mention liquor during his lifetime. My mother was so overwhelmed by this turn of events, that she was never tried of narrating it to people.

Both my parents loved me dearly and my childhood was a very happy one filled with love. I was like a prince. There were enough servants and vehicles for travelling.

I never liked to play with children of my age. As long as my mother was alive, she was my friend, companion, everything. Whatever, she did, I too did. Reading Ramcharitmanas was part of her existence. Both of us brothers were not mentally mature those days, but we used to listen ardently to her reading of the *Manas*, as though we understood every word of it. At times she used to read some of the verses with feeling and used to shed tears. Seeing her crying, we too used to cry. When she asked us why we were crying, we would say, "Because you were crying. We feel happy to cry along with you." She used to hug us when she heard us answering thus. She used to wipe her face with her sari and with the same wet sari, wipe our faces too. We used to feel extremely happy with this.

Her voice was extremely melodious. She had learnt the art of singing. She used to chant Manas musically. Because of her company, on one hand, I developed interest in seeking the Truth and getting religious knowledge, and on the other hand developed interest in music and singing too. With

her blessings, whatever lessons of self-realization I had, helped me lifelong and that formed the basis for my spiritual upbringing.

When I was seven years old, my mother passed away. Whatever she may be now, may God give rest and peace to her soul, and put her in the highest rung of the spiritual ladder.

My childhood ended. It looked as if I had become an orphan without the love of my dear mother. But my revered father tried to fill the gap of mother by his love and affection. After mother's death, my father's responsibility increased. He automatically undertook my mother's responsibilities. He took care of us all the time. He had become serious and depressed but was always worried as to how his children should be given the best of everything, so that they grow into beautiful personality. He wanted to see us reach the heights of success.

From the beginning, he had a habit of going for a

walk in the morning as well as in the evenings. Later he started taking us along. On the way, he used to talk about his experiences. We both never hid anything from him. When he was in a joyous mood, he used to tell us stories of historical importance. After talking, he used to ask us, "What did you understand?" Later, he used to explain a lot of things, giving us very many instructions and at times asked us to repeat the stories. My younger brother (*Nanhe*) took a lot of interest in this (we brothers were called "Puthu" and "Nanhe" at home). We used to feel as though our childhood had returned. Even though we were young, we were much benefited by these educative stories and started gaining experience of the world. We learnt and he felt happy. In this exercise, our memory power became stronger.

My health was good during my childhood; I was interested in studies, but my father didn't send me to school even when I grew up. His affection for me can be the only reason. I was initiated into studying even when my mother was alive. A *maulvi* (Muslim

pundit) was appointed to teach me Urdu and Persian. He taught me to write poems too.

When my mother died, we were both seven and five years old respectively — both kids. Hence my father appointed a Muslim lady to look after us. She stayed with us three to four years. She was experienced and worldly wise. She loved both of us dearly. She never once let us feel the absence of our mother. We also loved her and gave due respect to her all our lives. She lived long. She attended both our marriages, also that of my brothers, sons and nephews and participated in all traditional activities during the function. The last wedding she attended was my son Chi. Jagmohan Narain's. She blessed him and his wife with a gift of one rupee. Her personality and good education had an impact on me.

When I was almost ten years old, I was admitted into the local Mission High School in Farukhabad. In 1891, when I was eighteen, I passed the 'Middle Class Anglo Vernacular Examination' in second

class. The institution which awarded the certificate was called 'Education Department, North Western Province and Avadh.'

Apart from getting education in the Mission School I could learn about Christianity and about the Mission from close quarters. I was thoroughly impressed by the words of Jesus the Christ: "It is possible to take a camel through a needle hole, but it is never possible that a rich man reaches the abode of God." This was helping me in life whenever I had to face a poverty stricken situation.

With the batting of an eye lid, 'Time' brought me down from the princely state into complete darkness filled with problems but because of my Guru's blessings, my faith in God remained, and never once was I away from my devotion for Him.

The Philosophy of Prakriti and Purusha

(*Prakriti*: Creation or Nature, *Purusha*: The Creator)

उतैषां पितोत वा पुत्र एषामुतैषां जेष्ठ उत व
कनिष्ठः |

एको ह देवी मनसि प्रविष्टः प्रथमो जातः स उ गर्भ
अन्तः ॥ (अथर्व ० १०, ८, २८)

"Is He (the Jeevatma — Individual soul), their (children's) father or their child or elder brother or younger brother? It is only One Divine, the First born who enters the mind and verily in the womb." (Atharva Veda 10.8.28)

I am reminded of a story, which my father narrated to us when he used to take us for morning walks. This story is about how God gave *Devarishi* Narad a taste of knowledge. *Devarishi* Narad once went to Dwaraka, the abode of Shri Krishna. The Lord greeted him with great gusto, "Come, my dear

Narad, what brought you here." Narad said, "Lord, I want to know what is prakriti or maya (illusion). Please tell me." God in his wisdom told Narad very affectionately, "Narad, prakriti cannot be explained. It can only be experienced. Come with me." Krishna and Narad went out of Dwaraka. They walked for a long time and reached a desert. Narad was surprised. He asked, "Lord, where are you taking me? Can maya be experienced in the desert?" Krishna went on. He said, "Be patient, Narad." After taking Narad for a pretty long distance, Krishna suddenly stopped and looking at Narad in a very pitiable manner broke out: "Narad, I can't go any further. I feel extremely thirsty." And he requested Narad to bring some water to drink and gave his jug. Narad consoled Krishna. "Oh, don't worry, my Lord, I will bring water for you right away."

Saying this, he left the place in search of water. He saw a small habitat and proceeded towards it. May be that was the grossest form of maya. He was very happy to see a well there. A beautiful young

damsel was filling her pot with water from the well. He was stunned. "What a God-like beauty!" He was lost! But he extended both his hands and said, "*Devi*, will you give me some water to quench my thirst?" The young damsel was as polite as she was beautiful. She said with all devotion, "Yes, my lord." He was drinking that water no doubt, but his eyes and mind were on the young damsel, her youth and her beauty. He went after that girl up to her house.

There he saw an old man sitting and out of curiosity, he asked him "Are you the lord of this house?" He replied, "Not only of this house, I am the lord of the entire village. What do you want?" Narad was becoming crazy about the beauty of the damsel. He said, "I want to marry your daughter." The old man did not seem to mistake this. He thought Narad was a suitable groom for his only daughter and gave his consent. "You are young, healthy and strong. But there is one condition. If you marry my daughter you will have to stay in this village, in this very house." Narad had already lost

himself in her beauty. So he said, "Is that all? I am ready." They got married. The old man died after a few days and so Narad had to manage all his work. He had four issues. It was his little world. When he used to lift one son, the other used to plead, "Father, lift me, put him down." Narad was extremely pleased with his life, and thought that this was the peak of a successful life.

But one day, there was a big storm, rain and floods. Children shouted in fear "Daddy!" His wife called from the other side, "Looks like the house is getting submerged. What are we to do?" Narad put his wife and children on to a boat and tried to save them but the boat capsized. One son yelled, "Father, save me." He shouted, "Don't worry, I am coming." Another child shouted from the lap of the drowning mother, "Save me!" Narad was in a fix. A big wave lifted him and threw him on the banks. He lay down feeling miserable and crying, "Wife gone. Children gone. What will I do alone?" Then he heard a voice — "Narad, I am thirsty, have you brought water?" It was Lord Krishna's voice. Narad turned round and

saw Lord Krishna standing before him. He ran and embraced the Lord and said, "Krishna, my wife, my children, save them!" Krishna then warned him: "You are disillusioned. There was no wife, no children. It was an illusion." Narad returned to his senses. He understood that it is his Lord Krishna who is making the entire universe dance to his tunes by just the batting of an eyelid.

जीव चराचर बस के राखे सो माया प्रभु सों भय
भाखे ।

भृकुटि बिलास नचावइ ताहि अस प्रभु छांड़ि
भाजिय कहु काही ॥ (मानस १।१९९।५।६)

Narad bowed before him: "My Lord! You have done a great help to me by giving me this knowledge. You made me experience both prakriti and purusha at one instance. In fact, life is an illusion. It is very difficult to get disentangled from it. May your mercy be on all! Only then can a human being win over Nature, know and understand you."

प्रकृतिं पुरुषं चैव विद्ध्यनादि उभावपि ।

विकारांश्च गुणाश्चैव विद्धि प्रकृतिसंभवान् ॥ (गीता
१३।१९)

"O Arjuna! Prakriti and purusha are both without any beginning and all the interplay of the senses is the result of prakriti. In short, prakriti is that out of which all forms and qualities come into existence. All changes and modifications belong to the realm of matter." (Gita 13/19)

य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।
सर्वथा वर्तमानो ऽपि न स भूयो ऽभिजायते ॥ (गीता
१३।२३)

"He who thus knows the Purusha and prakriti together with the qualities, in whatsoever condition he may be, he is not born again." (Gita 13/23)

This was just a story but I used to elaborate on it. In fact, all of us are in that state in which Narad found himself, that we want to enjoy the worldly things and out of that enjoyment, we want happiness. But this is an illusion and is not possible. Only by

His Grace, surrender or knowledge is attained. Only then can sorrows disappear and real happiness emerge. The fire of sexual pleasure is virulent. It does not subside by enjoying, nor does one get peace. On the other hand, the more the fuel and ghee of enjoyment, the more the strength of the fire. That is why the Lord said this desire is like *mahashanam* (great fire) — it never gets satiated.

बुझै न काभ अगिनि तुलसी कहँ विषय भोग बहु घी
ते ।

It is not easy to understand this web of illusion. The subject is vast and deep and is related to philosophy. Each one has his own interpretation and it may differ from one another. So, we were talking about "What is happiness and sorrow? What is this illusion?" and so on. Without much ado, let us consider the story of Narad again, and let us analyze it minutely. Did he have any say regarding the illusion he got caught in?

Both the mind and the intellect are God given.

This world is filled with illusion and He created this also. We have no say over any of these things. Like Narad, we become responsible for our own future miseries. Just to convince the mind, we may say, "Oh! It is the drama of time." This goes on like that but these philosophies were of no avail then.

The *Rishi Vani* (great sayings conveyed through word of mouth by saints) explains the condition of the soul and the body:

"अपाङ् प्राडेति स्वधया गुभितोऽमर्त्यो मर्त्येना
सयोनिः |

ता शश्वन्ता विषूचना वियन्तान्य न्यं चिक्युर्न नि
चिक्युरन्यम् ||" (ऋग् १, १६४, ३८)

"The jeevatma takes birth as a low or a high being, depending upon its karma. The immortal soul lives in the mortal body. Whatever the form taken, they both are always together. Human beings get to know their body well but are unaware of their soul." (Rigveda 1, 164, 38)

In life and matter, the relationship is of the enjoyer and the enjoyable. Life, being alive, is the enjoyer, and matter being lifeless is the enjoyable.

पुरुषं सूखदुःखानं भोक्तृत्वे हेतुरुच्यते | (गीता १३।
२०)

"It is said that the soul is the cause in the enjoyment of joy and sorrow." (Gita 13/20)

But some people say that consciousness is the enjoyer but their understanding is not logical. As consciousness is lifeless, it is not possible to have the 'enjoyer' aspect in it. The pure soul is also not the enjoyer. The one who is a pure soul is called *moodha* (ignorant) and hence only the composed purusha can be the enjoyer.

Thus the third stage of the story of the enjoyer, that is, 'myself' is depicted herein. I do not know what the purpose of my coming into this world was. My consciousness is not aware of what desires of mine remained unfulfilled or what resolutions I had, before I came into this world of action. What would

I say if someone were to ask me as to how do you expect action to be there if there was no consciousness?

Thought gets direction from Universal Consciousness and the condition gets away from individuality and merges in the pure consciousness. The entity called Universal Consciousness has inspiration, action and has no obstacles and the silent condition of the individual consciousness becomes explicit in the universality. More explanation will be given in the coming chapters at the appropriate place.

The movement of the world is not constant. It always takes different turns. It has both hot and cold air and any person who gets adjusted to these two, gets the experience of the world and begins to understand that:

"देह धरे का दण्ड है सब काहू को होय |
ज्ञानी भोगे ज्ञान से, मुख भोगे रोय ॥"

"If one is born in the human yoni (womb),

one has to bear everything. The learned suffers through his learning, the ignorant through his ignorance."

Those days, marriage was performed at a very early age. We were young and studying but both of us brothers got married one after the other. It was a *zamindar's* (landlord's) house and so the marriages were performed with pomp and show. The bride's people were also well to do landlords. Like many other incidents of my childhood, I vaguely remember my marriage too. It looked as if it was also a thing to be done and was done. In the same manner, many days and nights came and passed in my life. I remember some of those days and some I have forgotten. All the good days came and went like a movie. It is a fact that time and tide wait for none.

It looked as if the prince who was residing within me and leading very happy moments was fading from my memory. I wanted to take one more picture of it and it came to the forefront. It shook my

entire personality. Those good old days remained only in my memory and were very alluring, but I was not to be shaken. I had the firm belief that time will not wait. It will be moving, and one day it will certainly take me towards the path of my Lord.

And ultimately, in the ocean of my life, my boat too capsized, as had Narad's. Amidst many problems and difficulties, I was standing at crossroads when I had to take a decision about my future. My father, on whom our small world was dependent, passed away. Mother had already left us. My hopes were getting shattered. I saw a dark future ahead. May be it was a prelude to my future.

All the pomp and show of the zamindari disappeared with my father's death. Strange are the ways of God! We had no source of income. We had to leave our palace like house, where we used to travel in horse-drawn vehicles or in a palanquin. We had to walk the same streets bare-footed or with wooden slippers. This is the sad-ending part of my story. However dear this chapter may be to me, why

should I make you suffer by taking you into my past?

Yes, I remember very well. I do not know under what circumstances, but I started narrating my story to my revered teacher. At one stage he became so affected that he said, "*Lalla*, enough. I can't hear anymore."

Even during the darkest of days, I had a feel that I was surrounded by Almighty's grace that His grace was pouring on me from all sides, and I was always His and He looked after me as if I was His possession.

न कामयेऽहं गतिमीश्वरात् परामष्ट

द्वियुक्तामपुर्नभव वा ।

आर्तिं प्रपद्येऽखिलदेह भाजा मन्तः स्थितो येन
भवन्त्यदुःखाः ॥ (श्रिमद्भागवत ९।२१।१२)

"I do not seek from the Lord the highest position attended with eight-fold yogic powers or even cessation from rebirth. Dwelling in their heart, I would rather undergo the suffering of all embodied

souls, so that they may be relieved of misery." (Srimad Bhagavatam 9/21/12)

Only by His Grace, I developed a feeling like King Ranti Dev (A munificent king of ancient mythology who performed a lot of *yagnas*). I also did not ask for liberation with all *siddhis*. I only wanted that I should be in the heart of everyone and suffer all their sufferings, so that no other life would suffer.

Thus I am narrating the story of my struggle filled life but I would like to keep the worst part of it away from all of you. Before entering into my professional life, I remember the indication I had from my Lord and that was the reason I never once went off my track

निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः । (गीता ३।३०)

"Giving up desire and the idea of ownership, fight, being free from fever." (Bhagvad Gita 3/30)

Fight, but be away from three things: free from hope of enjoyment; free from all attachments of the body and anything related to the body; and free from the mental fever.

Like Narad, my desire filled enjoyment and many of my resolutions were overturned (like the boat) by the lord Himself. And it was the *Anandghan-Sachidand* (Lord, who is the personification of bliss) who brought me to the shore and made me conscious.

Narad, who was detached from the worldly life and put to grief, had the darshan of Purusha. Why only Narad, any person who in this world's eye is an unfortunate one, suffers such calamities as enshrouded me and consequently I was getting detached from the worldly life. Then the Lord Almighty's benign looks fell on me too.

At last a day dawned in my life, when my God almighty turned his merciful eyes towards me and with his great power, sent a living human being who

could sympathize with me. This was like the *Vishwa Rupa Darshan* (The vision of the Lord in its entirety) for me, wherein my savior held my hand out of compassion, and in a split second lifted me up from the lowest to the highest peak. This is one place where everything in the world shines with its splendor and glory. What I saw, I saw and what I got, I got. You can find the parallel to this in the verse of the first chapter of Bhagavad Gita, where Arjun is despondent and throws his arms away. And like me, he too was desperate and confused and refused to fight. If Lord Krishna had not pulled up Arjun from his despondency and taken him long with Him, in all his splendor and glory, the consequence would have been fatal. In the same way, I was pulled up from the depths I was in, and my savior got into a miniscule form and entered my dark impure heart, and made it His permanent abode.

Like Arjun had Shri Krishna to boost up his courage, I found my *Hazrat Kibla* (*Hazrat*: A title of respect: *Kibla*: the direction of Mecca which

Muslims face when they pray, symbolizing the orientation of the body, the mind and the heart towards God, in short, the direction of prayer; Hazrat Kibla is thus a way of addressing the Guru), and was ready to face the worldly dangers with courage. I was a bit hesitant in writing to him my worldly problems, but his extreme love and affection made me bold. Once he wrote to me saying I should write to him my difficulties and any problems encountered in my worldly affairs: "Please write to me everything, I'll be happy to read it. Why should you feel hesitant? Brother, God willing I'll be with you till the last. You are helping me out of difficulties in this world. So I will get you relief for any of your difficulties. You are my darling. Even if you had a bit of problem, I can't bear it."

The District Collector in those days was a friend of my father. He was aware of our ups and downs. He sent for me one day. And by His grace, I got an appointment in his office. In the beginning I was a paid apprentice. Later I was made permanent. My

salary those days was a mere rupee ten per month. With this pittance of an amount, our joint family (my brother's and mine together) thrived.

During most of my service period, I was in Fatehgarh, the main office of the rural region of Farukhabad. In between, twice or thrice, I went to Aligarh and Kayamganj. Many a time during my service and also in my family life, I was fortunate to be blessed by God Almighty.

I would like to narrate one incident. Those days I was working as chief clerk of records in the Court of Fategarh. Next day, the Commissioner was coming to my office for an inspection. But just the previous evening, some dear ones, satsanghi brothers came home. We were discussing about God till late in the night. Next day also it continued and as I was feeling bad to leave them alone, I did not go to office. Normally I used to reach my office by 10 o'clock, but that day even at 1 p.m. I had not gone to the office.

All of a sudden I remembered with a shock that the Commissioner was coming for inspection that day. Somehow, taking Lord's name, I ran to my office. I thought that was the end of my career. When I reached office, I started thinking as to what the Commissioner would have thought about my absence during his inspection, and that he would have had a very bad impression about me, and that I might have to hear 'shellings' from the Collector Saheb and others. Thus I was imagining all sorts of things and was frightened.

At last I asked a clerk sitting next to me, "Did the inspection go on well? Nothing untoward happened? I was in a fix. I couldn't come. I was helpless. Some guests had come and I couldn't come earlier than this. I am really frightened by the very thought that the inspection had to go off in my absence. This is the first time in my life I have committed such a mistake. I don't know what you people thought about me? Collector Saheb should be very angry with me. Did he send for me later?" I said all this in one breath. I was becoming pale as if

I was caught red-handed while stealing. This was the first time I was absent from office without prior intimation. So I was more frightened than necessary.

Seeing my plight, that clerk started laughing and started talking reproachfully. "Why Sir, could you get only me to make fun of at my old age! Those people have just gone back after inspection and everyone was surprised as to how skillfully you conducted the whole thing, bringing files from the record room the moment any file was asked for. And now you are joking with me. You never behaved like this before!" His answer made me feel as if I had been slapped. I was totally dazed.

It didn't take me long to understand who was behind all this. My Lord Himself had come in my absence and had conducted the inspection. Who else could be cleverer than him? I never dreamt that he took so much of pains for such a humble servant like me.

I felt miserable and decided that I would not

wait for extension of my service on compassionate grounds, but would quit the job immediately. I gave my resignation that very day. It was accepted immediately. 30th June 1928 was the last day of my government service. Am I retired now? No Sir! I'm not! I have left government service but have taken up service of my Lord. And I am grateful to Him for His having taken me into His service and shown me the vision of the Lord Himself.

My Wife

या दोहनेऽवहनने मथानोपलेप -
प्रेखेखनार्भरुदितोक्षणमार्जनादौ ।
गायन्ति चैनमनुरक्त धियोऽश्रुकण्ठयो
धन्या ब्रज स्त्रिय उरुक्रम चिन्तयानाः ॥
(श्रिमद्भागवत १०।४४।१५)

I have read the story of the Gopis (The damsels of Brindavan in love with Lord Krishna) in Srimad Bhagavatam: "*Blessed are the women of Brindavan, the Gopis who are always immersed in the thought of Lord Krishna. Whenever they are milking the cows, powdering the grains, churning the curds, swabbing the courtyard, putting the children to sleep, singing lullabies to the crying babies, sprinkling water in the house, sweeping the floors or for that matter while doing anything, they sing His praises with a mind full of love, with their throat choked and with tears in their eyes.*"

I am lost when I think of the above scene. And among these *gopis*, I find my *sati* (wife). Yes, her name is Vrajrani. She, like the *gopis* of Brindavan, is a devotee of Lord Krishna, and a lady of exemplary character. Blessed am I that I got her as my wife in this birth. I am so impressed with her other qualities that while writing about her, I feel a sense of respect for her. It is said that all the glow of the gods and sages of the world dwells at the feet of chaste women, and the luster of all deities and saints is also found in these chaste women.

यत्र नार्यस्तु पूज्यन्ते रमन्ते तत्र देवताः ।

"All the deities dwell where women are respected." (Manu Smriti)

Life-long, in every aspect of her behavior, I have seen the silent emotions of her love and faith. I have not seen a single act of hers where she has not considered me as worthy of worship. And I cannot but make her the worthy heroine of my divine story. Even if she refutes this, I am not going to listen to her. My lord will help me, my obstinacy will win,

and the command of Lord Manu will also be fulfilled. I have expressed my feelings in the beginning itself.

Human life is like a sacrifice (yagna) and the participation of a wife in this sacrifice is not only required, but is essential as well:

वैवाहिको विधिः स्त्रिणां संस्कारो वैदिकः स्मृतः ।
पति सेवा गुरौ वासो गृहार्योग्नि परिक्रमा ॥ (यजु०
२।६।७)

"If a man performs any religious rites alone, without his wife, it is deemed incomplete. In grihasthashram (a householder's life), marriage is not only a ritual but is an ideal institution and family is the grosser form of it."

Several religious books, including *Manu Smriti* (Laws of Manu), have spoken elaborately about marriage and nothing is left to be said. Even so, while introducing my heroine to you and depicting a detailed picture of her, I would like to say a few

things about this institution called marriage. But before that I would like to take my readers to the satsangh of a Sufi saint. May be it would look out of place, considering the subject matter that is being dealt with. But I hope the learned readers would forgive me.

Shriman Khwaja Muhammad Waki Villa Saheb, may God bless him, is a great pillar of the chain of Sufi saints called Naksh Bandia. In that traditional line, he was the twenty fourth acharya. A youth who had got married only a few days before took part in a satsangh, and was at the service of this saint at this spiritual festival. Acharya Khwaja Saheb, may God's mercy be on him, looked at this youth and asked him to sit down. After a second, the acharya started speaking, and straight away commented that there are three types of losses in a marriage.

The first loss is to the mind or the ego, because the moment marriage enters the mind, many a desire is born.

In the event of creation, this is the first philosophy of Nature. All powers of the world surrender to this and start working within persons. Desire or passion is considered to be the first form of power. It has been given the name 'Power of desire' (*Kaam Shakti*) because the first act of creation is progeny or an inherent effort, which inspires us to become two from one, three from two etc. Gradually, due to this effort new problems arise and have already arisen. This is known as 'manifold power'.

The learned have named the cumulative achievement of these powers as character formation. Desire, anger, greed, infatuation, ego, etc. are a few concepts in life. The first concept of creation is the 'satisfaction of passion', or marriage, which is the foremost in procreation. Hence the first principle of Nature is pure Ego.

All saints, whether Hindus, Muslims, Persians or Buddhists have compared Ego with the serpent. This means that the Lord with his yogic powers had

conquered the passions like desire, anger, pride, greed etc. It also means that one has to bring all these passions into a balanced state.

The mind of an unmarried person (bachelor) is like a serpent bitten by cold. It means that the absence of a woman is like a cold winter for the serpent-like-mind. When he gets married, it is as though he comes face to face with the warmth of the sun. By this, the power of desire, which is suppressed inside him rises and his self-control becomes weak and vanishes.

The solution for this is that one should not always be immersed in these desires, but should be bound by self-control. Here I am narrating my life-long experiences on this issue.

To be immersed in sexual desires is akin to the condition of cocks and sheep. Any person who is immersed in this type of thoughts is like an animal. His mind cannot become balanced at any point of time, but will always be wavering. He does not

have any self-control. "Man is born free but everywhere he is in chains." Sexual desire is such a potent power, that even a saint or a very great saint has not been able to conquer it successfully. As long as the effect of cold is there, the desire called serpent is action less. The moment it gets even a little bit of warmth it becomes active. Even then, as far as possible, one should see that even a little bit of extra warmth or heat doesn't affect him. Perhaps there is no other way to avoid it. It means that the mind should be balanced and should know its limits. But even so, the experience of all practices is that it is very difficult or even impossible to be bound within the limits, or keep the mind balanced.

Yes, there is another practice, which is expected of the women. If by chance any organization has such programs arranged for women, then it is possible to protect them to a certain extent. However in the Mission of my Gururji, women are not very many in number. Hence such difficulties are not encountered here. But I am hopeful that due to the blessings of my dear ones, this divine flow

will continue amidst people. It is clear that this problem has to be tackled very carefully. It is the responsibility of brothers and friends who are working on such divine mission to see to this.

I am writing certain things here, which I hope will be used as guidelines for future generations. Scholars are of the opinion that women have nine times more desires than men, which blossoms from their body as hidden rays. In this context, I would like to mention when Hazrat Mohammed Saheb got this divine message that there should be specific limits set for men and women, he immediately propagated this, and people started following it meticulously. After a few days, when Hazrat Saheb went to his house, he found that there was a blind man, who was with his wife. *Huzur Maharaj* was shocked to see this and asked her, "My dear, are you not aware of the orders of the Lord?" That great lady answered at once, "*Huzur*, he is blind." Hazrat replied sharply, "But my dear, you are not blind." The readers can learn a lesson from the above example.

Without using much of literary language, I would like to tell the women very clearly that they should not wear such clothes or have such make-up so as to kindle the desires in the opposite sex. Even the Shastras confirm to this.

मा वा वृको मा वृकिरादधर्षीन्मा परिवृक्तमुत माति
धक्तम् ।

अयं वां भागो निहित इयं गीर्दस्त्राविमे वां निधयो
मधनाम् ॥ (ऋग्वेद १।१८३।४)

"O women! May you not be disturbed by crooked and violent men, and ye men! May you not be disturbed by crooked and violent women. Never abandon one another, never cross the limits of respect, never hurt the other. This is to be followed by both men and women. This sweet water, food and fruits are available for both of you who should remove the grief of one another." (Rig Veda 1/183/4)

अधः पश्यस्व मोपारि सन्तरां पादकौ हर ।
मा ते कशप्लकौ दृशन्स्त्री हि ब्रह्मा बभूविथ ॥

(ऋग्वेद ८।३३।१९)

"Cast thine eyes and look not up. Set thy feet more closely. Let none see what thy garments veil, for thou a Brahman has become a dame." (Rig Veda 8/33/19)

The women should be personification of modesty and gentleness. They should not be fickle minded, restless or unsteady. It would only take the society to destruction.

My humble request to the satsanghi sisters is that when they are in the middle of satsangh, immersed in meditation, along with other prayers they must pray to God for their satsanghi brothers that they continue to have a relationship of brother and sister or mother and son and that they are always giving strength to each other.

My third request is that whenever women are amidst men they forget their sex consciousness and consider themselves part of men.

I would like to remove one misconception about women. The beauty of a woman, which is considered to be a cherished wish of the women, which is considered her vanity, and which is the basis of her consciousness, is not cosmetics or in exhibiting her beauty. With the aid of all this, whatever she may look like, she will not be beautiful even if she thinks that she is beautiful. Naturally the question arises as to when she will look beautiful. The fact is if the face and the body are made beautiful with external cosmetics, and one imagines that there is beauty in it, it is nothing but the reflection on the mirror of one's inner condition. If your heart were beautiful, your face, your body, everything would look beautiful. If you are ugly from within, how much ever you may try to use cosmetics externally, it is only like putting mud to cover-up the filth.

Then the question arises, how to attain inner beauty? The inner beauty is obtained by purity of mind, and purity of mind is obtained by one-pointedness, one-mindedness and faith in

meditation. How does one get one-pointedness in meditation? I shall explain in the next chapter. I would only like to tell that one can attain purity of mind by establishing mental relationship with our Lord God and our Beloved and know His heart and behave accordingly. This quality is necessary for both men and women. The wife should know the husband's mind; the husband should know what his Guru, his parents and his God want him to be and act accordingly and believe that he has purity of mind. This is called *pativrata dharma* (virtuousness of a wife). Merely serving and worshipping one's husband without mentally being with him is not virtuousness.

सुनु सीता तब नाम सुमिरि नारि पतिव्रत करहिं ।
पिय इय की सिय जाननि हारि ।
तस मैं सुमुखि सुनावउ तोही ।
समुझि परईजस कारन मोही । (रामचरितमानस)

"Sitaji (The consort of Lord Rama) was a pativrata. Only because of this quality in her, a person like Anasuya (wife of a Rishi who was known for her chastity) blessed

her. Sitaji always knew what her husband had in mind. That is why she was respected by him." (Ramcharitmanas)

I am proud to say that my wife was with me in this field from the beginning, helping and guiding me in all the above matters. She helped me in progressing towards the goal.

I am once again taking my readers to the satsangh of my Acharya Khwaja Saheb. There he is addressing a newly married youth.

"The second detriment of a marriage is to the heart or the inner self, which affects even his faith, because at this juncture instead of his earlier faith that 'God is all powerful', duality starts."

Khwaja Saheb, may God bless him, explained that the first detriment of marriage is due to the fact that there is no limit set in the relationship of men and women, and the problem arises because it is not adhered to. The mind runs like a horse without

reins. The second detriment is that the purity of the heart and the consciousness are affected. That is why the Sufi saints have given foremost importance to consciousness and surrender in their practice. This way the heart *chakra* or consciousness remains pure.

The dual status of faith is the biggest thorn in the path, which never allows the work to get completed. The purity of the mirror, that is, the heart, is essential but its steadfastness is also as much essential, because the reflection is not clear in a moving mirror. The state of duality is a very unfortunate thing.

Illusion is a sin. This is the duality, which is opposite to the solitary state of feeling. What is illusion? Accumulation of more than one single feeling or thought at one place and losing faith in the previous state. What is the state, which is illusion less? Believing in one God and none else. Seeing only one power and none else. This is power and this is the steadfastness of the mind. Now the

learned readers may pay attention to the words of Khwaja Saheb, may God bless him, and analyze his statement minutely:

"At first there was only One. The worry was only about fostering this One. Now there are two and in future there will be more. The worries about fostering and providing started increasing. What is the duality of faith? One's own thinking and one's own faith. Now there are two, the faith is divided. Division of faith is not good for the heart or consciousness. What is the worry about upbringing? That the faith is shifting from one to the second, and under these circumstances the loss of faith in that omnipotent, omniscient God who is the one and only protector and savior. The heart was fixed in One but now that condition is lost."

Now listen to what is faith or surrender. The villagers and even the city dwellers who do not know any law, tell the entire story to their advocate, and sign the affidavit and entrust the entire matter to him, because they feel they do not have any

knowledge of the law, and hence cannot fight the case themselves. They believe totally in the advocate without any worries, and leave it to him to do what he pleases and how he pleases.

Similarly the true nourisher, protector of all of us is only God Almighty, and in a real sense he is our advocate. Those who consider Him as their advocate whole-heartedly are peaceful. To entrust one's honor, life, wealth etc. to one's advocate and remain worry free is called surrender. Human beings are crazy about their livelihood and worry day and night. He thinks that he himself is going to arrange everything. This feeling is against faith or surrender. Thus there comes a difference in the dependence on God and this is a detriment to the heart."

Thereafter Hazrat Saheb said that one should try for a livelihood, but should not be agitated about it. He explains the reasons for this. God is the protector of the entire creation, and then would he not take care of us? He also states that it does not

mean that you make God your advocate and sit doing nothing. This is not being devoted to God. God wishes that we should work. God has the creative power. He is the Lord of the entire existence of consciousness. There is inspiration, action and no obstacle in His power. So how can the human being live without action and inspiration? If he does so he becomes the cause of the sufferings in future.

According to the religious texts one should have a livelihood. Livelihood is a door to the path, which should never be closed.

Lord Krishna in the Gita says the same thing to Arjun:

योगस्थः कुरु कर्माणि सगुणं त्यक्त्वा धनंजय ।
सिद्ध्य सिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥
(गीता २।४८)

"O Arjuna! Renounce attachment, be steady in Yoga. Be indifferent to failure and success. This equilibrium is Yoga." (Gita 2/48)

The third detriment after marriage is on the soul. The reason is that the power of attraction becomes weak. Attention (*tavajjo*) makes pure light flow continuously towards the soul from its Original Source. When the same attention is diverted towards worldly attractions, this flow, which was hitherto connected with the Divine Source, becomes slow and weak. The flow and rays of Satyapad (the path of truth) always fall straight on the soul and makes it eternally blissful. The means for this endless flow is the 'attention', which in a way is the reflection of God Himself.

When this attention is diverted from the Dhruvapad and gets attracted towards worldly things, then automatically there is delay in the flow of divine light. This is the third detriment to the soul.

Perhaps my future readers may feel that Lalaji was going to talk about his wife, but all of a sudden he has switched over to a dry philosophy. I request my readers humbly that they should read these pages

over and over again, and then they will get the clarification.

The youth, who was sitting before the Guru, has got married very recently. So he has come in contact with an unknown woman. If you are a practicant, then these specific things narrated here would be appropriate guidelines for you when you come in contact with something beautiful and attractive in the worldly sense. It is my personal experience that anything that you might come across will not deter you from you path. May God bless your Guide.

My physique, which is clear in your mind, is a personality who is a born Hindu but looks a hundred percent like a Muslim: medium height, neither fair nor dark, wide forehead, and shining eyes, hair very soft, one tooth jutting out from the row of teeth. Both mustache and beard growing big, beard a little thick, ears neither big nor small, body of normal size, neither fat nor lean. And in totality, looking lost in his beloved.

On the other hand, my wife is exactly the opposite. A staunch Hindu, born and brought up in the *Vaishnav* (followers of Lord Vishnu) traditions and every inch of her filled with purity — in worldly matters as well as spiritual matters. She is the heroine of my autobiography.

Shahjahanpur is an ancient place situated in the Railway route of Bareilly to Lucknow. There is a rural region here by name Kanwal Nainpur. This was my father-in-law's place. My father-in-law was a rich man here. His name was Shri Yadunath Sahay Kanchan.

That pure soul, the personification of love and faith and ever blessed with coverture — it will not be an exaggeration if I said I can compare her with the chaste of chaste in the entire world. All qualities that are a must for a chaste woman were embedded beautifully in her, and I have never seen another woman like her. She was my eternal companion. She was the embodiment of surrender in every sacrifice of my life. She was the one who inspired

me to proceed on the path of Truth and she was herself the Truth. She always kept me alert on this path.

या पति हरिभावेन भजेच्छोरिव तत्परा |
हर्यात्मना हरेलोके पत्या श्रिराव मोदते ||
(श्रिमद्भागवत ७।११।२९)

"The one who serves her husband like goddess Lakshmi, thinking Him to be the Lord of Vaikunth (the abode of Lord Vishnu), such a one's husband, goes to Vaikunth and obtains the very form of God and she in turn feels happy like goddess Lakshmi." (Srimad Bhagavatam 7/11/29)

Like *shubha* and *sukala*, my wife, my better half, is a personification of love and cannot exist without me. I know her heart. Before telling you about some memoirs of my married life, which was full of goodness and love between us, an ideal couple, I would like to share a secret with you.

लछिमन बन गए जब, लेन मुल फल कंद |

बोले, बिहंसि कृपा सुख बृंद ॥ (३।२३)
सुनहु प्रिया व्रत रचिर सुसीला | मैं कछु करबि
ललित नर लीला ॥
तुम्ह पावक महें करहु निवासा | जौ लागि करौ
निसाचर नासा ॥
जबहि राम सब कहा बखानी | प्रभु पद धरि हिय
अनल समानी ॥
निज प्रतिबिम्ब रखि तह सीता | तैसेई सिल रूप
सुबिनीता ॥
लछिमन हूँ यह मरम न जना | जो कछु चरित रचा
भगवाना ॥ (रामचरितमानस)

"When Lakshmanji went to collect fruits in the jungle, Shri Ram told Sitaji with a big smile: 'My dear chaste wife, listen. I am going to do something important. Hence, till I destroy the demons, you live in fire.' The moment Shri Ram uttered this, Sitaji thinking of his golden feet, merged in fire and left her image there. The form and behavior of that image were exactly like Sita's. Even Lakshmanji was not aware of this." (Ramcharitmanas)

This was repeated in my life too. As a powerful person cannot be separated from his power, as body cannot be separated from its shadow, as moon cannot be separated from its moonlight, so also I can never be separated from my beloved, my wife, who is dearer to me than life.

I would like to quote an incident, which took place when my last daughter was born. She was named Sushila and was about a year old. One night my wife had a dream that a person, shining like the sun, with a crown, dark complexion, wearing red clothes and having rope in his hand was standing before her. She asked him "Who are you and what is the reason for your coming here?" That shining person replied, "I am *Yamraj* (the Lord of Death). Your life is over now and I have come to take you away." She said, "My Lord, I hear that only your messengers come to take away human lives. How come you are personally here?" Yama replied, "You are a very chaste woman and full of virtues. My messengers are not fit to do this job. That is why, I have come myself." After this, Yamraj took the

subtle soul as big as the thumb, from my beloved wife's body and moved towards the south.

Right from early days, I was in the habit of getting up early in the morning at four o'clock. We always first sat for satsangh and performed *pooja* together. When I found her to be still in bed, I was taken by surprise and so went and removed the bed sheet and was dumb-struck. She was pale and lifeless. I became anguished, and for the first time I felt that I was the wife and she my husband and my world had become barren. I knew life to be an illusion.

It is said that one love-stricken Gopi had a doubt whether thinking of Lord Krishna all the while she might herself become Krishna. "If this happened and I became Krishna, then how will I get an opportunity to get immersed in my beloved Krishna's love?" Another Gopi said, "Don't worry about it. When you become Krishna, while meditating on him, Krishna will become you while he meditates on you and the bliss of the lover and

the beloved will remain as it is. Hence you can get immersed in his thoughts."

Was I her husband and she my wife, or was I her wife and she my husband? Whatever it was, this hour of separation was terrible, unbearable for me. Then I had another surprise! She rose! Alive!! When she got up, she first prostrated before me and then narrated her dream.

She further narrated her dream and said, "Where I had been taken, there was only light and nothing else. There was tremendous peace prevailing there. My consciousness experienced as though some Divine voice was being heard: "Your life is certainly over but your job is yet to be completed. You are a righteous person and hence you will be blessed with eternal coverture. Your husband is a fortunate person and he is a satpurush. May you help him and be complementary in his work. You are blessed with divinity. May you now go back and perform action in the traditional manner. Due to your divine acts, your veil of passion has been

destroyed. You would live as long as you want, be like a dead-body free from attachments. Whenever you feel like, you can leave the mortal world."

After narrating this dream, she also showed me a round, red sign on the upper portion of her waist, which was stamped on her before she took leave from the above scene. God's ways are beyond description. Hence there is nothing to be surprised about. After this day, our relationship was something other than that of husband and wife.

Because of her unblemished character, she fills our satsangh with purity. She is full of charity, piety, compassion, incomparable mercy, affection, natural beauty, good conduct, extreme courage, sacrifice, self-control and firm of character qualities that are out of the world. She knows and understands the revolution I want to give expression to, and wants to assist me in everything I undertake. She does not want to become a burden or give me pain as a wife. She is capable of reducing my woes and giving solace to my heart. She wants to see this practicant

progress on the path of spirituality. She gave her word, that she would live like a spinster all her life and assist me in my task. Till today she has kept up her word. She lived in my hut and is ever immersed in the thought of the beloved. I never was able to provide her with the pomp and luxury of her father's household, which she had totally forgotten.

Now she is a complete saint. Her benevolent heart is full of mercy. Her character is as strong as the Himalayas. She is a few months older to me by age. She is a very serious woman and a personification of purity. Right from birth, she was deeply involved in performing many religious rites. She never took meat or fish, not even vegetables like jackfruit, drumstick, *masoor dal* (one of the pulses pinkish orange in color) etc., or anything equated with meat. Her serious attitude, strictness in the customs, boldness and non-duality in behavior were so extra-ordinary that even after moving with her for a long time after, I was a bit shy of her. That was the reason why I hid a very big truth from her all these days, even though she spoke very openly

with me. This was wrong and was unfair to her.

My Hazrat Kibla, Moulvi Fazl Ahmed Khan Saheb of Raipur is my Sadguru, my guide and my everything. At one point of time, I felt that in spite of my feeling all this about him and my heart being immersed in bliss when I thought of him, I know not how, there was one untruth in this. I tried to find what it was, tried day and night but could not fathom its existence. I searched and searched for an answer but I could not find one. I was tired and thought that I was finished. I felt my practice was a waste, only due to this untruth, which was troubling me. I knew there was none to save me from this, other than my beloved wife.

I felt as if someone was mocking at me, laughing at my plight and feeling elated, seeing me hurt. I felt as if I was the weakest one in the world. Amidst this feeling, I also felt that the thief within me was nothing but my own inferiority complex, which, I know not how, had crept into me as a pseudo sect consciousness. I felt in my mind that my Guru,

whom I considered as my guide, as my everything, to whom I had entrusted my world here and hereafter and from whom I had taken initiation in the worldly sense was a 'Muslim'. This feeling of invertendo was the biggest of sins in the world.

I considered that great personality, who was in fact free from any bondage of religion or communal feelings, 'just a Muslim' because of my worst thinking. "Just a Muslim" — how communal! Till then I had not understood Islam in the true sense of the word. I was neither familiar with Hinduism nor Islam. I considered him a strict communal minded person. This entire untrue behavior of mine was unraveled by none other than my wife. I was fortunate that it was she who made me realize my folly.

It was my illusion, the biggest untruth, and the greatest sin of my life. The culprit within me was telling me that the person who is showing you the path that you are following is a Muslim. Your beloved wife, who is the one and only one for you

is a strict Hindu, is born and brought up in the Hindu culture and follower of the same. When she comes to know that her husband is at the feet of a Muslim, what will she think? I was immersed in such thoughts and filled with a dilemma, for which I could find no solution. My wisdom too failed me.

I was the worst coward of the world but, at last I mustered courage and decided that I will not keep this secret as a secret. When I faced my better half, turning my cowardice into courage, I felt like a thief, a thief who was ready for self-surrender. With childlike innocence, I told her the whole story and also the feelings I have nurtured in me about this and about my inferiority complex.

She was calm and quiet. May be she was not aware of what I was going through. She was silent as if nothing had happened. She heard my woe like a learned judge and gave a very crisp verdict: "What you have done is really good!" And like an eternal follower of me, her husband, she made a polite request. "Take me also to that great Saint. I

am at your service. Make my life also meaningful. A woman's duty is to follow her husband. Without me, your wish will not fructify. The *Shastras* (religious scriptures) say so."

I forgot what was in my mind and was happy that she was happy. Not only did she save me from sinking, but gave me guidance too. Her silent words seemed to sink into my heart: "Saints do not belong to any caste or any race. They are free from all bondages."

A condition, which is rare even after doing penance for millions of years, was made available to me within the batting of an eyelid. This was God's grace and I was not fit to receive it. By my Guru's blessings, a biggest samskara got removed. When I took her to my Sadguru early next morning, he was very happy. Perhaps this servant of his could give him something, which would please him. The whole day we were given royal treatment. Hour after hour, he was telling *Guru Mata* (his wife). "Look who has come! Our daughter-in-law has

come. Children have come." Even after all his instructions were fulfilled, he continued saying, "Today we are fortunate that our children have come, along with their children. God has filled our house with happiness today. Bring bangles for them. Make some pooris. They should remember how the mother-in-law's house was!" He was full of Love. I was getting immersed in that ocean of Love of Mercy. I had never seen him so happy before. Humanity was embracing humanity. The soul was getting restless to merge with its source.

In this atmosphere filled with love, both of us surrendered to him. Till now I was alone. This was the gift that life granted me. My Hazrat Kibla gave her initiation. It was like a festival day, an unforgettable one in my life.

This is the merging of Radha and Krishna where Radha does everything only to please her Lord Krishna. Likewise, all deeds of Lord Krishna were for alluring Radha. This act of mutual love increases love for one another. These acts can be

described neither by the devotee nor by the Lord. This is beyond words. As there is mutual love, there is no feeling of respect. Where there is a feeling of respect, there is deficiency in love. Where both feel the same, the feeling of oneness, there exists love. In that feeling of oneness, no one is big or small. If the devotee is in that feeling of oneness, whatever he does is in fact his play 'in' God.

I have read many stories of devotees. In that chain of traditional devotees, there was one person who looked at his beloved, his guru and continued it forever. When he looked at the mirror, instead of seeing his own reflection, he saw his guru smiling at him. I am proud to say that my guru blessed me with this kind of devotion and accepted me in the same traditional chain of devotees.

I was only twenty or twenty-one at this time and I started feeling that only He is moving, He is sitting, He is performing every act and that even my existence is His, not mine.

I would like to narrate an incident. Once I was buying vegetables in a shop, immersed as usual in the thought of my Master. I may have stayed there for a few seconds. The vegetable vendor was a woman and her fifteen or sixteen years old daughter, who was standing nearby, went on gazing at my beloved within me. I came back to my senses when, pointing at me, she said to her mother, "Amma, I would like to marry him." The onlookers were surprised at her expression. I did not pay any attention to her but just left that place. But that lass was so immersed in what she saw in me that even after going home, she started pestering her mother that she would marry only me and without me, she cannot live. People at home tried to put sense into her but she was unaffected. She was lamenting with a feeling of separation. At one stage her people felt that she might not live long.

This information was given to me. Her mother begged me that at least to save the life of her only daughter, I should agree to marry her. For a moment I felt I should, because it was a question of life and

death. I discussed this matter with my wife too. She kept quiet for a while and then, showing me the right path, said, "Only He can answer this question because it is a game He is playing. You go and explain the whole situation to Huzur Maharaj and whatever he says, you adhere to that." I did as she said. After listening to the whole story, he first smiled; then he became serious and said, "My son, Puthu Lal! What are you talking? Did you consider the plight of my daughter-in-law and the children? Your argument is baseless. Don't get into trouble. This is not proper for you in anyway. Even if she dies, it does not matter. You need not worry about it. If she were to die in the thought of a person like you who is always immersed in his Lord, that is the best thing that can happen to her." It happened only that way.

My righteous wife again showed me the right path. The lover, though silent, seems to talk, as if every part of his is talking. It is as though there is a clear indication; a pure sound is heard from each and every part of that person.

She is the personification of forgiveness. She has forgiven me many a time, like the mother earth. As a mother, her respect is unparalleled. I have felt the waves of affection in her heart while being very close to her in my married life.

My Master has entrusted me with such work that every second of my life I am immersed in it deeply; I am lost in it in such a way that I don't see anything else. I have selected a few persons for doing that work of my Master, my everything. I am immersed in that thought day in and day out. I know fully well that even if there is a little mishap in this great work, I'll not be pardoned. I do work hard, always immersed in it but in spite of this I am not satisfied. Time is short and the work is deep and vast.

Once, in the middle of my practice, I found one practican to be almost spoiling my whole effort. I warned him, scolded him but he never came to his senses. It looked as if all my efforts would be wasted. I was tired. I started feeling whether the effect of this may adversely affect others — one fish

can spoil the whole pond. With all these thoughts crowding my mind, I decided to excommunicate him from our organization. May be that would be the correct thing for him.

I sent him out. He went out but came into the house through another door. He narrated the whole thing to my wife. Here was the mother! The mother earth!! The large-hearted lady!!! Only here, do all streams find shelter. She heard all that he had to say but not a single word of mine! I wasn't even there. He was told that he could sit there itself or he can go inside the room and take rest. Who could be as fortunate as he was! After satsangh I went in. My wrath had not subsided as yet. I told my wife, "I've sent so and so out of satsangh. He cannot enter again." She didn't look at my facial expression but what she said was a blow to me. It was an irony. "You are the father. You have the right to send him out. But I am the mother. I cannot do that." When I looked at her, the unique glow on her face, her happy countenance, I was ashamed of myself. Her beauty was beyond description! The extreme peace

— I had not known it. She is really great and commands much respect. My whole concept changed. I said, "Okay, tell him, he can come from tomorrow." Her dry humor was visible. "I can call him only if he has gone!" Like a child getting up from the affectionate lap of his mother, this person came out from the room and embracing me, started crying. And I too cried! In the tear-stream, all hard feelings were washed away. I liked his openness so much that now I consider him as a close member of our vast family.

I remembered what Jesus the Christ had once said: "A man had one hundred sheep. One was lost. He left the ninety-nine sheep to graze in the valley and went in search of the lost one. When he found the missing one, his happiness was more than when he saw all the ninety-nine sheep which he had not lost." Christ said: "Thy Father in Heaven is like that."

I was blessed to have received such a lesson as to how I should treat my brethren. Heart of hearts, I

expressed my gratitude to my wife for having taught this to me. I felt exhilarated to see how my Master, Huzur Kibla, guided me within the house as well as outside. Only he made all this possible.

My Children

Sequentially, family life is the second stage in one's life. But if you consider the importance of it, it has the first place. The ideal of householder's 'hermitage' is that in matters relating to (three things), the husband and wife should have complete harmony and unshakable faith in one another.

Rishi Veda Vyasa has said in Mahabharata that a householder's life is the most important and pious one.

सर्वाश्रमपदेऽहुर्गार्हस्थ्यं दीप्त निर्णयम् ।
पावन पुरुष व्याघ्र यदधर्म पर्युपासते ॥ (शान्ति ६६।
३५)

He says, "Among all the stages of life, it is said that grihasthashram (family life) has the most bright and powerful resolutions and decisive action. It is a very holy one."

In this stage, the mother and father are like

Parvati and Parameshwara (Lord Shiva — God of destruction, one of the Trinity and his consort), who from eternal Truth — Consciousness — Bliss, bring the noble light on to the world.

विदत् स्वर्मनवे ज्योतिरार्यम | (ऋग् १०।४३।४)

"Their face that glows with splendor through their mighty power has found the shining of Heaven for man, the Aryas' light." (Rigveda 10/43/4)

"This pure noble light is the child. In a child you witness the many new different facets of man."

The success and greatness of a householder's life is in begetting a child. Even if a person has all the worldly pleasures, but does not have a child, his life is meaningless. The offspring makes the ties of affection stronger between the man and woman. The god-like child is like a fortune in a householder's abode. Their fun and frolic is so appealing that everyone is attracted towards them.

When King Dushyanta (hero in the play *Abhigyanam Shakuntalam* by Kalidasa) saw the fun and frolic of Sarvadamana, he exclaimed, "That one is most fortunate, who lifts up his children and gets dirty by the dust from their body, when the children show their small little teeth in a smile, lisp attractive words and are eager to sit on his lap."

आलक्ष्यदन्तमुकुलाननिमित्तहासै-
रव्यक्तवर्णरणीयवचः प्रवृत्तीन्
अङ्काश्राय प्रणयिनस्तनयान् वहन्तो
धन्यास्तदङ्क रजसा कलुषीभवन्ती
(अभिज्ञानशाकुन्तलम् ७:१७)

"Bearing their sons clinging to a seat on their lap, whose bud-like teeth are slightly visible, through their unwitting smiles and whose talks are charming with indistinct letters; fortunate men get soiled by the dirt of their limbs." (*Abhigyanam Shakuntalam* 7/17)

From a religious angle also, son is the wealth of

the family. As he is supposed to rescue his ancestors from the hell called *pum*, he is called *putra*. That is why people wish to have a son.

निजमानसार - कह कबीर निजनाम बिनु, बूड़ि
मुआ संसार।

ज्ञानमय सुत - जिसके उत्पन्न होने से मोहमयी
माता मर जाती है -

"मृता मोहमयी माता जातो ज्ञानमयः सुताः

सकामशरीर रूप नरक से उद्धारक -

दूतर तारै पार उतारै नरक निवारै नाउं रे" संतदादू

A son is considered to have been born out of the soul (*atma*), hence *Atmaj* (आत्मज). He illuminates one's name, hence *Nijnam-sar* (निजनाम-सार). He is full of knowledge and wisdom, hence *sut* (सुत). Saint Kabir, Saint Dadoo and other scriptures have given different connotations for the word 'son'.

Saint Kabir has said that 'a son is the father of the father' and has analyzed him as being the personification of knowledge, detachment and wisdom.

पहला जनम पुत्र का भयऊ, बाप जनमिया पाछे |
पुनः अगवानी तो आइया, ज्ञान, विराग, विवेक
पाछे
गुरु भी आयेंगे सारे साज समेत ॥

In a wider sense a spiritual son is in fact desirable. Every father and mother desires that his or her son should be like 'Ram' or he should become 'Ram'. The ideal of having a son like Ram is the central point but an unfulfilled desire of every one of us. And to fulfill this desire, we have gone on and on, but it has never been fulfilled and so we are compelled to take our final journey, leaving this wish unfulfilled. In this context, the son is a worthy presentation of the achievements of the parents, their spiritual practice and the child-oriented philosophy.

The *Mahayana Era* (one of the two schools of Buddhism, the other being *Hinayana*) had a positive viewpoint on this, and it has been

depicted in the saying of *Ashwaghosh* in the *Buddha-Charita*.

राज्ञामृषीणां चरितानि तानि कृतानि पुत्रैरकृतानि
पूर्वे (बुद्धचरित १।४६)

"The sons of kings and rishis have fulfilled the unfulfilled actions of their ancestors."

If, by God's grace, we get an opportunity to know what God Almighty wants us to do, how he wants us to bring up our children, then we have to do just that. To bring up our children we have to sacrifice our lives for it, so that whatever we could not accomplish, our children must be helpful in attaining them.

I had an opportunity to read a story written by Param Sant Mahatma Shri Charandas. I am reminded of it in the present context:

There was a city. It was customary to dethrone the King after one year, put him on a boat, leave him alone in a jungle on the other side of the river and appoint a new king. This was going on for many

years.

According to the custom, one man was made the king of that city. He was an intelligent man. As soon as he sat on the throne he asked his ministers, "how long will this be?" They said, "For one year." "What will happen after that?" was his next question. He was told, "After the completion of one year you will have no right to rule the kingdom, or over the wealth thereof. You will be put in the dense forest on the other side of the river. The boatmen will leave you there and return. This is the time-honored practice here."

This man thought, "One year is a long time. Anything can happen within this period." He took the responsibility of ruling that place and started work with all sincerity and care. He ruled with all fairness, but never forgot about the one-year period. He never bothered about his personal comforts. He banned all entertainment in the kingdom and gave orders that the forest beyond the river should be converted into a colony. It should be converted into

a city! Enough material and men capable of working may be sent there! All arrangements should be completed within a year.

The forest became a beautiful colony within a year. All things were available there. After a year was over, he was dethroned as per the custom. He didn't care; he was laughing. When he was being rowed in the boat, the boatman saw him laughing and asked him, "Every year, when we rowed the kings towards this forest, they used to cry. How is it that you are laughing?" He replied, "My dear brothers! All of them were drowned in pleasures when they were in the kingly state. They never thought about their future. That is why they cried. But I was always alert. I was always thinking that after a year, I would have to leave this kingdom and all its wealth. So I stopped all useless things, abandoned all personal entertainment and was working for steadying my position after the year is over. Now I have no worry because I have made proper use of the one year's rule I had. That is why I am laughing."

May we also be able to laugh like this! May we take care of our children in a detached way! May our attention be on our goal and let us not deter from it. But it is indeed difficult. A *sannyasi* was seated near me and satsangh was going on. At that moment, one of my daughters who was unwell for some time, passed away, and that news was communicated to me. I was not grief-stricken or affected even a little bit on hearing the news, but sat quietly. But after a moment, a few drops of tears fell down. Looking at this, the *sannyasi* commented, "When a saint is in the best of conditions, can he mourn his child's death? Can he shed tears?" I sat quietly for some more time. Then suddenly I started breaking the leaves lying nearby. I pointed to the sound made by the breaking of leaves and explained that when combined elements get separated, there is bound to be a sound and their reaction is natural.

Before marriage, the girl is very much attached to her parents' house. She plays with toys day and night. But the moment she gets married, her forehead is filled with *sindoor* (the vermillion paste), and all

her play with toys stops automatically. When the real play starts, the artificial one stops. She knows it, and every moment she experiences in her heart that her 'home' is not this anymore but is that of her beloved. For a moment she might feel apprehensive about the unfamiliarity of that place, but she immediately consoles herself — "How can this place be unfamiliar to me? Here dwells my beloved, the supporter of my life! I am his.

Wherever he keeps me, however he keeps me, if he considers me his, that is enough." This consolation alone gives her life. She has only one aim in her life: "Wherever I am, I should be at his feet and that is my real happiness. That is my real home."

ज्यों तिरिया पिहर बैसे, सुरति रहै पिय मांहि ।
ऐसे जन जग में रहैं, हरि को भुलत नाहिं ॥

I too, desiring for salvation, was immersed in my Beloved and was playing different games. I too played a lot with toys. After all, we too are toys created by someone! I am a toy and he is a toy. We are repeatedly playing. For long, I was immersed in

the toys created by me, in a world of my own. I didn't even remember that my Beloved's home is on the 'other' side and I have to go there too. Even after growing into a full-fledged youth, I was busy with my toys. When I remembered my Beloved, I felt that if I cannot meet Him, all my ornamentation, my youth, and my everything is a waste. The very purpose of beautifying oneself is for the Beloved to look at one at least once and enable one to meet Him; otherwise it is all a waste.

"चुड़ी पटाकौ पलंग से चोली लावौ आगि ।
जा कारन यह तन धरा, ना सूती गल लागि ॥"

The very fact that we have been born here is for meeting the Beloved. If this is not possible, what is the use of these bangles or the attire? Let me set fire to this. What is the use of that decoration which doesn't take me towards the Lord?

When I came back to my senses I was nonplussed. I then started changing everything to please my Lord. I know not what He would like.

May be I, His servant, could do something to please Him. Now I was not free even for a moment. I could not waste even a single second. I was all the time thinking that my children, whether they are my blood relations or related spiritually, should not have any flaw in them. If they had, I would never be able to pardon it. Everything that I am building will be spoilt.

When I think of whatever I have done, my heart sinks. I get disappointed and feel as if I would die. When I take off the covering and look at my naked heart even for a moment, I see my drawbacks, my sins and my bad behavior. Then I feel concerned that even the shadow of it should not fall on my children. I keep thinking about this day and night.

By God's grace I have eight daughters and two sons. My elder son Chi Harish Chandra had brought very few samskaras with him and so he completed his task in two to three years. I was worried about my daughters' wedding. I wrote to my Master, Huzur Kibla; the reply I got from him not only solved my

problem, but made my faith stronger that my mind never wavered thereafter. I remember each and every word of that letter by heart. He wrote, "God willing, the marriage of your daughters will take place without any problems. Certainly the groom is already somewhere. Our prestige is in the hands of God Almighty. Have faith." Later it looked so easy that I got five of my daughters married without any difficulty.

Satyakam is not only a story but is a philosophy of our life too. In ancient India there lived a great saint by name Gautam. Many a disciple came to him in search of Truth. One day an intelligent boy of eight years of age came to him, prostrated before him and said, "O Saint, My name is Satyakam. I want to become your disciple." The great saint questioned him, "My Son! Which caste do you belong to?" Satyakam said, "Sir, I do not know, nor does my mother know. I have no father. My mother's name is Jabali and she gave me the name Satyakam Jabali. Please accept me as your disciple."

Even before the saint could reply one of his older disciples said, "Gurudev, only a Brahmin is entitled to receive the knowledge of Truth. May be Satyakam is not a Brahmin." The great saint gave a definition of Brahmin: "The one who speaks the truth without being afraid is a Brahmin." He then gave his decision. "Satyakam, I accept you as my disciple. Tell me what your aim is?" Satyakam replied, "O my Lord! I want to know the *Para Brahm*, the Eternal Truth." The great saint thought, this boy seems to be truthful and determined. I will help him to achieve his goal." He gave instructions to Satyakam to come with him. He took him to his cowshed and said, "There are four hundred calves. Take them to the forest. When they become healthy and become more than a thousand in number, you may bring them back to me."

The intelligent disciple thought that the orders of the Guru were to be strictly followed, and took the cows and calves for grazing. All the time he was thinking, "I asked Guruji that I want to know Brahman. But why did he send me to the jungle?"

Will I be able to find Brahman there?" After reaching the forest he forgot his worries and the misleading doubts that he had. He found extreme peace there and he got immersed in the natural beauty that was prevalent in the entire jungle. He took care of the animals. When the animals took rest in the evenings he used to think, "Where do I search for Brahman?" This way many years passed, and the animals started growing healthy, and even the number started increasing.

One day he just looked at them and found that they were over a thousand in number. He thought, "Whatever work the Guru gave me, I have completed." When he started returning to the hermitage he found that one calf was missing. He started looking for it in all the directions north, south, east and west and started calling out to this calf in great grief. "O my dear little calf! Where have you gone?" At last he found the calf. He was extremely happy and peaceful on finding the calf. Then all of a sudden there was a spark in his mind and he thought, "Is the search for Brahman also like

this?"

In the evening he looked at an old ox, and felt extremely peaceful. He felt as if the ox was telling him, "Brahman is in the north, in the south, in the east, and in the west." He again had a flash: "This is the Truth. It is everywhere. If so, why should I search for it?" The same day he took the animals, and started back for Gautam Muni's ashram. At sunset he stopped at a place and lit a fire. He felt as if the Lord of Fire was telling him: "Brahman is in the earth, in the sky, in the air, in the ocean." This idea started going round and round in his mind "Brahman is vast, endless like the sky."

Next day early in the morning he questioned himself. "How glowing is the sun? Wonderful. Who is giving light to the sun?" A flying swan seemed to reply, "Brahman is in the Sun, in the lightning, in the fire." He felt as if his heart was accepting this — "Certainly the Brahman gives light to the sun." The flow of this light of knowledge seemed to give Satyakam a chain of thoughts: "Who gives me the

power to breathe, to see, to hear, to think." The answer came from a flying bird, "Brahman, Brahman, Brahman."

Satyakam went to the great saint Gautam. He was surprised to see him. He said, "Satyakam, your face is shining with the knowledge of Brahman. How did you get this knowledge?" Satyakam narrated his experiences and requested him to give him the knowledge of Brahman. "Until my Guru gives me the knowledge my aim is not fulfilled. Gurudev, please guide me." Muni Gautam was exhilarated. He said, "Certainly my son!" Samarth Guru Gautam then gave the knowledge of Brahman to his capable disciple Satyakam.

My existence and my competence are very little and limited. Apart from my ten children and other nieces and nephews, I have about two hundred cows and calves, which are very dear to me and which are close to me as my own children. I spend my time serving them.

I am guided by certain sayings of Jesus the Christ. Jesus said, "I am the farm of Life. Whoever comes to me never goes back hungry. Whoever has faith in me will never be thirsty. But I tell you, even though you have seen me, you don't believe me. Even then some people will come to me whom my Father has sent and I will never ask them to go because I have come from my heaven not by my choice, but that of my Father, who has sent me. And the Lord wishes that whomsoever he has entrusted to me, I should not lose even one. On the last day, I should resurrect them again for the Eternal Life. Because it is my Father's wish that whosoever looks at His Son and believes in him, shall find Eternal Life. On the last day I shall resurrect them again."

All my children (both spiritual and lineal) have no equals in the world of spirituality. I believe they will be my successors in their time and region. Some of them, depending on their capabilities and abilities, I have adorned them with the titles of Acharya and Guru. In this context, I have had differences of opinion with some of my closer

associates. They felt that giving such titles generously may lead to division in the satsangh society. I tell them that, as in the worldly activities, if the father dies the elder brother takes care of his minor brothers and nephews and treats them as his own sons. There is no division. I want to see the same reaction in my satsangh group also, that after my death my spiritual children who have been endowed with the title of Acharya take the responsibility of looking after their brothers who have not attained perfection. They should not have any difference between their own sons and disciples. In this context I have written in my will the following, which is to be adhered to by *Chi*.
Brijmohan.

Will

"May God keep our intentions clean and may the results be in accordance with the rules set by our chiefs and religious preceptors. Amen! Amen!! Amen!!!

Life is not permanent. We know not when the breath would stop. Hence I am writing certain things by way of a will, with a hope that after me, my dear children, if God grants them courage and by the grace of God, will act according to what has been written herein. All depends on Him!"

sd/- Fakir Ram Chandra

23rd Oct. 1930

For Chi. Jagmohan Narayan:

1. You have to first listen to your heart and decide your behavior based upon that and reach the level of perfection. This can be accomplished only through you spiritual

preceptor. If by any mischance, you do not get the opportunity to do so, and you have to journey to the other world, then your brother Chi. Brijmohan Lal (may God bless him) is the fittest person to do this work. Do not be indifferent to him in any manner. Help him whole-heartedly to complete the work. I am sure that he will not leave any stone unturned in your work.

2. As far as I know, my spiritual preceptor Hazrat Kibla has indicated to me that my son Jagmohan Narayan is a clean chit right from his birth and has attained subtlest of subtle condition of the heart. But in my opinion, the condition of his heart is incomplete. He should attain the same.

There is a difference between inner character and outer behavior. In the inner character, there is not much need for education. On the contrary, the outer behavior needs training and it is achieved after years of practice. There is always the danger of falling down too. By God's grace, the inner progress is taken care of

by Hazrat Kibla. May God keep the result of His Divine Blessings intact.

My son may be grateful for the Divine Blessings showered upon him and may he always be humble, because the giver of the blessings is the judge, and as he has given the blessings, so also it can be taken away at any time.

3. This humble beggar, as far as my education could take me, has widely studied the rules and regulations of the religions, but has found, from the ways and means of my Master, that if we stick to the principles taught by Him, from first to last, we have hopes of living in a suitable and correct way.

I can say that till now I have not been following these rules and regulations completely. But I have accepted them from within. It is very sad that not even a single associate of mine even accepted these regulations. I feel the mistake is mine, that I have not placed before them any documentary evidence of these regulations. Nevertheless, I have been

telling them about these regulations from time to time. I do not know how many of them listened and accepted them.

It is evident that the offspring become more and more weak after every generation, when compared to their ancestors. Similarly there may also be a fall in matters of spirituality and etiquette. But this is not the general elaborate rule. God's doors are not always closed. At times a strong lad may be born out of a weak parent, as it happened five hundred years ago.

I have had the opportunity to watch secretly the attractive character of my one and only son Chi. Jagmohan Narayan and my last daughter Susheela. I also invite you to read and enjoy it.

My last daughter Susheela was like a flower. She was the youngest, and dear to everyone. All the satsanghi brothers liked her as their own sister. Now she is only a child, hence she comes in and goes out as she likes. Her poise and behavior attract

everyone. She looks like a goddess, and people are attracted towards her. She talks less, sits with etiquette, understands what the satsangh brothers require even without their telling, and brings it to them quietly. She never had a feeling of ego in her. These are the few things I noticed in her. Even though she was tempted by people to accept money or toys, she never had any interest in them. The brothers who came were surprised to see such qualities in her. They ask her, "Sheela, would you take this toy?" "No." "This dress?" "No." "Sister why don't you say something? Are you displeased with us?" "No." They would say, "We are also your brothers. Whatever you require, feel free to ask, and we will get it." Pat comes the reply — "I don't require any thing brother." Many times, this was the conversation the satsanghi brothers had with her.

Now she has grown a little big. Even though she is not old enough to express mature or serious thoughts, she has an effective voice, has the intelligence to talk to people and is extremely bold. In our house we were used to eating onions and

garlic. Whenever any brother who does not eat onions and garlic comes for lunch, we would not prepare any item using that. One day Sheela asked me, "Father, those who do not eat onions may think that we are not eating onions because we think it is not a *satvik* (pure or virtuous) food. But it is not a fact. This two-sided exhibition is not correct. Hence, for their sake we must stop eating onions and garlic once and for all. We should expose what we really are, so that people who come to this house must have a correct opinion about us." I was impressed by her idea. From that day we stopped eating onions and garlic. This sort of fearlessness and clarity of expression has come to her from her mother.

Apart from my one and only son Chi. Jagmohan Narayan, I have five nephews whose names are Brij Mohan, Radha Mohan, Jyotindra Mohan, Narendra Mohan and Rajendra Mohan. I love them all as my own children. Among all my nephews, I like Chi. Brij Mohan Lal very much because he also loves me very much. He always tries to fulfill every wish

of mine and tries to evaluate me. In addition, he is very enthusiastic and imaginative. May God bless him.

Chi. Brij Mohan Lal stayed with me for a long time. Even though he and my son Jagmohan Narayan had a lot of difference they had love for one another. Chi. Jagmohan outwardly looked like a great prince with all his pomp and show. But from within he was a complete sannyasi and a person who sacrificed everything. Whereas, Chi. Brij Mohan Lal outwardly looked a mendicant, from within he was having high ideals of Raja Yoga and was very affectionate. Whatever it be both of them were complementary to each other and were both like my two eyes.

Chi. Jagmohan is called by the name Jaggu Babu by all brothers, and because of his good qualities is very popular amongst people. He is a scholar of Indian Philosophy and a very good worker. He has selected the path of sacrifice and service, and has gone far ahead in the path. He is a fearless and an

enthusiastic person. I have great hopes from this never tiring, steady and steadfast youth. Everyone is looking up to him.

He is a treasury of good qualities and is the lamp of my family. He is the pillar of our future society. He is a very good artist and painter. He always works whole-heartedly. So many qualities in one person are a rarity, and that is the reason why he was liked even by my Guru Hazrat Kibla. I am really blessed. The one who is dear to my Guru is worth worshipping and now it is my proud privilege to serve such a person. The one whose conception is for a great cause, his life will be great and all his tendencies, action and work will be great too.

Once I went to Hazrat Kibla with my family. We were all immersed in his love. He was pouring love on us, and we were swimming in the same, as though the meaning of life was this. Huzur Maharaj's wooden slippers were lying on the floor, and Jagmohan was taking care of them. Hazrat Kibla

went around, and found Jagmohan taking care of his slippers and smiled and asked him "My dear, what are you doing?" My son was immersed in joy and replied, "I have tied my horses so that they won't run away." He was so impressed by this answer that when we got back he gave his slippers to him. Even to this day he is in possession of them. I was not successful and my dear son got it at the first instance.

"प्रभु करि कृपा पाँवरि दीन्ही"

He got the highest even at the first opportunity he had. I was feeling extremely grateful as though I was having a dip in the divine consciousness of my Lord.

One never knows as to what pleases the great Master. What I saw of my everything, 'the life of my life', my Sadguru, through my son was something wonderful, and I was not entitled for it. I have been seeing Him for millions of births but was unsuccessful in seeing Him completely, even though

His form was in the temple of my heart. I would not open my heart and enter into it. At times I used to feel that He is standing right in front of me but I am unable to look up. How can I explain that I cannot look at the peculiar condition of my heart nor can I not look? This never quenching thirst has been my everlasting companion for many births.

The one in whose sweetness I want to dip myself forever, my 'life of life', the Lord of many of my forms and qualities, only He can understand my heart. May be He feels happy in making me restless. I am not worthy of his compassionate teasing, Will I ever be able to manage this treasure? This is a burning question in my mind, as well as a prelude for my future path. Like many of his other blessings, this part of me is also his treasure.

What love is it, which knows satiation? What is devotion it, which cannot embrace the whole of the world in itself? What is practice it, which cannot remove the dark clouds in front of Him and see his beloved in His immense vastness every second?

What devotee is he, who does not see his Lord, whom he is worshipping, every moment of life? When the veil is removed, what remains in between?

The world says, "I will remain" and the devotee says, "I will destroy you." Finally only the devotee wins. How beautifully the devotee destroys the world! But he does not entangle himself in the duality of the world. He does not come out to fight with the world. He enters within, removes the veil from his heart and has a glimpse of his beloved. That glimpse enters into every atom of his eyes. Whatever he sees through his eyes he sees only his beloved in each of them. The world does not remain as world before him, and it becomes the divine idol of the auspicious Lord.

जहाँ काम तहं राम नहीं, जहाँ राम नहीं काम ।
तुलसी कबहुंक रहि सकैं, रवि रजनी एक ठाम ॥

"As the Shastras say, the sun and the night cannot stay at one place together.

Similarly the Lord — God and desire, or

God and enjoyment cannot stay in the same heart together."

Hence it is requested of the aspirants that they should eschew enjoyment and remove it from their minds. In reality where is the happiness I enjoy? The one and only happiness is in the *satchitanand* God only. The worldly pleasures are like sweet poison. They look sweet when enjoyed once, but the consequence is like poison only. Lord Krishna Himself says in the fifth chapter of the Bhagavad Gita that:

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।
आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥ (गीता ५।
२२)

"The intelligent practicant does not involve himself in sensual pleasures, which have a beginning and an end, but spends his entire time in singing the praises of the Lord." (Gita 5/22)

Deva Rishi Narada says, "Who can be as

ignorant and foolish as to drink the poison of worldly pleasures when he has got the opportunity to sing the bhajans (devotional songs) of Lord Krishna, which are sweeter and more joyful than the nectar? Just as the moths are attracted towards the flame of the lamp, and the fish is drawn towards the piece of meat attached to a bamboo stick, so also people who are attached to the worldly pleasures think that it is good, whereas in fact it is like a dream, senseless, destructive, trivial untruthful and is the reason for death."

My revered Hazrat Kibla, by giving his footwear to Chi. Jagmohan, made him realize the difference between the attractive, beautiful, flame of the lamp, and the moth that is hovering around it. That is, he seemed to draw a veil between the worldly pleasure and devotion towards the Divine. This gift of my Guru helped Jagmohan to save himself from worldliness. He was really a good-hearted, all-pervasive, all-knowing person that he kept my little one away from all the heat of worldly things. The Lord had told king Vali after he had taken away his

kingdom: "*Brahmaji!* Human being becomes intoxicated with wealth, and neglects me and other human beings. Hence he is deprived of reaching the ultimate. That is why I have taken mercy on him and taken away all the wealth from him."

ब्रम्हन् यमनुगृह्णामि तद्विशो विधुनोम्यहम् ।
यन्मंदः पुरुषः स्तब्धो लोकं मा चावमन्यते ॥
(श्रिमद्भागवत ८।२२।२४)

"O Brahmaji! Man intoxicated with wealth, ignores God and other human beings. So he is deprived of reaching the Ultimate. Hence, for his welfare, I'm blessing him and taking away his wealth." (Bhagavatam 8/22/24)

Many a times sitting alone, I have tried to look within myself. I have turned both my hands up and down and tried to study myself. What I am telling you is the truth. These hands have nothing in them, but these hands are tied to those magnificent hands, which have such immense and unique powers. Whenever I wish, I will be able to get the entire

wealth of the world for my only son. But I have complete faith in my sadguru's predictions for the future. That is the reason why, when I see him suffering in the deepest of sorrows, I imagine that it is God's mercy. There will be light and achievement in the path of his sadhana. I firmly believe in my sadguru's words.

Even Kunti who was a devotee of the Lord had asked him for this boon only.

विपदः सन्तु ताः शश्वत्तत्र तत्र जगद्गुरो |
भवतो दर्शनं यत्स्यादपुनर्भवदर्शनम् ॥
(श्रिमद्भागवत १।८।२५)

"O my Master! Let me face difficulties in every step of my life, because only in difficulties I certainly have your darshan. When I have your darshan, liberation is certain for me and I need not get hooked into this birth-death cycle." (Bhagavatam 1/8/25)

Hence, when by the grace of God, a practicant

gets into the state of real happiness due to lack of *bhoga* of sorrows, and the power of *samskaras* get wiped off from his mind, then it should be understood, that the sun of fortune has arisen in his life.

"रमा विलास राम अनुरागी | तजत बमन इव नर
बड़ भागी |

जाहि न चाहिअ कबहु कछु तुम्ह सन सहज सनेहु |
बसहु निरन्तर तासुमन सो राउर निज गेहु ||"

(मानस २।१३१)

"All affection and love will turn into extreme devotion and will be centered at the feet of my Lord. Then the sadhaka will not do anything, but God Himself will dwell in his heart and will be the Doer Himself because it is His house." (Manas 2/131)

Chi. Jagmohan Narayan, my only son, is my dream come true. The entire satsangh society has lots of hopes on him. He is shining with unfathomable power. He is a true assistant of mine,

helping me in keeping the garden given to me by my sadguru evergreen. He is also capable of holding the post of Acharya in future because he is an ideal aspirant. He is quite good at managing the satsangh. He takes care of the aspirants coming from outside and serves them so whole-heartedly, that he forgets even to eat, drink or sleep. During the annual *bhandaras* and the training camps, it has been observed that he gives his bed to practicants coming from outside, keeping for himself only a sack to rest on and no one seems to know of this ever. Such is his character.

It is a great coincidence that even my daughter-in-law is a follower of his and assists him in all his endeavors. She takes a lot of trouble to serve the practicants and is honored for the same. Chi. Jagmohan lost his first two wives and this one is the third one. She is a shy, modest and service minded person. May God bless them both. Till now they have no issues. None knows the ways of Almighty. Only He knows, as to when He will bless them and have HIS mercy upon them.

In the same year *Parampita Paramatma* Shri Lalaji Maharaj attained *Mahasamadhi*, His Master granted permission to his son Mahatma Jagmohan Narayan to work in His place.

Letter of Permission (Mahatma Jagmohan Narayan)

10 Sep 1931

May God be with Him in the work.

Amabad Fakir Abdulghani Mujadiddi Mazhari hereby grants permission to dear Jagmohan Narayan, who has been in my company and has crossed many a level in the "Naksh Bandia Mujaddadia Mazharia", may take up the responsibility of educating disciples about God Almighty and take them into the satsangh. May God Almighty accept him and his followers.

Amen!

sd/- Fakir Abdulghani Nakshbandi
Mujaddiddi Mazhari

/True Copy/

Nest of the Night

The samskaras I have brought from birth have such an effect on me that they are after me day in and day out. I am lost in them, imagine many a things, and get immersed in this game. Many stories of devotees are included in this. I have been greatly impressed by the character of the great devotee *Kakabhushundi* (a pious crow that lived in an ashram in the Himalayas and preached spirituality to all the other birds. Tulsidas concludes the Ramayana with a lengthy conversation between Garuda, the king of birds and Kakabhushundi. The dialogue between Garuda and Kakabhushundi focuses on the nature of God, and the path of love. At one point in the conversation, Garuda places seven questions before his eloquent teacher. His questions deal with the value and purpose of human existence, the greatest pain, the highest pleasure, the differences between good and evil, the highest virtue, the worst sin and the diseases of the mind.

These questions and answers are analyzed and discussed.). May be, this is the basis of the better side of my life. I don't want to go into the details of the story. But I would like to tell you the impressions I have had life-long by reading certain verses of Ramcharitmanas (The Epic poem on Lord Ramachandra written by Saint Tulsidas).

"गयउ गरुड जहाँ बसइ भुसुण्डा | मति अकुठ हरि
भगति अखुण्डा ||
देखि सैल प्रसन्न मन भयऊ | माया मोह सोच सब
गयऊ ||" (मानस)

"Garudji (the Eagle) went there, where Kakabhushundi, the one with uninterrupted intelligence and complete devotion was living. He was delighted to see the mountains, and just by a mere glance, his illusions, passions and thoughts seem to vanish." (Manas)

Lord Shankar was explaining to Mahasati Bhagwatiji about the ashram there.

"गिरि सुमेर उत्तर दिसि दूरी | नील सैल एक सुन्दर
भूरी ॥

तासु कनक मय सिखर सुहाए | चारि चारु मोरे मन
भाये ॥" (मानस)

*"On the northern side of Sumeru
Mountains, there is a beautiful mountain-
side called neel (blue). It has beautiful
golden peaks. Out of those I liked four
beautiful peaks." (Manas)*

"तिन्ह पर एक-एक विटप बिसाला | बट, पीपर
पाकरी रसाला ॥
सैलो परि सर सोन्दर सोहा | मनि सोपान देखि मन
मोहा ॥" (मानस)

*"On top of every one of those peaks, there
was one banyan tree, one pipal tree and
one mango tree. There is a beautiful pool
on each peak and it has steps of pearls. It
just attracts everyone." (Manas)*

"सीतल अमल मधुर जल जलज विपुल बहुरंग |
कूजत कलरव हंस गन गुंजत मंजुल भ्रंग ॥" (मानस
)

"The water in the pool is cool, pure and sweet. There are many colored lotus blossoms in the pool. The swans are talking in sweet voices, and the bees are humming beautifully." (Manas)

"तेहि गिरि रुचिर बसइ खग सोई | तासु नास
कल्पांत न होई ॥
मायाकृत गुन दोष अनेका | मोह मनोज आदि
अविवेका ॥
रह व्यापि समस्त जग माहीं | तेहि गिरि निकट
कबहु नहिं जाहीं |
तह बसि हरिहि भजइ जिमि कागा | सा सुनु उमा
सहित अनुरागा ॥" (मानस)

*"On that mountain, the bird
(Kakabhushundi) resides. He will not be
destroyed even at the end of Time. The
illusions like good, bad, passion, desire
etc., which are prevalent in the entire
world, are nowhere near this mountain.
The bird Kakabhushundi residing there
sings praises of Lord Vishnu. Lord Shiva
tells his consort Uma, "Listen to this*

wholeheartedly." (Manas)

"पीपर तरु तर ध्यान सो धरई | जाप जग्य पकरी
तर करई ||

आब छाह कर मानस पूजा | तजि हरि भजनु काजु
नहिं दूजा ||" (मानस)

"He meditates under the pipal tree.

Performs the japa (chanting) under the fig tree. Does mental puja under the shades of the mango tree. He has no work other than singing praises of the Lord." (Manas)

"बर तर कह हरि कथा प्रसागा | आवहिं सुनहिं
अनेक विहंगा ||

रामचरित बिचित्र बिधि नाना | प्रेम सहित कर
सादर गाना ||" (मानस)

"Sitting under the Banyan tree he narrates the stories of Lord Hari. Many birds come there and listen to these discourses. He sings the praises of Lord Ram with love and respect." (Manas)

The point of my thinking was how could Garudji

(the Eagle) become a victim of illusion viz., passion, desire etc. in life, in spite of being in contact with God? (It is said that if you are in the remembrance of God, you are away from any illusions). In the story above, Lord Shankar tells the chaste Uma, "Listen to the story of the King of birds — Garuda, the Eagle — who went to see Kakabhushundi, the crow." The Eagle feels, "When I think of the game Lord Ram played in the battle field, I feel ashamed of myself. How could Ram, an incarnation of Lord Vishnu get himself caught in the clutches of Meghnath (Son of Ravana)?" He was full of despondency. Then Narada sends Garuda to the above ashram.

"बन्धन काटि गयो उरगादा | उपजा हृदय प्रचण्ड
विषादा ||

प्रभु बन्धन समुझत बहु भाँति | करत विचार उरग
आराती ||" (मानस)

"Even though Garuda got his Lord Ram free from the clutches, he was caught in his own thoughts, arguments and counter arguments within himself and so it was

difficult for him to get out of that. He was going on thinking, 'I have heard that the Lord is changeless, vast and free from illusions and that He has come down to earth as an incarnation. But I haven't seen any effective deed of his.'" (Manas)

Whether it was natural or unnatural for the eagle to have ego is a different matter. My thinking was in another channel. How could the atmosphere of the ashram of Kakabhushundi make one come out of all illusory ideas? How could the bonds of illusion get cut the moment one entered the ashram? The ways of God are strange! This ashram was a great attraction for me. The meditation and practice, which could make a unique divine flow possible in the relative periphery of existence itself, and in front of this flow all filth and deflections are just washed off.

Curiosity is the natural tendency of human beings and it entered my mind too. When curiosity is aroused, one cannot rest till the solution is found —

"Are you the all-pervasive mother or just a stone-idol? My prayers can make even a stone melt, but you have not paid any heed to any of my prayers. Okay, let me cut off my head with your own sword. Why can't you give me your darshan?" Ramakrishna was going to cut off his own head, when there was a divine light from all sides. It is said that the mother held the son's hands and gave a solution to his burning question.

Someone seemed to repeat into my ears the words of Jesus the Christ: "Knock and the door shall open." God is always ready to help us in our endeavor. He ensures us that:

"तेषामेवानुकम्पार्थमहमज्ञानजं तमः |
नशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ||"
(गीता १०।११)

*"I dwell in their heart out of compassion and dispel the darkness of ignorance in them through the glowing lamp of wisdom."
(Gita 10/11)*

I cannot forget certain days of my life. As if there was a wave, I used to feel within me a divine light, and I used to be filled with it day and night. I used to feel that I should give this honey of my life to everyone in the entire world. I used to be very anxious to implement this. I wanted that every being in the entire world should bathe in the river in which I was bathing.

I have another son by name Dr. Shyamlal. He is my spiritual son, but he is closer to me than my own kith. He is in government service. He was working as Health Officer and was recently transferred to Dildarnagar. At his request I had to go there. It was the first day of my visit. I was staying at the residence of this Dr. Shyamlal. When he came back from work in the evening, we had a satsangh and started discussions on the Guru's name and form. My heart was filled with joy. As usual God's grace was in plenty and we were getting immersed in it. I was almost getting into a state of samadhi. It was God's wish.

I asked Dr. Shyamlal, "Today I didn't see anybody other than you in the satsangh." He replied, "I came here only a few weeks back. Hence I do not know many people. Moreover, there is no other satsanghi living in this locality, nor do I find my neighbors interested in joining satsangh.

In the condition that I was in, I was not happy with the answer. I asked him the same question three times, and every time the reply was the same. I was keen that everybody should have the opportunity of feeling what we were feeling at that moment. But it was not to be. Only the two of us were there. There were no more devotees and I was feeling bad about it. I was feeling as if nectar was pouring down my heart. I wanted to share it with others. It looked as if the entire universe was filled with my Lord. How can I explain about the light, the luster, the bliss? I once again felt as if Grace was pouring down. I felt I should pour it out to the entire world. I wanted every atom of the world to enjoy it. Whoever knew that this was going to be the '*Kalyan Kunj*'. But it was to be. Right then I transmitted to the entire

locality.

A great secret seemed to be revealed. I was immersed in the internal bliss and had gone beyond life and death. A blissful divine sound was echoing all over that place. My eternal wish was fulfilled. God Almighty filled me with His darshan and touch. My heart was singing and I seemed lifeless. Every atom of mine was bathing in that rain of nectar. It looked as if everyone was dancing, intoxicated with the Divine flow of joy. No words can describe it.

"चरचा करी कैसे जाय |

बात जानत कछुक हम सो कहत जिय थहराय |"

"How can I describe it? I know a bit, but my heart is still."

This was my first experiment with nature and environment, and the result of it was really satisfactory. I stayed there for some more days and returned. Dr. Shyamlal tells me that nectar was flowing even after the last day he stayed there. One of my associates by name Dr. Chaturbhuj Sahay

went there for a few days. He openly described the condition that was prevalent in that place. He said it was exactly like the ashram of Kakabhushundi. The inner condition of men and women in that place automatically started changing and many brothers and sisters started coming for satsangh.

I experienced within, that this is the play of Prakriti and Purusha, this is the great celestial union of maya and *mayapati* (The creator of Maya, God Almighty Himself). The entire joy, beauty, sweetness, elegance and brilliance are only due to that original union. Everything emerges only from there. That is the original source that is Truth eternal. The result of Kakabhushundi's sadhana is also the same, and it is the same as I had received i.e., the basis of heavenly Grace.

When a practicant experiences a divine and happy feeling within, the result of it is seen in his behavior. He rises above love and hate, and becomes a lover of the entire humanity. He sees his beloved in every human being and feels exhilarated.

For centuries Brahma Vidya (the knowledge of Brahman) has been kept confidential and very personal. There were very few who were capable of receiving it, and hence only limited numbers were benefited. But forgive me; I have a different opinion about this. I don't consider Brahma Vidya as just 'knowledge'. It is not just knowledge, it is existence itself. It should be lived. God is the sandalwood tree and we, His devotees, are the wind. Our effort in life should be to spread His fragrance all over the world. That should be our aim in our life.

Rawati is a tribal area in Malwa. It has a natural beauty and I had an opportunity to go to this place to visit some of my beloved associate brothers. One of my brothers by name Dr. Krishnaswaroop was employed as government medical officer there, and Shri Heeralal and Revashankar were employees of the same hospital. They are very dear to me. At their request I went to Rawati.

The natural beauty and the innocent people of the

village were the attractions. I liked this place very much. I felt I should stay there forever. I am in the latter half of my life. Instead of helping people to know the grace of God and His love, this place, its trees, plants, earth, water, made me get interested in the natural scenery. I was eager to make my dream come true of building an ashram like that of Kakabhushundi. When compared to people, such places have more power to attract one's feelings, and have power of transmission. Such places have the capacity of protecting the Truth for a longer duration, when compared to other places. As a result whoever comes in contact with such places cannot but be influenced. This is the reason why even today this place looks like Braj (Brindavan). Even if one looks at it from the traditional angle, one can do better sadhana here than at other places.

The animate and the inanimate are two parts of creation. Purusha and Prakriti are the manifestations of these. Purusha is animate; Prakriti inanimate. Purusha is enjoyer; Prakriti the enjoyed. These two are evident everywhere. All lives are part of

Paramatma, just like the spark from the fire is not different from fire. That is, both are in fact the same fire. Similarly, Jeevatma and Paramatma are not different from one another.

"कर्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।" (गीता १३।
२०)

"Prakriti is known as the cause for work and the doing of it." (Gita 13/20)

Work comprises of the five principles: earth, water, space etc., and the five qualities like sound, sight etc. The five gnanendriyas (the five senses of perception), the five *karmendriyas* (the five sense organs) and the mind, the intelligence and the ego, these thirteen are the instruments. Prakriti is the cause of all these. As Prakriti is the mother of all these, the entire universe is a form of Prakriti.

Prakriti is not part of Purusha. It is Purusha's power. Power cannot be different from powerful. Similarly Prakriti and Purusha are not different; they are merged in one another eternally. At the time of

Mahapralaya, the entire visible world will merge in Prakriti. At that time only Prakriti will live and the visible world will vanish. When it is in action it is visible, and when it is in inaction it is not visible.

The collective intellect was born from the source Prakriti. From this was born the collective Ego, and from the collective Ego the collective mind was born. From this Ego were born the five subtle senses namely sound, touch, form, taste and smell. Collective intellect, collective Ego, collective mind — these three are the three names of different stages of the same consciousness or inner self. Only from these senses the five gnanendriyas, five karmendriyas and the five gross principles were born. This is the visible world. Now it is clear that Prakriti is the cause for this visible world. As sound, mind and intellect are the work of Prakriti, it cannot be explained through them nor can it be understood through them. Hence it is indescribable, incomprehensible and indisputable.

Both the Prakriti and the Purusha are all-

pervasive through their work. As one can understand the existence of water in ice, so also the vastness of Prakriti can be understood. But the vastness of Purusha is not understood that easily because it is very subtle. If Prakriti is considered the cause for the creation of Creation, then Purusha (God) is the greater cause. Air is born from space, the speed is born from air, earth is born from water etc. etc. Prakriti is filled in all this because it is the cause of the beginning of all these. Thus Prakriti is the power of the powerful Purusha. Hence the animate Purusha, the greatest cause for all creation, is in the entire expanse of the inanimate Prakriti. It is the cause of its creation, the visible world. When Prakriti considers the animate Purusha as its Lord and creates Creation under his headship, then in fact the Creator is God Himself and Prakriti is only the instrument. So in reality God is the cause of Creation.

Learned readers are requested to understand this statement of mine as follows:

As a dreamer sees within him, the world of his own imagination and becomes the world himself. There is no other reason for this dream other than his conscious world.

Similarly nature seems to be filled with qualities due to ignorance, when in fact nothing prevails there other than God Almighty. My request to devotees is that Prakriti is the power of Paramatma and that power is never different from the powerful. All this scenery is nothing but the revelation of the power of God Almighty. This is the form of the Lord and only He is the main ingredient of all this.

Purusha means soul. It is of two kinds — Jeevatma and Paramatma. Jeevatma is many, Paramatma is one. The union of these two is called Yoga. To make matters more simple and understandable, Paramatma has also been divided into two — *Sagun* and *Nirgun*. The Paramatma, which has the form and has the power to create the three *Gunas* (qualities) *Sattva*, *Rajas* and *Tamas*, is called Sagun. The one without attributes is called

Nirgun. Sagun and Nirgun are two paths and recognized as two but in reality, Paramatma is one.

I am not a knower of philosophy, I am only a practicant, a *sadhak*. Those days I used to ponder over things in this way and there used to be lots of questions rising in my mind. At times, I used to read books related to these subjects. One of those days, I had a dream. It was perhaps a night in November 1930. That night one person asked me, "How many steps are there to reach the stage of '*Aham Brahm*' (I am Brahman)? I was climbing stairs and counting them, but suddenly I had a thought that I should go to Kanpur. When I came down the steps, I forgot the count and so could not answer that gentleman. It was because I felt that if I stopped to answer his question, I might miss my train to Kanpur.

'*Aham Brahma*' is a condition in the waking state. So naturally how would one get an answer in a dream? Whenever I search for it and do not find it, I run to my mother. Her mercy is endless. Her heart is vaster and purer than the Ganges. She is a great

giver. In a feeling of love towards her, within the frame of my mind, I try to get all the knowledge, all the power, everything from her as if I was drinking milk out of her breasts and I automatically smile and hide my face in her chest. I then receive the continuous flow of knowledge. Where can I store it? How shall I channelize it?

The first condition for stepping into the stage of '*Aham Brahm*' is to sacrifice one's ego completely. Devotion is synonymous to Hanuman (the monkey God). '*Hanu*' means 'to kill' and '*man*' means 'ego'. So it is evident that one has to give up his 'ego' to become a devotee. Whosoever wants to attain the stage of '*Aham Brahm*' should first understand the significance of '*Hanuman*' and sacrifice his ego. This is the main step to devotion. I recommend to all practicants who would like to progress, to attain this condition first. Only then can one hope for any protection and progress. There is no room for illusion or confusion. Those who are at the circumference will not have any deviation or wrong understanding of *Brahm*. This is the condition of the

holy ashram of Kakabhushundi and this is 'Nest of the Night'.

The Bhagavad Gita says that to have this 'Nest of the Night', one has to face the three types of maya, viz., *satvagun*, *rajogun* and *tamogun*. Even Hanuman who was a great devotee, practisant and yogi, had to face these three illusions on his path towards the Ultimate. The *satvagun* illusion came in the form of Surasa (the mother of serpents) who came from the world of Gods. The *tamogun* illusion was Simhika (the mother of planet Rahu) of the underworld who used to draw him towards her by catching the shadow of the flying birds. The *rajoguni* illusion was Lankini (a witch), dweller of the middle world — Lanka.

ॐर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।
जघन्यगुणवृत्तस्था अधो गच्छन्ति तामसाः ॥"
(गीता १४।१८)

The Gita says, "Persons who are established in satvaguna get *swarga* (heaven), persons who are in rajoguna get the world of human

beings and persons who are in tamoguna, that is who are in sloth, sleep and dullness get the lower world. They are born as insects, animals etc., and get hell." (*Gita* 14/18)

Along with this lesson, we learn about different stages of meditation and again we find a true example of the same in Hanumanji. Only by His grace, could I know about 'Aham Brahm' and get entrance into the holy ashram of Kakabhushundi.

"जात पवन सूत देवन्ह देखो | जानै कहु बल बुधद
विसेषा ॥

सुरसा नाम अहिन्ह कै माता | पठइन्हि आइ कही
तेहिं बाता ॥

आज सुरन्ह मोहिं दिन्ह अहारा | सुनत बचन कहन
पवन कुमारा ॥

राम काजु करि फिरि मै आबौं | सीता कई सुधि
प्रभुहि सुनावौं ॥

तब तब बदन पैठिहऊ आई | सत्य कहौं मोहि जान
दे माई ॥

कबनहू जतन दइ नहिं जाना | ग्रससि न मोहि कहेउ

हनुमाना ॥" (मानस ५।१।१।५)

"The gods saw Hanuman going. To test his strength and intelligence, they sent Surasa, the mother of the serpents. She went before Hanuman and said, 'The gods have given you to me as my food.' On hearing this, Hanuman replied, 'I have to complete the work entrusted to me by Shri Ram and I have to give him Sitaji's message. After that I myself will enter your mouth and you can eat me. O Mother! I am telling you the truth. Please let me go now.' When she would not agree to let him go, he said ultimately, 'Okay, why don't you eat me now?'" (Manas 5/1/1/5)

The moment she heard this, she extended her mouth to one mile distance. Hanumanji uttered the two syllables 'Ra' and 'Ma' and became twice the size.

"जस जस सुरसा बदननु बढावा तासु दून कपि रूप
दिखावा"

She expanded sixteen times and he thirty two times. He was dependent only on those two letters. Then Surasa went against the set rules and expanded a hundred times.

Hanuman thought it was now time for him to cross the hundred mile ocean.

"बदन पइठि पुनि बाहर आवा | मांगी विदा ताहि
सिर नावा |" (मानस ५।१।१)

"So he became very small in size and entered her mouth and came out before she could close it, and then requested her to let him go." (Manas 5/1/11)

When this jeevatma goes in search of devotion and is in the path towards the ultimate, it has to face the three types of illusion as obstacles. One should deal with them exactly as Hanumanji did. One should not go very much against satvaguni illusion, because it is not proper to go against auspicious action and tendencies. But instead one should just go on doing the work with detachment. It is difficult to get rid of it and also be in contact with it. Hence

one should go along with it, but at the same time, one should feel small and try to evade the same. Do not get entangled in it, because it is better for a devotee to be detached from either type of tendencies.

One can of course kill mercilessly the tamoguni tendencies, as they are harmful in our progress. The rajoguni illusion should be left as half-dead because if we destroy it completely, we may be unprotected.

It is a known fact that the serpent is a symbolism of ego. Surasa, the mother of serpent was sent to Hanumanji to test how much control he had over his ego. But it looks as if Hanumanji was well versed in this. All of us should learn humility and politeness from him. Time and again he makes himself the smallest. That is a very good practice of his.

To become a beloved of one's lover and practice it, is a joy in itself. Once the spark is kindled, it is there forever. One spark is sufficient to envelop

everything. If one gets a glimpse of his beloved within his heart, he forgets everything else and has the darshan of the lord alone in every atom of existence. Wherever you look, you see Him smiling. By His grace, I have been blessed with this. Was this the aim of my sadhana? Was this the *prasad* of my devotion? Where normally one is able to just get a glimpse of one's beloved from behind the veil, may be a hand, a leg, an eye, an ear, I could get His darshan completely, and could forget myself in His embrace.

The moment of Self-Realization was like that and the joy I had was also somewhat the same. My prana became introverted and went right within, during my meditation. I felt as though this body had no limits but had enveloped the entire creation. The walls of the body were like the circumference of the universe. Prana (the Life force) was moving within, uninterrupted. There was no one else there. Only myself. This was an inexplicable condition. There was no love, no hate, no attachment, no likes, no dislikes, no emotions, and no dualities. This was

'*Brahm Pad*'. This was the ashram of Kakabhushundi. This was the nest of my night. I live here. I shall continue to live here. My body is not a bondage to me. The circumference of the entire universe is my body and I live within it.

Normally, how is our movement? Listen. On one side we have the rising waves of worldly attachments and on the other side we have the stable, peaceful, truthful, bright Brahm. On one side we have our wavering mind with all desires of passion and on the other the blissful, peaceful soul. Both these feelings, the unsteady and the peaceful, dwell in our inside as well as the outside world since eternity. The soul, which attains bliss, is peaceful and bright, conscious and indestructible. Other than this, all else is inanimate, full of sorrow and is destructible.

This is the condition of the outside world:

"पुरइत सघन ओट जल वेगिन पाइम मर्म |
मायाछन्न न देखिए जैसे निर्गुन ब्रम्ह ॥" (मानस

३:३९ क)

"When the road gets immersed in water, it is not seen; so also when we are under illusion, we cannot have the darshan of God." (Manas 3:39 ka)

On the other hand, this is the condition of the inside:

"भूमि परत बा डाबर पानी | जनु जीवहीं माया लपटानी ||" (मानस ४।१३।६)

"When mud is immersed in water, it becomes mushy. The soul is in a similar state if it gets caught in maya." (Manas 4/13/6)

"ईश्वर असं जीव अविनासी | चेतन अमल सहज सुखरासी ||

सो माया भयौ गोसाई | बध्यों कीर मरकट की नाई ||

जड़ चेतनहिं ग्रंथि परि गई | जदपि मृषा छूटत कठिनई ||" (मानस ७।११६।२।४)

"The Eternal life, by nature, is full of bliss,

but the soul in the clutches of the monkey (illusion) is unable to get out of this mire, though it knows that maya is unreal."
(Manas 7/116/2/4)

The Kathopanishad also describes the inner condition as follows:

"परां चि खानि व्यतृणत्स्वयं भू स्तस्मात्पराड्
पश्यति नान्तरात्मन ।" (कठ० २।१।१)

"The self-born (God) created the sense organs going outwards, hence one sees things externally and not internally."
(Kathopanishad 2/1/1)

God has made the sense organs as external so that we shall group healthy, intelligent and pure ideas, but we become sensual and lose our wisdom. That is why *jeeva* looks only at things outside, and not at the soul within. It only considers the sensory pleasures as true pleasures, and is immersed in them. It believes that happiness lies only in worldly pleasures. But in reality, it is an illusion, because the real happiness or bliss is in the soul and

nowhere else. Even the worldly pleasures are obtained in relation to the soul.

"अस्थि पुरातन ह्युद्धित स्वान अत ज्यौं भरि मुख
पकरै |

निज तालूगत रुधिर पान करि मन सन्तोष धरै ||"
(विनय पत्रिका ९२।४)

"We feel happy with worldly things. This is compared to a very hungry dog that gets an old piece of bone and puts it in his mouth. He bleeds as the piece gets stuck to his palate, but he drinks the oozing blood and is satisfied, thinking it is the juice from the bone." (Vinay Patrika 92/4)

Whereas a true aspirant looks to the source for getting real bliss.

"कश्चिद्धीर प्रत्यगात्मानमक्षदावृत्त
चक्षुरमृतत्वमिच्छन् ||" (कठ० २।१।१)

"The one who aspires for immortality and has won over his sense organs alone can see the Self within." (Kathopanishad 2/1/1)

"यदा संहरते चायं कुर्मो ऽङ्गानीव सर्वशः ।
इंद्रायाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥"
(गीता २।५८)

Lord Krishna says the same in the Gita:

"Just as the tortoise draws his limbs within, the man who wins over his sensual desires and draws himself within, has his mind steady. From the point of yoga, it is pratyahara because the sense organs do not have anything to do with worldly things, but become one with conscience."
(Gita 2/58)

One more thing is revealed because of sadhana. When the senses are taken away from worldly matters and go within, the resolutions of the mind are activated more. The mind becomes more active, and in comparison with the normal state, its movement becomes faster. It comes out through the sense organs and it longs for having bhoga or enjoyment, (i.e., seeing, hearing etc.). Under the circumstances, more attention is necessary. The only way one can circumvent this is to take the name of

the Guru and pray to him to help one. By this, one can hope to slowly eradicate the sensuous feelings.

This is the path of yoga. The practicant should have his dear deity in his mind and meditate, and if one knows about it, practice hearing the divine sound akin to the respective *chakras*. One should not unnecessarily involve oneself in any problems. One should feel like a yogi and have a feeling of devotion. A godly feeling alone is necessary.

This is knowledge. Meditation should be like the uninterrupted flow of oil. Except the aim, there should be nothing coming in between — neither knowledge nor any resolution. There should only be that flow that is meditation. Due to this flow, our tendencies will become inward. Then Self-Realization is possible. Even that subtler than the subtlest tendency should be merged inside. Then only knowledge will remain. Later, even knowledge disappears, and only the condition of an onlooker or witness remains. Finally even the feeling of witness and the witnessed will not be there.

The Kathopanishad says that when the five gnanendriyas along with mind rest in the soul, the intellect too is still and that is the final stage. This bliss, which is out of the world and understandable by pure intellect, is experienced in the soul itself. (It is not correct to say 'understandable by intellect'. This term is used only to point out the aim.) It does not consider anything else as happiness and does not get affected by the worst kind of miseries. It considers that ultimate happiness of the Self as the best and remains satisfied with that.

"एष सर्वेषु भुतेषु गूढे आत्मा न प्रकाशते | दृश्यते
त्वग्रया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥" (कठ० १।
३।१२)

"This soul is hidden in all the beings and does not shine. This is seen by the seers with sharp and subtle intellect." (Kath. 1/3/12)

"यदा पंचावतिष्ठन्ते ज्ञानानि मनसा सह | बुद्धिश्च
न विचेष्टति तमहुः परमा गतिम् ॥" (कठ० २।६।
१०)

"When the five senses together with the mind are at rest and the intellect also ceases to function, that stage, they call as the Highest." (Kath. 2/6/10)

In the path of yoga, self-realization (self-experience) is a fact. The proverb goes self-realization within the caves of one's heart and mind is as difficult as "searching for the wicker of a broom in a miser's hand." In the path of devotion, it is the same thing, where one meditates on the form of an idol. Only the means is different; the principle to be achieved is the same. In that too, one meditates on the heart, thinking of the full form of the Lord, and imagining only the face of the Lord, he merges in the pure form of the Almighty. Thereafter there is no thinking. This way, the devotee starts with meditation and ends in merging with the pure form of God and finds God within him.

Hence it is better to research God in our own hearts, experience Him within us, and attain that principle which exists in everything, everywhere.

This is the evening of my future. We have come a long way. Let us go back home now. I will take you to that place where my entire life was spent, my childhood, my youth, and now, the later part of my life.

Fatehgarh is a small, beautiful city on the banks of the river Ganges, and I like it very much. It has beautiful greenery, rows of trees surrounded by lots of holy places. This has been a suitable place for the rishis, munis, saints etc. for doing their sadhana. Many able rishis, philosophers, learned men, poets and persons liked by one and all, have been born here. And nature is in her full bloom in this place. The dawn and the dusk, the summer and the winter, the spring and the autumn, the stars in the sky, the flowers on the earth exhibit their beauty in this old place. The nights here are specially meant for doing sadhana. May be some practicant would have said, "O this holy earth is filled with such beauty that it is perfectly suited for a sadhak."

The eyes see the beauty of nature but this place

had the beauty, which could even attract the saints, seers and the seekers. The saints describe this place as:

"आ घा योषेव सूनर्युषा याति प्रभुंजतीः ।
जरयन्तीवृजनं पद्वदीयत उत्पातयति पक्षिणः ॥"
(ऋग्वेद १।४८।५)

"The dawn comes as a beautiful young damsel, pleasing everyone and waking the entire world. She sends human beings for work and makes the birds soar high in the sky." (Rig. 1/48/5)

This is a sample of the Vedic point of view of the beauty of this place. Because of the poetic imagination and the ideas generated within them, they looked at Nature and found the place bubbling with energy and filled with life. They felt that nature was not just inanimate, but was alive and one could attach a feeling of love to it. Such is the land of Fatehgarh where I did my sadhana.

If the entire world is an illusion, then the way in

which the rishis have described this place makes us get lost in *satvaguni* consciousness and the entire nature, entire world looks extremely beautiful. And naturally we get immersed in its beauty. We start thinking of the creator and psychologically imagine that in every move, in every act, 'He' is present.

"रुशद्वस्ता रुशतीश्वेत्यागादारैगु कृष्णा

सदानान्यस्याः |

समानबन्धू अमृते अनूची द्यावा वण चरत

आमिनाने ||" (ऋग्वेद १।११३।२)

"Between the white-clad dawn and the black-clad night comes the bright little sun, it looks as though both the mothers are swinging it from one to another. The night toward dawn and the dawn towards night. How wonderful is the comparison!"
(Rig. 1/113/2)

Apart from this, there is a *tamoguni* illusion lurking in between my practice, which is equally painful. As I am going towards my beloved, I find that my birthplace is following me in a very

frightening, illusory way. If I try to explain it, you may feel nauseated. You may become insane.

It was the first time I was frightened by this illusory scene. And I wrote about everything to my Guruji. A gist of it is given below:

"I should highlight my other side, as it will reveal my character and my revered Guruji will also know about it. The fact is I am being put to such torture at home, over which I have no control that I feel like running away or breaking my head. As soon as I reach home, a situation is created that I get angry unnecessarily or shamelessly. This has become a habit of mine, to get angry without any reason. As a consequence, I have had to face losses. At times I break things, throw things etc. But this anger spurts only with my family members. When I am alone or with satsanghis, I feel a little calm and at peace. Otherwise something or the other happens and I am not able to compromise with that situation or I feel better if I go against it. This happens mostly when I return from the court or am tired after heavy

work.

I get angry even if slightly provoked but if it is mild, it doesn't leave an impression in the heart. I feel like falling at the feet of that person and asking for forgiveness. But I know, I get angry by disposition and am on the lookout for some pretext to get angry. This was not the position a few months back. But now, I'm irritated all the time."

My Gurudev replied to my letter, which I reproduce here. Maybe, all of you can get some direction through this:

"It is good to be harassed. Home is the school for endurance. We call this '*tapa*' and it is a learning place of Yes! One should have control over one's anger and pain. It is called 'self-respect' where one is able to understand one's fault when others comment or advice. Then we will have to endure it. The jungle, the loneliness is for others; the comments, scoldings, scorning

etc. from family members, friends and others are for us. Try to remove your irritation and bear with the pain. God-willing, you will feel peace and calm after this."

"मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।
आगमापायीनो ऽतित्यास्तांस्तितिक्षस्व भारत ॥"
(गीता २।१४)

The Gita says: *"O Son of Kunti! The senses and worldly activities produce heat and cold, happiness and sorrow, and generate destruction and are temporary. Arjuna! Learn forbearance."* (Gita 2/14)

Lord Krishna says, "The worldly and sensory things are like heat and cold, happiness and sorrow." Thereby meaning that anything worldly gives rise to dualities like heat-cold, love-hate, joy-sorrow, pleasure-pain, convenient-inconvenient etc. If the mind is engaged in these, various deviations occur. Hence you should consider them

impermanent and not succumb to such perversions.

The sensory pleasures are momentary, and hence true happiness is not in them. Treat them as temporal and do not worry over their existence or not. Even relationship of the near ones comes under this category. The meeting or separation from our relatives is similar to the worldly pleasures derived by sense organs. Hence the Lord instructs Arjuna to put up with all pleasures and pain as a passing phase.

I have a small home, a small world of mine. A lot of new and high-class devotees come here, see me and make me extremely happy. This is a separate world of mine, where I get a feeling that it is a miniature version of the entire universe, and the same kind of work is taking place here too. It is as if different dolls having the three qualities have come to dwell here. Some souls have come in the form of sons spreading the beauty of *samagun*. Some souls come in the form of girls, interested in fashion and spreading rajoguna. And some souls

spread tamoguna by their dullness, sloth, ignorance, lack of wisdom, pride, greed, lack of faith etc. It looks as though my Lord has made a stage for me where every moment, there is a play going on, depicting all the ten different feelings.

Life has six types of demons or darkness: Desire, Anger, Greed, Passion, Intoxication and Ego. They attack the calm mind and make it tumultuous. They spoil the very essence of life. They pull bliss out of you and give you pain. These demons continuously attack us. There is no time or place fixed for their arrival. They come whenever they want.

According to Vishnupurana (One of the eighteen major Epic Mythologies of India), there are six qualities of the Lord, namely, wealth, courage, action, fame, knowledge and renunciation. These six help defeat the six senses. See, an actor can be a king, a servant, a Brahmin, a *chandal* (an out-caste). He can play the role of anyone, but when he plays a particular role, he doesn't waver from that role.

Similarly a householder plays many a role. He is an uncle to someone, a nephew to some other, a father to a third, a husband to a fourth, but he behaves with each one of them only according to his relationship.

I am also an ordinary householder. I have a very simple house and family. The youngsters at home lovingly call me 'Lalaji'. There is nothing in me to give me the stature of a saint or a guru. But I know not why, people think I'm a Mahatma (a great soul). I am not going into the depths of truth or falsehood. It looks like some conspiracy of God that I should play the role of a saint. Under this role-play of mine, I'm able to meet many a devotees everyday, and I know not for what reason, they pour their love and affection on me. May be unknowingly, may be by His grace, I am bathing in His extreme love and affection. I am dumb struck with this affection — whether appropriate or inappropriate, and I don't find any words to describe the same.

I wanted to reach the heights of sadhana and

wished to attain *Brahmapad*. Not only this, I wanted to become a saint and live in this world and when I wished for this, He agreed and said, "Yes." He gave primary importance to love and did not even consider what people would think!

How nice it would be if only the two of us know about our love for each other. How will our tender love tolerate the piercing eyes of the world? You have sent me to the 'open market'. Whether I'll get clapping or slapping only time can tell. The success of a player is when he is not worried about the slapping and not attracted by the clapping. The wound of love is very forceful. Only he whose heart has been pierced with the bow of love can know this. None can describe this in words. There is another glimpse of meeting with Him.

Shri Bhavani Shankar is from Bundelkhand and is an embodiment of love. His practice is filled with love and devotion. He comes often but once he came with such a beauty that I was floored. He was full of feelings.

That day I was seated in our house at Talaiya Lane, Fatehgarh, along with devotees and was discussing God's ways. It was a very pleasant time and I was experiencing the nearness of God. I was fully intoxicated with God's love. The beauty of it was tremendous. There was a feeling of bliss. At that moment, I got the information that Sri Bhavani Shankarji along with some devotees was coming by foot from Jhansi to Urai, Kanpur, and on to Fatehgarh. My mind, which was enjoying the bliss within, became ebullient. I felt as if God Himself was coming in the form of a devotee.

When God Himself is coming in the form of Bhavaniji, can I ever stop? No, never. I will go and welcome him, wherever I find him. I started, and some of the devotees accompanied me. We started off without any preparation. I did not realize that Fatehgarh was left behind, and that I was proceeding towards Navdiya. Here we met the two devotees filled with love. One met many. Nay, many met many more. This was the meeting place. Tears of love were shed. The bed of the Soul is never

empty. It always finds it's beloved. 'It' is everywhere, in everyone and the Bliss is endless.

"ऐसे पियै जना न दिजै हो ।
चलो री सखी ! मिली राखिए, नैनन रस पीजै हो ।
स्याम सलोनोँ साँवरो मुख देखत जी जै हो ॥
जोई जोई भेष सौँ हरि मिलै सोई कीझै हो ।
मीरा के प्रभु गिरधर नागर बड़भागन रीझै हो ॥"

This meeting was only for a while. But I don't know why, that particular moment comes to my mind, over and over again. My heartfelt wish is that the place where this divine meeting took place, which was irrigated by tears of love, should become the abode of my pilgrimage. It should be the place where I get '*Brahm Gyan*' and this should become the ashram of Kakabhushundi, and my heart should rest here forever.

I come here for a walk, everyday in the morning and evening, and sit for long hours. I like the mango grove and the garden of jujube (*ber*, a plum like fruit) very much. I repeat these lines, which are very

nice.

"दमे वापिसी बर सरे राह है ।
अजीजो अब अल्ला ही अल्लाह है ।
वादये वस्ल चूं सबक नज़दीक ।
आतशे शौक तेज तर गरदद ॥"

I have requested Dr. Krishna Lal and Dr. Shyam Lal who are like my sons, and on whom I have a lot of faith, to arrange a cow for me, so that I can stop eating rice and live on milk alone, serve the cow and live in this holy place *Navdiya* (It is a coincidence that the Mahasamadhi of Rev. Lalaji Maharaj is situated here) where I had the divine meeting. Let this be my nest.

"रहिये अब ऐसी जगह चलकर जहाँ कोई न हो ।
हम सुखन कोई न हो और हम जबां कोई न हो ॥
बे दरो दीवार का इक घर बनाना चाहीये ।
कोई हम साया न हो और पासवाँ कोई न हो ॥"

"Let me rest in such a place where there is no one, Let there be no one to talk, no one of my tongue. Let there be a home without

any walls or doors, Let there be no neighbor, no guard."

I am reminded of how I was narrating my pathetic story to my *Huzoor Kibla*. He was listening to me intently and was very much moved. He said, "Puttu Lal! Stop this now. I can't hear anymore." I don't know if I was telling everything to my Huzur Kibla or was it incomplete. Well! This has become a story. When I think, I wonder, whether by telling this story, am I creating an illusion that I am talking about 'I' and 'mine'? Then I think whether I am 'I am' or not. In the splendor of my Huzur, is there anything remaining of me or not, whether this is my story or someone else's. Whatever it be, He knows. I have only one wish, that He hears this!

कब वो सुनता है कहनी मेरी |
और फिर ज़बानी मेरी ||

"When would He listen to this story of mine? And that too direct from me?"

Addendum

Munshi Chimanlal Saheb, the *guru bhai* (disciple of the same Guru) of Shri Lalaji Maharaj has written a "Homage to the Guru" Huzur Kibla Fazal Ahmed Khan Saheb.

Homage to Guru

Oh my merciful Guru, how can I sing praises of thee?

How do I talk of your holiness and purity?

My tongue is impure, how would thy name I take?

My mind is entangled in this world, how do I, gift of it make?

Wealth and material are illusory, how am I to sacrifice them?

I am caught in the mire of the ocean called world, how am I to think of thee?

How am I to sacrifice my body, which is so full of
impurities?

Can I get uplifted by just giving my wealth and mind
to thee?

I express my faith and remembrance and surrender
unto you.

Depressed am I, Thou art the savior of the fallen.
I am caught in the web of the world, God please lift
me up.

Hold my hands and make me cross the ocean of life.

Whoever surrendered unto you were all saved.

I am a beggar before you, whom else can I seek?

I am poor, you are the lord, I am worst, you are my
God.

I am an orphan; thou art the Lord of all.

Father, Mother, Brother, Wife, none will go with us.

In the sin-filled hell, none would give a helping
hand.

I have no other place to go, thou art my only shelter.

Please help me cross this ocean; I have none other
than thee.

Book II

An Introduction to Santmat Satsangh (Praveshika)

Introduction

It is our great fortune that we all have assembled here at the samadhi (a tomb of a saint) of revered Mahatmaji on the auspicious occasion of his Birth Centenary. The best way to pay our homage to him is by completing the work left incomplete by him. He has given it in writing that it should be followed by us. He has written, "The work which I could not complete during my life time is to be completed by you. This is the real and the most valuable wealth you can give me as my *dakshina* (Honorarium paid to a priest)." Hence we should devote ourselves in completing the work as instructed by him. Not only will we be benefited by this, but we can also give guidance to all those who have lost their way. By telling them about his mission, we can also pave the way for their progress.

There is an inherent strength in a group. When it grows larger, and the number of disciples increases, there is a need for social discipline in one form or the other. At one place he has written, "Throughout

my life I have been concerned only with spirituality and with imparting its training. I have seen from experience, that in other religious sects and organizations, there is the practice of taking up some social work or activity along with spirituality, or by itself it gets associated with them. I have intentionally avoided this, because I was busy with my employment and other worldly activities, and hence I could get no leisure. So there has been a purely internal satsangh. As relationships grow, the need for social commitment also increases."

To bring about orderliness among the satsanghis, certain rules were framed in the bhandara of 1927, which were later published under the title of *The Duties of Satsanghis*. Then in 1928, a form was introduced to help re-organize the Satsangh. This was to be compulsorily filled by every satsanghi. Since at that time it could not be understood fully, most of the people had not filled it or had not given the correct answers. On seeing this shortcoming, Revered Mahatmaji gave us the explanation of some of the important items in the form.

In accordance with the need of the time, and the necessity to re-organize the satsangh and to obey his instructions, it became necessary to present the form before the satsanghis again. The form was prepared by Mahatmaji. Its explanations and illustrations have been published under the title 'Praveshika Santmat Satsangh' (प्रवेशिका संतमत सतसंग), which is now being published in the form of a book. We hope that all disciples of Revered Mahatmaji, in their own interest and in the interest of the society, will adopt it as homage to be paid to Him on this occasion of His Birth Centenary, and come together to devote themselves heart and soul to fulfill this work. May God help us.

Om Shanti, Shanti, Shanti (Let there be Peace).

Primary Admission Form

(For joining Santmat Satsangh, Fatehgarh)

**Founder: Samarth Guru Param Sant
Mahatma Ram Chandraji (Lalaji)
Maharaj**

1. Name.
2. Father's name.
3. Caste, for example Vaishya, Brahmin etc.
4. Sub-caste, for example Kanyakubj, Sanadhya, Agarwal, Srivastava etc.
5. Permanent address with full particulars.
6. Present Address.
7. Profession, for example service, business, craftsmanship, agriculture etc. with details.
8. Age at the time of filling the form.
9. Religion, for example *Sanatani*, *Arya samaji* etc.
10. Beliefs for e.g., Santmat, *Kabir-panthi*, *Vaishnavi*, *Shaiva*, *Ramanandi*, *Ramanuji*, *Shaakti* etc.

NOTE — If you have joined the Santmat (The

system followed by Rev. Lalaji Maharaj) only to know the details but have not yet fully accepted the system and are still intent on following your previous beliefs, then fill the form up to item No. 10 only. There is no need to fill the rest.

11. Names of the books you would like to read.
12. Is the purpose of joining Santmat satsangh only to undertake internal practice or is there a willingness to follow the external principles as well? (These rules will be given separately).
13. Are you willing to live in line with the way of Santmat, the teachings of the mission or will you also adhere to other social practices? (These things will be available in a separate book).
14. Is there any Mahatma of any other sect or religion where you are living at present, to whom you are still compelled to go despite joining the Santmat satsangh? Do you still have any belief in him and do you still follow practices other than Santmat satsangh?
15. Are your parents alive and do they approve of

your views?

16. Are you married and is your wife alive?
17. If she is not alive, are you thinking of remarriage?
18. Does your wife agree with your views? If so, does she do abhyas? If she does, is she ready to give up the pointless old customs and traditions like — *zakhaiya ki jaati, Miyan ki kandur* (certain customs followed by the Muslims and Hindus) etc.
19. Are you opposed to the followers of other religions such as Parsis, Jews, Buddhists, Sikhs, Muslims, Christians etc.?
20. Do you have any concern in political matters?
21. Write the numbers and ages of unmarried sons and daughters you have. Write about brothers, sisters, nephews, nieces whom you willingly support?
22. Write each one's talents and capabilities.
23. Do you think that there is a need to bring about a change in the matrimonial customs and traditions of today?
24. Are you free to perform the marriage of your

sons and daughters or are you bound by the constraints of your parents, or any other relatives?

25. Will you prefer to follow the rules laid down for marriage according to Santmat principles or would you prefer to perform it according to the old customs and traditions?
26. If you are financially sound and able to give charity, are you willing to adopt the principles of Santmat regarding distribution of funds or are you still following the hypocritic practices?
27. If not now, can it be hoped that some time in future, you will give up your present customs and traditions and will preferably attach more importance to associates of the Santmat?
28. Is it proper in your opinion that the society should be given monetary help according to its needs and funds being provided to maintain its physical existence?
29. As per the need, two ways can be adopted at this the:
 - (a) By making an initial payment for

accumulation of funds and

(b) By continuing to pay whenever there is a need.

In the first condition, by paying one rupee at the time of filling the admission form. In the second, by promising a regular donation.

30. According to Hindu scriptures, donation should be one tenth of the income.
31. According to the trend of the time, it should be at least six paise per rupee.
32. Or it should be in accordance with your monetary capacity every month.
33. Among options number 30, 31, 32 please write "Yes" against your choice. If you do not agree with any one of these, without any hesitation, write "No"
34. The seekers of knowledge and *sadhus* who have no regular income will be exempted from paying the initial donation of one rupee along with the entry form.
35. Where there are many satsanghi brothers, they should elect one member among themselves and give the initial donation along with the

form to him and obtain its receipt. Those who are away should send it by money order.

Thanks to God

Respected Sirs, Brothers and Associates:

Thanks to the great benevolence of God, the Creator of the Universe that so many different personalities have assembled together at one place.

If we try to learn from each individual, the purpose of such an assembly, everyone will have a different way of expressing himself. When we look at it, we find only one maxim underlying all their thoughts. It is that the world changes every moment. This law of change is a continuous one. It is a certainty. Everyone is entrapped in it, willingly or unwillingly, intentionally or unintentionally. In it, there is expansion and contraction, taking and giving, increase and decrease, and coming and going.

Besides, we also find a third state hidden in it. There is steadiness in every expansion and contraction, serenity in every addition and

subtraction and a pause attached to every coming and going. When something is born and dies, in it too, there is a pause for a while. The past and the future are the appropriate words, the state in between them (the intermediary one — the pause) is included in both of them. Thus the law of change depends upon the Almighty, and is based on His benevolence. What this means is, there is a change in qualities, and that depends on God for whom the law of change is a different one.

Please note, you will find yourselves sometimes happy, sometimes unhappy, sometimes calm, sometimes restless, sometimes weak, sometimes strong, sometimes penniless, sometimes wealthy, sometimes healthy and sometimes sick, so on and so forth. But when we see the two states separately, we find that in every state we find it's opposite too. Where there is happiness, there is always a fear of unhappiness. In peace, there is a fear of disturbance and this puts one in a fix. But this is due to our thinking faculty. The method of seeking and searching is wrong and it does not allow the

problem to be solved. In fact grief, restlessness, sickness etc. are the weaker and more imperfect forms of happiness, calmness and health. In excessive joy, we shed tears, and in excessive grief also we weep.

Deficiency and weakness are the shadows of their counterparts. They are imperfect states but God is free from them. In perfection there is stability and in imperfection there is instability. In Reality the condition of stability is of calmness. If anyone deviates from this state, there cannot be any stability. If there is a rise, fall or fluctuation, there is imperfection. An increase as well as decrease makes a thing imperfect. When away from both, there is a state of stability. The question of deficiency or its opposite, perfection or imperfection, does not arise and the real peace of soul is found. You can try it. If happiness exceeds its limit, restlessness persists, and a courage to go ahead remains. In deficiency also, there remains a state of restlessness.

As you know, when a child is born, it is in tune with nature. Later on, the parents and society influence the child and try to change him as per their wishes.

Thus, from the beginning, the society, environment, education and the deeds have influenced man in such a way that he is extremely far from his original nature or character. Hence to regain the same original Divinity, we have to struggle, we have to adopt different ways, and we have to go to schools and institutions to become stable. First we need the help of books, then the practice, followed by association and satsangh with Saints.

Today, by the grace of God, the purpose of meeting with our friends and dear ones is to discuss and exchange views on Divinity, their interest in gaining knowledge, and about the ways and means of finding bliss in this very life. I can say without any exaggeration that this is the only maxim (as mentioned previously) which should be

accomplished.

In this assembly, both perfect and imperfect persons have gathered. Rather we could say that everyone is perfect in one faculty and deficient in another. The purely stable condition is bestowed only on those selected ones who have been blessed by Him. None but God can know it. No one needs to know about it either. The purpose of this gathering, of all perfect and imperfect persons at one place, is that we should prove ourselves worthy of His Grace. We should pray we should try to get help of great personalities, so that we may regain the character and conduct that we have lost.

As far as possible, all those who are willing to get its benefit should endeavor to assemble at one place at least once a year. Here, we should not think about the past struggles and difficulties, but should think about more beneficial and easy means to plan and organize functions in such a way, that it should bring about an improvement in us when compared to the previous years. We should repent for the wrong

deeds of the past. We should adopt means by which we will develop in us, love for all.

We have to think how the worldly affairs and dealings should be combined with the Divine ways, so that no hurdles come in our way while we perform our duties towards God. Our ways of praying to Him should be such that they help us in our wishes being accepted and fulfilled.

Finally, let us join together in a prayer for all those great souls of the system, who helped us to get this education, knowledge and opportunity. May their pure souls get the due reward for their good deeds. May we pray for them in this congregation.

For this reason, we express our gratitude to all those who have come here from far and near, who have spent their valuable time and money and who are drowned in the Divine Love of God. I also thank those who have sent me the forms duly filled in. They have given me an opportunity to know them, and this has also helped me in compiling the forms.

I should not hesitate to thank those who have not yet returned the forms because by this act of theirs, I have got a greater help in assessing as to how warm their sentiments are, in respect of their love and interest towards this organization. They might have put the forms into their boxes with great care or might have thrown them into dustbins, or they might have put them in their coat pockets without getting time to read them. Some gentlemen might have thrown them like one throws the advertising pamphlets distributed by salesmen! If at all they read them, they would have found them to be useless or nonsense and thought them to be more poisonous than the poison of ordinary novels, advertisements or the sensational news of the dailies.

Anyway I have adopted this method so as to enable me to keep in mind the welfare of the people. It is the feeling that counts. Whatever is destined is known to the Almighty only.

Now I hope people will listen carefully to my

views about the various items mentioned in the forms. Thereafter they may express their own views. I believe that the items given in the form relate to apparent views not through my worldly wisdom, but I have written only that which came down to me directly from above.

Stages of Evolution

The sequence and the wordings of the form seem very simple and plain. But I am sure they are not so. In every point there lies hidden, a special and a different meaning, and I hope they will prove to be of great benefit to all. In fact, they are not mine; rather they are the 'Rays of some Special Grace' and from a very Special Personality. It is only due to the help of the Divine or that of some personality of great caliber that I have been able to put forth these; otherwise have I any knowledge of my own? I am nothing.

"जमाले हमनशीं दर मन असर कर्द वगर्ना कृजा
हकिम कि हस्तम ।"

"It is the grace of God which is in us that works, otherwise we are nothing."

Now I start my discussion regarding item No. 9, i.e., Religion, for example Sanatani, Arya Samaji etc. For that I have to come back to my previous topic. I request you to please revive your memories.

Please examine your previous and present characteristic features. Do you know where you were prior to your stepping down on the surface of this Earth? If we start discussing or arguing over the philosophy, and the knowledge of the divided and the undivided whole, or devote our mind and time on trying to understand about the special features of our scriptures and the origin of existence of the Universe, or over things related to our merger, some of us perhaps would have the mind, the knowledge, the time and the capacity to labor, to measure, the expanse of this ocean and to know about the various universes in detail. Therefore, it is necessary that we should consider only things that are easily understandable and perceivable by the people of ordinary caliber.

There is a time when a baby finds great comfort in its mother's womb, and the only thing it can do is to remain hanging upward down. From all sides it is tied with veins and sinews and is lying inside, covered by skin. The mother's blood in a changed form is its only diet. Only through a few veins and

nerves, it breathes air. Instead of light, it has darkness in its share. As a consequence, after comparing worldly life with this state, we can easily say that its home is nowhere else than this narrow, thin, suffocating and cellar-like place.

But a time comes when it turns its face from its mother's womb and it is nothing short of death. But is it an eternal one or is it simply a turn to enter into a new life? Now it steps down on the surface of the world. The only difference is that previously it found itself encircled within a narrow cellar-like place, but now it finds itself in an open, large and lighted place where it can breathe. Here it has the liberty to move its limbs and make noise. There is a change in its diet also.

Formerly, it was physically contracted and suppressed like a seed in which all the branches, flowers and fruits lie hidden in a dormant state. Afterwards, they were given a stir. Then tender parts, leaves, boughs, flowers and fruits come up in their own time. The name of this first state is '*Nafs*

Ammara' (an existence which inclines him towards sin).

Now it starts moving. This first movement is of grosser qualities (tamoguni) (तमोगुणी). This Tamogun (One of the three qualities or Gunas, quality of ignorance or darkness) was lying suppressed in its previous life (in the womb) and it had no movement. Now it gets a chance to come out and stretch itself in life. It is a physical state, which has a specific feature in its first motion, that it turns a man towards vices which are against Divinity and are against his own characteristic conditions.

Anyway, to move towards faults and a state of imbalance is a condition of a man which is inherent in him before the formation of his character. This condition is known to be a physical one, where like a four legged animal, he continues to follow the feelings which keep him engaged in eating, drinking, waking and sleeping and getting angry. This condition continues till a man starts dwelling under human and spiritual wisdom. In all children we see that their emotions rise and fall in a particular

manner and it cannot be easily stopped. We call this the stubbornness of a child (बालहठ).

After a certain period, this condition takes a new turn. It is the end of the natural state and the start of a new life. From here, with the help of intelligence and consultation, he starts distinguishing between human wisdom and Divine wisdom and keeps in mind the benevolence of the Ultimate. Then it is not called a natural state but is known to be a characteristic one, which rebukes itself on its vice and imbalanced state. This is known as *Nafs Lavvama*, (an existence which prevents him from committing sin) and makes him repent. This makes him vexed, ashamed, regretful and awakens in him a desire to make progress.

This stage is known as Rajoguni (रजोगुणी) (one of the three qualities or Gunas, quality of luxuriousness and exhibitionism) and its quality is to move forward and backward and continue to step to and fro. It is always active and is not at peace, nor is contented. Now it gets deliverance from

bestiality and does not agree to lead a life of a camel without the rein. On the other hand, it wants to produce better conditions and better ways of life. In all its ways there should be no imperfection in any of his worldly activities. Now he wishes to use his thinking capacity for his activities.

Even if he wants to repent and rebuke himself for his worldly emotions, he is not able to completely overcome them. Often, the temporal feelings prevail upon him. Then he falls down and suffers as if he is a weak child who does not want to fall. But because of his weaknesses, he falls. Then he feels repentant over his weakness. The outcome is that when the primitive condition of the mind accumulates grossness in excess and yet remains unaffected with its excessiveness, it cannot completely prevail upon.

Then a third condition opens, which can be called a point of spiritual state. It is the condition of mental contentment and is called mainly the Satoguni state (सतोगुणी) (one of the three qualities

or Gunas, quality of purity and goodness). At this juncture, the mind of a man is at rest which is bestowed upon him by God himself. He goes towards God. (वह 'उस' से राज़ी और 'वह' उससे राज़ी ।)
"He is happy with him, and he is happy with Him."

It is a stage when the mind, finding deliverance from its shortcomings is filled with many a spiritual power. It establishes a relation with Almighty without which it cannot remain alive. As it flows down from above with all its activities, it removes all the hurdles on its way and comes down with a great speed. As per the principle of Invertendo, it flows towards God. Consequently in this very life (and not after death), it brings about a great change and it is where it enjoys Heaven in this world and nowhere else. It goes back towards God the protector. Divine love is its diet and it is the spring from which it takes water and so it seeks entry into the gate that leads to deliverance from death.

This is the story of the stages of a man's physical, mental and spiritual chain of births and deaths. But

the cycle of births and deaths does not end. These are all the natural births and deaths and are not necessarily real. Now starts the different stages of real births and deaths. When a man gets deliverance from the strong feelings of physical and mental stages, he gets the different stages of spiritualism and Satogun. Then he frees himself from the clutches of Rajogun.

But as long as Real Peace, Supremacy and pause (between births) do not give a push and take him up to the state of merger with the Real Source, there always remains fear. Therefore till '*Mahesh Shakti*' which the Master calls '*Yomuddin*' (योमुद्दीन) a state of merger, does not take one in its arms, till then the Real and complete merger with the Ultimate is an impossibility. Only the above three stages change till a man reaches this state. In the first stage a man was like stones and plants. In the second stage he was like stones, plants and beast but to some extent a man also. In the third stage he was a man in the apparent shape of a man but he was yet not able to become a perfect man.

To undergo a change in all these stages, one has to have a taste of death and has to cross the pleasant stages of new life. Even in this life, one does not know how many steps of births and deaths he has to cross to become a perfect man. This is a natural process. But till such time, may this ordinary death not come to him. To become a perfect man, one has to die while in this body, i.e., 'die before death'.

It is essential that after an ordinary death, we have to seek entry into more subtle, brighter and more enlightened stages. We do not know how many layers after layers of these are there to be uncovered. Before trying to become a perfect man, before trying to mention those stages and to give detailed descriptions, one should know what is the secret of ups and downs, comings and goings etc. Because if we dare go from the depth to the elevated stages at one stroke, there is a danger that such sudden change may break our nerves and sinews. Therefore it is essential that we should have a pause and rest so that we might gather courage to continue further.

By this going and stopping, moving and staying, we come to a conclusion that we are on our way to the goal. These intermediary stages are the 'pauses' and the resting places for us to have a breath for going further. They are nothing more or nothing less. There is a way ahead and these are moments on the way.

To save ourselves from the beasts, the thieves, the cheats and to keep ourselves protected from heat and cold, the pains and pangs on the way, we have to adopt such means, so that we go safely and ensure our entry into the desired end. On our way and in the intermediary stages, we have to adopt certain means and take efforts to keep ourselves safe so that we may achieve our ultimate end. That is called religion. That is the meaning of the word religion and explanation to item No. 9, though it is insufficient.

Item No.9 is related to religion and in its reply, mostly the words Sanatani and Arya Samaji have been used.

One should know that God is a symbol of complete knowledge and entirety of perfect benevolence. He alone has the excellence and perfection. All the rest are weak and imperfect.

The human being, though he has his own individuality, complete knowledge and incomparable bliss, yet he is not perfect. In him there is a particle, a part or a layer of all His attributes. It is said that God has brought forth man in his own image from Microcosm (Pinda, पिण्ड) to Macrocosm (Brahmanda, ब्रह्माण्ड). Whatever is there in Him, its reflection is on man as per his needs and suitability.

Thus it is a characteristic quality of His Grace that He did not leave us alone. Only, we have to progress with our own efforts and will power. It is His grace and kindness that even before our birth, we have been filled with these characteristic qualities in the most balanced state or we can say we have been blessed with them. Since they are not perfect, He has bestowed upon us a power to grow,

so that we may be able to distinguish between perfect and imperfect, between good and bad and would know the difference between vice and virtue.

Thereafter, with His Divine Will, He has bestowed upon us the courage and the will, to go up from the lower to the higher level and to save ourselves from falling down. The characteristic quality of His benevolence is that He did not differentiate or could not draw any line between an atheist and a theist. Mind, wisdom, consciousness, ego, living body, organs, health and all other things, protection, diet, water, air etc., have all been arranged for us beforehand. It is His great kindness that He has given His Divine energy at the time of a baby's birth, which is called 'mercy'. It has been made available before our birth so as to bring us into the world. Howsoever misled or misguided we may be, whatever has been provided, is not taken back.

Afterwards, we create our own world, our own selves, and bring about changes in mind, wisdom

and habits. Thus we forget our original nature and adopt worldly things, thus digging our own grave. Forever we become a prey to our sufferings and lose our way and fall in the deep trench of death. But His quality of kindness, which is called 'mercy', ever remains with us. By the power of our discretion, if we search out the correct path, beg His pardon, and repent wholeheartedly with all sincerity and truthfulness, then because of His Grace, a wave of happiness arises and takes us to the right path. If we beg pardon and pray to Him wholeheartedly, His kindness will pave a way for us to reach the path of success again.

Since all these characteristic features, Divine energies, discretionary powers and the mental powers were there before our birth and will be with us even after our death, we have no right or power to escape from them. They have been with us all along and will be with us forever. They are, therefore, called '*Sanatan*' (eternal, time honored) and since we are compelled to accept them and cannot run away from them, they are called

'Religion'.

This word has been taken from 'Dharma' (धर्म) which means 'righteousness'. The condition which has been accepted from the beginning and which has to be accepted forever is 'Sanatana Dharma' (ancient Hindu religion). It comprises of all the sects, creeds and religions of the world. No creed, sect, path, religion, country or practice can be separated from this.

Yet one more thing remains which should be given due attention and that is, the world is a storehouse of things which are apparent as well as hidden, full of qualities and quality less, real as well as unreal, inner and outer, light and dark, good and bad, pleasant and unpleasant, and an accumulation of various things such as Godliness and worldliness, *para* (transcendental) and *apara* (mundane or materialistic knowledge), *vyashti* (distributive pervasion in Vedanta philosophy: a whole, viewed as made up of many separate bodies) and *samashti* (the whole), Devil and

Divine.

The ideals namely devotion, chanting, meditation, darshan, learning and hard work will attract us towards God and take us to our ultimate ends. They do not put a hurdle in the way of Sanatana Dharma because it is related to God and God is eternal and omnipresent.

Even though the aforesaid ideals and efforts may put hurdles in our path, throw us into a deep ditch of erring and wrong doings and finally lead us back to the final dissolution (Mahapralaya, महाप्रलय), they also help us to seek a permanent entry into the Real, which is related to the characteristic quality of Divinity. They are also under Sanatana Dharma as light and darkness; both are together from the beginning. Rajogun and Tamogun are the two states of Divinity, which are the means to bring us to the path, but in a delayed way. Satogun which is another state of Divinity takes a man faster towards the path. The way of Satogun is a bridging link between God and His Godliness. Therefore only the Sanatana

Dharma is considered to be Godly. Other ways and approaches have been prohibited. The followers of other paths will however be able to approach the Divine one day or the other even if they take a longer time.

"हर कि दाना कुनद कुनद नादां लेक वाद आज
हजार रुस्वाई"

The word 'Arya Samaji' (आर्य समाज) is unnecessarily used in the context of Sanatana Dharma. So far as the difference is concerned, the details will be given later. The word Arya Samaji is used only in connection with the area Aryavarta (आर्यावर्त) to which it belongs.

Sanatana Dharma as it is called today is not Sanatana nor is the Arya Samaji really of Arya Samaj.

Islam is a path, which can be followed correctly and properly by any person. It is a way in which one should have a complete and unshakable faith.

So far as faith is concerned there are certain issues hidden, certain unhidden and certain detailed ones. To practice them, we have to have a balance so that we may achieve the different stages of this world and the next and thus we may reach the Ultimate end. We cannot discuss these things here. If need be, it will be explained later.

Item No. 9 needed explanation. I hope it would have got clarified to a large extent.

On Different Sects

Item No.10. "Beliefs: e.g., Santmat, Kabir-panthi, Vaishnavi, Shaiva, Ramanandi, Ramanujaji, Shaakti etc."

There is a difference of opinion among the enlightened ones on this issue. It has already been said, that God in His own image has bestowed upon His original creation, or the first man, all His characteristic qualities of perfection. They were in a balanced and original state. Thereafter the union of Purusha and Prakriti took place, and by that union we reached the stage where there were excesses and shortcomings, because of which Reality has been reversed. It became difficult to distinguish between the Real and the unreal. One should know that man has passed through the different stages like stones, plants and beasts. The parts and particles of the above have mingled in him to such an extent that it has become an unsolvable problem to find out anything about body, soul and their union. Until all these qualities, stages and spiritual states are not

balanced it is very difficult to know the right condition.

At the time of birth, the habits and feelings of a baby are like a high tide. Since he has a capacity to imitate and adopt everything, the first school for him is his parents. His mother is his first teacher. Later, he will imitate and adopt the words of his teacher, father, relations and society. In the future, his heart and mind will develop accordingly. The second institution for him is the school or the college, where he gets training with regard to conduct, behavior etc. which involve thinking. Here training is given through imitation, books and experiences. Education based on books and lectures is given, to train his intellect and mind and develop his will power. We cannot take it for granted that the child is weak, incapable and imperfect, but we have to remove his weaknesses and make him intelligent.

Weaknesses and defects are assessed only when you compare him with others. He is a physical body and is an imitation of the Universe, and this

Universe is the imitation in itself of the Real, the Ultimate. In comparison to the Ultimate, a man is weak and imperfect. There is a struggle to remove this weakness and imperfection. There is a series of teachings and formal discourses. They are pertaining to discussions and contemplation.

If the weakness is removed, the defect also goes. The weakness is that when the condition of balance is lessened, excesses and deficiencies increase. The weakness is there either in joy or in knowledge, or in the wish to achieve immortality. Everyone desires for happiness, knowledge and immortality, and the reason for their desire is their weakness. There are innumerable ways and means to get rid of them.

Starting from childhood, a man, though he has studied up to college level and is well versed in all sciences and philosophies, cannot claim with certainty, that he has got everything. He cannot say that he does not need any happiness, or that he is tired of knowledge, and has no wish for a long life.

I can say with certainty that this desire never decreases. On the other hand, the more you strive to get rid of it, the more it increases. Hence, a man in spite of all the best possible efforts, becomes helpless and perplexed, and tries to find a place for himself, but in vain.

Even in dreams, he gets no peace. These disturbing dreams do not bequeath him with peace, but they try to create a subconscious state. This resulted in invention of intoxicants. Now it has become a habit. To create an artificial condition of sleep, and to get rid of restlessness for a while, he starts using drinks and various types of drugs. But has it helped in achieving the desired end? The outcome is well known to all.

Consequently, there arose a desire to have the real condition of sleep and to get new joy. So he started to go in a new direction. For the first time, the rishis have taken up *Karma Kand* (कर्म काण्ड) to get rid of this restlessness, and to bring a transformation in the heart. In the beginning, the

Vedas exhorted only Karma. It was considered to be of utmost importance. But defects were there even in Karma Kand.

Afterwards, the rishis started opposing Karma Kand in the Upanishads. They termed Karma as ignorance. Later on, it deteriorated to such an extent, that people went down to the level of offering animals as sacrifice to the deities.

In Upanishads, the sacrifice related to knowledge has been very clearly explained. From here *Gyana Kand* (ज्ञान काण्ड) starts. See part "A" below.

Part "A"

1. In the beginning, the teachings of Vedas insisted on Karma alone, i.e., to do work.
2. Then the rishis opposed Karma Kand in the Upanishads. They preached it to be only ignorance. It got degraded to the extent that it remained confined to the tradition of offering

sacrifices only. From here, the Gyana Kand of Hindus started. Since different arguments were put forth in the Upanishads and there was no consensus of thought, nothing could be agreed upon. To remove these contradictions, rishi Vadarayana, in his *Vedanta Sutra* (वेदान्त सूत्र) has put forth the unity of thoughts in all the Upanishads. *Brahma Sutra* (ब्रम्ह सूत्र) written by Ved Vyas, is another version of the Vedanta Sutra.

Then came Shankaracharyaji who elaborated this thought all the more. After a century, one more Shankaracharya came in the line of *Gaupad Acharyas*. He was the greatest supporter of Vedanta.

The knowledge of Upanishads is mainly concerned with *vairagya* or renunciation. There is no mention of Vedic ways and means, of how to put them into practice. Then came Buddhism. Maharaj Rishabh Dev stopped the practice of offering sacrifices.

After the decay of Buddhism, many separate sects started. Brahmins advocated Karma Kand and made it the source of their livelihood. It was given the name of *Purva Mimamsa* (पूर्व मीमांसा) or *Karma Sutra* (कर्म सूत्र). It was started by rishi Jaimini. The Kshatriyas thought Gyana Kand to be good and made it a source of their livelihood. Knowledge means to seek and the philosophy of knowledge is known as *Uttar Mimamsa* (उत्तर मीमांसा). Rishi Vyas founded it. It has been given the name of *Brahma Sutra* (ब्रम्ह सूत्र).

Vedanta is the first stage of seeking knowledge. This first stage is known as *Uttar Mimamsa* and the later one is known as *Vedanta*. Shankaracharya has said that every religious sect has two natural parts. The first part is the philosophy of the Reality and the second is practice of the same. In the first one, it has been decided to worship God with form for the liberation of the body and in the second one it deals with the ways and means that have to be adopted for achieving liberation. In other words, it is about how a man should behave in the world.

So far as the first thing, *Tattva Gyana*, is concerned, Shankaracharya believed in 'I and You', that is, the world as seen with man's eyes. Or, it can be said that whatever is seen in the world is not real. Everything is filled with only the pure and omnipresent Brahman, and because of Maya, the *indriyas* of man feel that it is real.

Secondly, a man's soul, in reality, is itself *Para Brahman*. Thirdly, nobody can get liberation (*Moksha*) without having a full knowledge of the unity of the soul and Para Brahman. It is called *Advaita Vad*. Its purpose is that, except the eternal pure and omnipresent Para Brahman, no one can be free, and have absolute freedom. Moreover, from the point of view of others, there is one more belief, that by the purity of mind, Brahman is achieved. To have the practical knowledge of Brahman, it is absolutely essential that one should discharge the duties of grihastha, as described in the Vedas and Upanishads. However, without taking sannyas and without renouncing everything, we cannot achieve liberation. The reason for this is said to be the

contradiction between Action and Knowledge (karma and gyana) like that between darkness and light. So, without giving up all desires, one cannot even think of getting perfect Brahma Gyana. It is also called a way of renunciation.

By giving up all actions (karma) and living only in knowledge (Gyana), one may become a *Sanyas Nishtha* or he can be called a *Gyana Nishtha*. This is the *Maha Vakya*: "*Tat Tvam Asi*." (The great saying from the Upanishads: "That Thou Art.")

Experience has proved that there are different stages between action and knowledge (karma and gyana). Unless one passes through them, it is very difficult for one to experience gyana. Hence so many philosophies have been founded. The followers of each of the different philosophies believed their philosophy to be the best and the perfect one, and hence did not feel any need to go further. The Upanishads pointed this out, but Buddhism gave it a practical shape. Shankaracharya stressed the importance of thinking. In the end, many

of the learned persons and seekers remained confined only to oral teachings.

Maya Vad (मायावाद), *Marma Vad* (मर्मवाद), *Pramana Vad* (प्रमाणवाद), *Mithya Vad* (मिथ्यावाद), *Surat Vad* (सुरतवाद) etc., are its numerous branches. At last they were compelled to take refuge in *Uttarochani Khyati* i.e., irrelevant statements for which no answer can be given. All the emphasis laid on these arguments, discussions and discourses came to an end at this point.

Vedantins say that this world is unreal. To say it is unreal is in itself unreal because 'unreal' is a statement of non-acceptance. It is totally erroneous to bring non-acceptance by sound (word). The second point is that when a maxim or a principle has established that there is only 'One' and none other than 'One', then who is the second one, who proves it is real? It is contradictory to say that there is 'another', other than one. Proving that there is only ONE, can lead us nowhere. Whereas if there are two, one tells and the other listens. When two are

not there, how can it be possible to say, to hear, to know and to understand the one, all by oneself?

The world is clearly seen by everyone. We deal with it. It cannot be told or explained in words. When people ask why it appears pleasant, the reply is that, it is so because of the secrets of maya. Okay. Then what is maya? The reply to it will be like telling, "A son of a barren Woman," "Flowers of the sky," and the like!

It is all correct, but still it is unreal. Then, why are apparent things compared with unreal and used for proving the same? Then, how is it that the world appears to be good and pleasant to some people? Vedantins do not give any reply. If they say that it appears pleasant to Brahman, then by their own statement, it is proved that there exists something other than Brahman. When they are unable to give any reply they say "Uttarochani," that is, unworthy of giving any reply. To understand Vedanta in the real sense, man needs experience, which is already in him. It is called 'total intellect'. Knowledge

cannot help him to understand it. A veil of false notions is there, because of which he is unable to come out of this dilemma. Only by getting rid of false notions, can we get knowledge of everything.

It is well known, that one can learn about a thing only by practice. Similarly, by practice, false notions are also removed and automatically we get the real knowledge of the Truth. So, in the preliminary stages, it is necessary to learn and practice the ways by which one can experience and know about Reality. Once experienced, all the things of Vedanta will prove to be true. The word *Nishkam* has been used in the Buddhist philosophy, which the saints call as Zero or complete negation. But, by mistake, it has been translated as "Nothing" (*Shunya*, शून्य).

When the Buddhists said that the Universe has been created out of nothing, Shankaracharya put them into a great fix by saying that when something is zero, how it could know that it is zero. The Buddhists were compelled to think over it. In a

lighter vein, Shankaracharya outwitted them and proclaimed his victory. Sufis have translated the Zero as Eternal, but it is not so. It has an existence. Hence, it cannot be translated correctly.

Ramanujacharya was born after those who preached Maya Vad, *Advaita Vad* and renunciation (*sannyas*). There is a slight and very nominal difference in the principles of Sri Shankaracharya and Swami Ramanujacharya. It is all because of their stubbornness. Otherwise both believe that there is only one Ultimate. Shankaracharya says whatever there is, it is consciousness and it is *Advaita*, and nothing other than one i.e., the Ultimate.

Swami Ramanuja says that there is Monism (Advaita) no doubt, but this Monism has the aspects of both animate and inanimate. Had it been devoid of them, then, there would not have been any obvious manifestation of the animate and inanimate in the Universe.

Birth and creation are not the same. They are like the two pods of a peanut. When we look at it as Advaita, it appears to be two. When our attention is towards one, there is none else than one. Such a difference is not a difference at all. Previously the Reality was a mixed one, like that of the pods of a peanut, and when they were separated, one was Purusha and the other was Prakriti. Ramanuja believes that Advaita is false, and what is said about Maya (i.e., it is unreal), is not a correct one.

Though Soul, Universe and God are different, yet both knowledge and ignorance are from the body of one and the same God, and exist in the world with all their filth and purity. This caused the existence of the Universe. So we come to the conclusion, that from the view point of Tattva Gyana, it is Advaita, and from the view point of practicality, everything is made of the same Reality. Both are correct. In other words, the path of devotion or *upasana* is right. Habits and practices are not independent. They are simply a means to attain the knowledge.

Instead of Advaita Gyana, he (Ramanuja) preferred *Vishishtadvaita*, and instead of renunciation (sannyas) he preferred devotion. He established this difference so as to give it a practical shape. He pleaded for devotion, and thought that giving up of all other practices is our bounden duty. The thinking of both the Acharyas results in the same. One renounces action and advocates knowledge, whereas the other advocates *bhakti* and renounces everything else. Therefore both of them have practiced renunciation. One has taken up only knowledge, and the other has taken up only devotion and both of them, at last, have renounced action (karma).

To give it a proper and correct shape, Madhvacharya descended and he started the *Dvaita Advaita* sect. It is almost the same as the Arya Samaj of today. He is of the view that thinking of Para Brahman and Jeeva as one, in certain respects, and different in certain other respects is irrelevant and self-contradictory. Both should always be taken to be different, as there can never be any similarity

or uniformity between them, by virtue of their being perfect and imperfect. This third sect is called *Dvaita Sampradaya*. The belief behind it is that once devotion (bhakti) is attained, whether there is action or inaction it makes no difference. When they say (ध्यानात् कर्म फल त्यागं) they mean, that in comparison to meditation or devotion, it is better to do work without expecting any results. It means that only in devotion, God and devotee, both are there. So one should continue doing action, but should not desire for its result. Thus the Nishkama Karma has to be done.

Ballabhacharya, who came many centuries after Madhvacharya, laid the foundation of pure Advaita branch. It was the fourth sect. Afterwards came *Vaishnava Panth*. But, where the soul and the universe are concerned, it contradicted Vishishtadvaita. The belief is that, the soul devoid of Maya, and Para Brahman, are one and the same. So, this is called pure Advaita Vad.

But, like Shankaracharya, he does not believe

that both Jeeva and Brahman are one. Maya has manifested because of God's will and His pure intention. It is a power. The soul, entrapped in Maya, cannot achieve liberation without the mercy of God. Therefore it cannot have knowledge of liberation. Hence the greatest means of achieving liberation is devotion. In this way, this is different from the belief of Shankaracharya. The followers of this sect consider the mercy of God as power and protection. Therefore, this sect is also known as the path of confirmation (*Pushti Marg*). It is of the view that first by knowledge, then by action and then by bhakti, the purpose is served. So, first of all, one should have devotion towards God. Then one should have the devotion as per Pushti Marg, which lays stress mainly on renunciation. In other words "give up all beliefs and religions and surrender unto me." If any action is performed, it should be done only for Him.

Then came Ambikacharya who claimed that the worship of Radha Krishna is the excellent path. So far as Jeeva, *Jagat* and *Ishwar* (soul, universe and

God) are concerned, Ambikacharya believed that though they all are different, yet the existence of soul and Universe depend on God, and they are not independent. God alone is the fundamental principle of both the soul and the Universe. In comparison to Ramunajacharya, to differentiate from the Advaita Panth one can call this as Dvaita Advaita sect.

Many generations after Ramanuja's sect, Swami Ramanand appeared who was a comparatively independent thinker. Now from here the sect of Kabir Sahib starts. From here it is known as *Sant Sampradaya* (sect), which has got different names. They sang the name of Ram and the greatness of this can be understood only with the help of a Guru. Merely by bookish knowledge, no one can understand Reality. Here the accepted view has to be kept in mind. (1) *Sat Nam* (the name of God); (2) *Sat Sangh* (the association of devotees); (3) *Sat Guru Satnam* (the name of Guru).

The ideal or the adorned dignity of the real Master is the name of the Divine law, which is

echoing and pervading everywhere. By the union of the soul with it, one advances in spirituality and when one gets even the slightest internal happiness, automatically one becomes spiritual. The same is being practiced in Santmat. The practice of Ram Naam of Ramanand, which is common and prevalent everywhere, is done verbally. The person who is worshipped may be different.

"जगत में चारों राम हैं, तीन राम व्यौहार |
चौथा राम निज सार हैं, उसका करो विचार ॥"

"He says that there are four Rams in the world. Three Rams are in conduct, and the fourth one is the essence on which we have to contemplate."

एक राम दशरथ घर डोलै | एक राम घट-घट में
बोलै ॥

एक राम का सकल पसारा | एक राम त्रिगुण से
न्यारा ॥

साकार राम दशरथ घर डोलै | निराकार घट-घट में
बोलै ॥

बुन्द राम का सकल पसारा | निरालम्ब सब ही से

न्यारा ॥

"Ram with form dwelt in Dashrath's house. Ram without form resounded everywhere (formless Ram). The seed of Ram created the world, and the Ram without any attributes is unique."

"तीन लोक को सब कोई धावै | चौथे देव का मर्म न पावै ॥
चौथा छोड़ पंचम चित लावै | कहै कबीर हमरे ढिग आवै ॥
तीन गुनन की भक्ति में भूल रहा संसार |
कहै कबीर सतनाम बिनु कौसे उतरे पार ॥"

The followers of Ramanuja were engrossed only in the first three Rams. They were not even aware of the fourth one; all ran after the first three, not knowing the secret of the fourth one. If one, leaving the fourth, takes up the fifth one, Kabir says let him come to us.

The world was immersed in worshipping the three Rams. Kabir says, without *Satnam*, nobody

can cross the ocean of life. This Ram, in reality, is Satnam, and this is the fifth stage. The secret of the *Pancha Agni Vidya* is hidden within these five. '*Pancha Agni*' represents five names. Through five fires, five names are explained. From fire comes light. From name comes word with sound. Both knowledge and practice are important for life. One alone cannot be of any help.

Thus, if we look into the details of these beliefs, we will find a very minute difference. The main purpose is to achieve oneness with That, because without it we cannot have real, mental peace and calmness of mind. There are different opinions about the One. Singularity of God, Singularity of existence, and the characteristic qualities of the Divine like this there are thousands of branches. They came to existence because of the different practices and enquiries. Everybody understands to the extent he is capable of. There is no need to quarrel. Now you would have understood well, about the different beliefs and views of various religious sects and paths.

Some of them have established different branches to realize that One, according to their own faith. Some have adopted one way and some another. To get results, they have followed the rules and regulations, and struggled hard. Some have accepted only karma, some only knowledge, some only worship, and some have united all the three and tried to have a balance.

You have the details of contradictions between the various beliefs from Shankaracharya to Ramanand. In the end, Kabir Saheb, taking into consideration the defects, regulations and principles of all the different sects, came to the conclusion that disputing the one and accepting the other are the stages of preliminary condition. It is necessary to go through them. The purpose, the wish, and ultimate end should be to go beyond the Trinity (ब्रम्हा, विष्णु, महेश). He is one. He is two and He is three also. He is neither one, nor two, nor three, but He is all and He is Nothing as well.

He accepted the existing one as the intermediary

goal and all others accepted it as the ultimate end. But Kabir Saheb said that to go beyond Trinity is the most beneficial and elevated stage. It should be elaborated, that is, inebriated and filled with the intoxication of knowledge.

To have a thought of the qualities of the Ultimate and merger in Him is itself treated as the desired goal, but we have to go further. Where the others end, we have to start. Respected Mujaddid Alfāsani Rahmatullah Illah has elaborately explained the details of this merger, and has founded a skilled, familiarly acquainted path, which one can easily practice. That has become a patent way.

There is a difference in the beliefs, but it proves that all these practices have come only to establish one principle. The real purpose is to get deliverance from the eternal restlessness of the heart, and to achieve the state of peace, and this is nothing but the reciprocation of heart and mind. If mind and soul are well educated and trained and brought to a proper order, then everything gets

activated by itself. The fact is that the soul is neither pure, nor impure, and when this is so with the soul, what can be said about the Almighty!

On knowing the need, the differences in the beliefs, the differences in the habits and practices, how can there be unanimity amongst all the various religions? It is with this view in mind that you have been told about the maxims, and the instructions of the advocates of various beliefs. Now, according to your ability and capability you may take your own decisions. To reach a decision, I have tried to repeat the maxims of every sect, so that a comparison may be done. If you are not able come to any conclusion, when you leave this place, at least have a thought, that you should reach a conclusion.

One gentleman says that we should give importance only to action (karma), in which knowledge has no significance, either in the beginning or later. This is like a carpenter using his saw and other instruments to cut wood, without

having any idea of what he is going to make, either before or after. Another gentleman is of the view that we should think of the thing before hand, but once we have started we should not think about it. A third one is of the view that the work (karma) should be done in such a way that we should think well beforehand of the thing to be done, and while using the saw and instruments we should ever remain in the thought of the thing that is being made, and what its outcome will be. Another one thinks that we should have no thought or hope of its outcome, but instead we should leave it to God. This did not prove to be of any use, because there was a lack of knowledge and devotion.

Now let us go towards knowledge and *Gyana Kand*. One group is of the view that there is no need to do karma, but to go on thinking and contemplating only. There is no need for worship at all. The other group says that even though the main thing is contemplation, along with that, one should do his duty also. But there is no need for any worship. The third group is of the view that the main thing is

contemplation, but for contemplation, whole hearted attention is a must, so we should do some worship also. They say that karma is not necessary because it will misguide us.

This part is pertaining to the habits and practices of man. Now we should think of the reality of these beliefs. One person says that when we see a forest, we find in it innumerable trees of different varieties. They form the forest. If taken as a whole, it is a great forest; otherwise every tree has its separate identity.

One person thinks that a wall consisting of thousands of bricks fixed together with lime appears to be one only, but if we look to the bricks separately and to take into consideration lime and water together the whole thing is changed. The other one is of the view that ornaments of different shapes and patterns are made of gold and as such they get various forms, but in fact the reality is that it is all gold.

One gentleman tries to prove that the ocean is one and it appears as one, which is a storehouse of drops. But the drops are not visible. We see only the ocean and think of the drops. But this thinking is there only because of the existence of drops. If the drops had no existence, we would not even think of it.

Now let us consider the state of absorbency. A man takes a drink, and he drowns himself in its intoxication. Even then he is aware of his individuality, of the drink he has taken, and is also conscious and aware of his intoxicated state. The other person is intoxicated in such a way, that he has an awareness of his own individuality, but not of the drink he has taken, nor of the intoxicating influence he is under. The third man, after getting drowned in the influence of the drink, loses the sense of the drink he has taken and the intoxicating influence he has, and the awareness of his own self. This is the result and the condition of those who follow the Gyan Kanda.

Now let us discuss about practices and the worships; about worship, devotion and the love for God: In a wakeful state one has knowledge of the past, the present and the future. In the dream-like state of semi-consciousness, one may not have any awareness of the inner self. In one state of worship there is devotion, devotee and the One whom we are devoted to. In the other state of worship, there remains no thought of devotion, but only that of the devotee and the One he is devoted to. In the third state, there is no thought either of the devotee or the One he is devoted to. In the fourth stage, devotion, devotee and the One he is devoted to, all vanish. In the fifth stage, even though devotee, devotion and the One devoted to all vanish, but still at the same time they are present too. He is neither concerned with the unconsciousness, nor is he happy with the presence. He is there, but He is not there. He is neither *This* nor *That*. And He is everything.

The inference is: One person remains concerned with theory and practice only, the second with the talks, the third with contemplation, and the fourth

one has a concern with all the above. The fifth one though concerned with all the above, remains unconcerned about them. So far as the theory and practice are concerned, in the first category, they concentrated on offering of sacrifices, *panchdesh karma*, worship, posture, *pranayama*, self-study, fasting and pilgrimage, offering of *namaz* and doing japa. Along with it, they kept themselves confined to the traditional way of singing in praise of Him and His characteristic qualities, and in a habitual way, to remain satisfied with the darshan of idols of Gods and Goddesses in the temples.

The people of the second category made a bit of improvement in their approach i.e., they included dharana and dhyana. In doing japa, they included *ajapa-japa*. That is, to remember God in their hearts, with characteristic qualities viz., His omnipresence and His loftiness etc. Instead of worshipping idols, they brought God's form within, and started thinking about it in their minds. According to the characteristic qualities of the Gods, they gave different forms to them.

The followers of the third category improved upon it. Instead of having only dharana and dhyana, they reached up to samadhi. Some adopted approach to the original samadhi, while some preferred to remain satisfied with the contrary one; some concentrated over His characteristic qualities, and some on Him only. Some mention these qualities with His remembrance within, and keep God's different names in their minds. Some, in their practice of trying to achieve God, gave importance to the satsangh with the Perfect one. Now have a look at the things that cause these differences. To reach the Ultimate, one needs the required things and the means, but that itself is not the end.

Whatever one came to know about IT, one accepted it to be the ultimate, and that was natural. Another searched more and went deeper. In this way it continued and is still continuing and we know not when it will end. Anyway, whatever is there as a refined and reformed way, is already in Nature, and we have to seek that Reality. The followers of the different sects are ready to claim that their way is the best and acceptable one, and can easily be

followed by others. But that can only be proved after knowing their worth. It should be known and sought in a correct way, having impartial approach and the real desire.

Is everyone ready to accept, that man is a mixture of diversity and is a product of the things so combined together? It is true that everybody has everything, but one is more capable than the other. So, by taking one and by rejecting the other one cannot gain anything.

Therefore, it is essential to choose and adopt the way worthy of being followed, in which all the things are included, and which should have been adopted, according to the need of the time. But has there been any consideration of its propriety and suitability?

In one method, *karma kand* is adopted and almost all other methods are ignored. Some concentrated on contemplation, yet some others preferred devotion only. Since either way is not

correct, in Santmat, karma kand, devotion, spirituality and Reality are all given equal importance in the most befitting way. While worshipping, concentration is given to doing the work with understanding and wholeheartedness. In devotion, equal importance is given to wisdom and subtlety. In contemplation, stages of attachment with God have been established, and a great regard for worship also has also been given its due place.

Uniformity in listening, thinking and worshipping has been maintained from all angles. Karma, upasana and gyana are to be done in a proper way. After purifying all the three paths of listening, contemplation and worship, a refined way has been evolved. Instead of outward expression, an internal approach is professed. By enlightening the relation of Divine qualities with the stages of contemplation, a thought is given to turning towards the eternal light. In the pursuit of the Divine, attention is not paid towards outward things. After having a glimpse (darshan) of the eternal characteristic qualities of the Ultimate, the original Divine Reality

and the real Master are taken to be the ultimate end of life. The main purpose is that all these efforts and the arrangements are needed to take you away from sheer outward attributes, and to get entry into the realm of God. In this physical body, the grosser chakras (plexus) have not been touched, and everyone has been encouraged to take up the subtler chakras, because none can be sure of his life span.

People have lost courage to such a great extent, that they have no strength. Man has become a prey to worldly involvements. Taking these into consideration, the saints took pity on man, and have founded such ways and means, as may help in spending less time and achieving more. People in the past, starting from the lower points, reached the abode of God (*Mukam Jabrut* — *Mukam*: station or stage, and *Jabrut*: causal plane), and have finally ended their journey there. But now a great reform has been made, that we start from the abode of God, and end where there is the desired ultimate end of ours. Our beginning is the end of everything, which annihilates all our desires, and our ultimate end is

only the reflected beauty of our longings. But my dear brothers, note that whatever method you adopt, you start from the point of your own liking, and leave the points that you do not like to go through. Leave them for some other time to know its reality. Now you would, more or less, have the meaning of item No. 10. Now you should come to a decision and write down whatever you deem proper. If you adopt and follow the maxim in the way you have been told, and prefer to give it a name of your own choice, you would be experiencing your freedom.

On Reading Books

In this item, a question has been put, as to what books would you like to read? Without having a clear idea about this, if you continue doing that work, it is a different matter. This question is for those who have an understanding, or have just stepped into that understanding, or who are ready to step into it.

दिल का हुज़रा साफ़ कर जाना के आने के लिए |
ध्यान गैरो का मिटा 'उसके' बिठाने के लिए ||

"Let the heart be pure for inviting Him. If you want to have thoughts of Him, remove the thoughts of others."

You have already learnt that everything is sought for, to get rid of restlessness, and that is the only concentration of the mind. If reading a book helps you in getting concentration, do read. Instead of having peace, if it creates uneasiness, then you are responsible for your failure. The entire world is so much fond of reading dailies, weeklies, monthlies,

magazines and books, and knowing all sorts of gossips. This is evident by looking at the newspapers and libraries. To know and to learn is no doubt natural, but the tendency to go in for unwanted things all the time should be curbed.

Mind is a fine thing, and with its power of up keeping, we have to store only things that are of any sense, which would help us in reaching the correct and the desired end. We need not store all that we come across, even if it is irrelevant, useless and filthy. Won't these things make the atmosphere poisonous?

Now that you have started doing practice and following the norms, the lesser the thoughts, the better it would be. But instead, we are using such methods that thoughts are accumulated four fold, whether they are of any use to us or not.

A section of Sufis are of the opinion that the beginners should not read the books in the beginning, and the other section is of a more definite

view, that before entering into the field of practice, one should be fully acquainted with the principles. So, often it is seen, that the pundits and the learned people, out of arrogance, are not willing to adopt and follow the ways of doing practice. Even before following it, they adopt a fault finding attitude to the extent that they say, it is better to bid good bye.

Contrary to this, whatever is told to an unripe brain, he at once starts doing it and would soon get success, provided he gets a close association of his guide or Guru. Otherwise, he may be carried away by simple things or, in his ignorance; he would take the right thing to be wrong and the wrong to be the right one. There is always an apprehension of his falling into a deep ditch, which would leave him nowhere. If he is well read, and gets into the system after having gained an understanding, he is blessed with the God gifted opportunities. Then he will really be an accomplished person. Contrary to this, if an ignorant man becomes an accomplished one, he cannot be taken as free from all risks.

It was the benevolent practice of our Murshid

Alah Ul Rahimat that he used to make us so much accomplished with the practice that those who practiced, reached Reality and had the vision of Almighty. Then he used to verbally tell the various interpretations of the practice. He would keep the book open in front of him, and prohibit them from seeing the book before starting the practice. This was done because, if an aspirant happens to visualize the effulgence of the Divine, he may be able to tell about it without having a look into a book. There is no chance of having any doubt about it. But if he narrates the incident after reading the book, he may be biased. It is possible that he might have expressed whatever he realized by reading the book, and not what he actually experienced. Therefore, till you are not firm in your practice, reading of books is not beneficial to you. It does not add to your experience, but rather it spoils and exaggerates the power of illusion in you, and to the extent that it becomes a hurdle in your way.

There is a saying by *Surdas* (a blind Hindi poet who sang in praise of Lord Krishna) that no other

color can mask the black color. Of course, when we find that the basis of our faith has grown strong and there is no fear of any sort, then to remove doubts, to understand the interpretations and to compare with the elevated ones, we can read books, but only the authentic ones. We should not read such books, if there is a fear of our going towards non-believers and atheists. It may spoil our purpose too.

One friend of mine strove so hard to read the books of Kutub Hadis, that he went out of bounds, with the result that his tears of love and his softness of heart turned into dryness. What a shame! The sum and substance is that, to read a book is not harmful if it does not become a hurdle in the way, but instead it should be of some help to us.

There is a great store of beneficial and useful books in every language, everywhere. Neither is there any need for writing further, nor are there people of better understanding or better ability to write more or write better than what has been written by the mighty minds of the past. We can only

copy them or mend them after doing certain additions and alterations to write them in our language. We can remember the things written by others, but there may be only one out of a million people, who could write a book of his own and that too only a few pages, because there should be something original in his writing, and the original thing descends from above. But all are not blessed with it, nor can they have it at all times.

Anyhow, the previous methods, interpretations, idioms and language of those books are such that it is difficult to understand, and is beyond the capacity of the learned ones of the present day. The knowledge and the language in which they are written, the way that has been established, the symbolic language that has been used, and the interpretations which are given to them are not understandable by the people of today, since no one can give commentaries to them. Therefore, they have become useless. Often, translations have been done, but they have spoiled the original to the extent that it becomes impossible to understand them.

Whatever meaning and interpretations have been given, they could not find equivalent and appropriate words to translate it in the other language. They left it as it is. What to say of idiomatic expressions, they could not even explain it, because it was related to internal things, and they had no access to their inner self. They were helpless. Therefore, it is also necessary to translate these difficult books in the present languages. For example if there is a Persian, he can translate a Sufi book and he can explain the real meaning to a Hindi knowing man. Suppose if the translation is a mixture of these two languages, the Hindi knowing man can understand the essence and use the appropriate words in Hindi. The condition is that both the Hindi and the Persian knowing men should have a deep and thorough knowledge of Sufism and should also know English, because they must keep in mind the present day method of writing books in English. Otherwise, the old methods will not be acceptable to the present generation.

Such arrangement, if you like, can be made, but it

needs time, cooperation and finance. The Sufis, because of their narrow mindedness, do not ever like to learn Hindu Philosophy, nor do they try to understand Indian thoughts. Based on the irrelevant and hearsay things about Hindu Philosophy, they criticize the same and find fault with whatever is written. Some, with an open mind, want to give their time to learn Hindu philosophy, but they do not get good literature and whatever they get pertains only to Yoga, and they are highly imperfect so far as the knowledge of the One is concerned. Translation of such material, if undertaken, will be useful to the people.

The researches made by saints have however revealed the correct results, and so far as their idioms and expressions are concerned, their versions are certainly better. The followers of the other religions are not even aware of this. To boast of one's perfection in knowledge is not proper. The same is the case with the Hindu saints and thinkers too. Recently Sheobart Lal has given a few tips of Muslim Philosophy, and he claims that he has great

knowledge of all that is there in the Muslim philosophy and ideology. When I thought over it, I came to the conclusion, that the literature of Maulana Rumi Sahib, Maulvi Jami Sahib, Shams Tabrej Sahib and Mohamed Ibn Arbi Sahib have all repeated the same thing, that God is one.

In Santmat, different researches made recently in connection with Radhaswami and Rai Saheb relate to higher stages than the existence of God. Therefore the Muslim philosophy, in comparison to the above, has been thought to be of a lower degree. Hazrat Sheikh Sahib and Muzahid Alfasani Rahamatulla have established it as intermediary, and after great discussions and arguments have declared it to be the best. Unfortunately they have not even touched this literature. Even though the stages that 'God is one' and 'Aham Brahma', have been vouched for, even people of highest approach have not understood it.

Alas! Had they gone through the letters, instead of reading their complete works, and tried to

understand them, it might have opened their eyes; but who is to see? Even the Muslim Sufi saints have no knowledge at all. They thought they are highly elevated. The fact is that knowledge has been let loose, and so they were not able to understand this.

Besides, how will they understand when it is very sublime and difficult? So, it is necessary for our ancestors and elders of the system, that if they do want to try to remove this blot, at least, they should translate this secret and make it available for people to understand. Later on, those who are doing the research will understand it when the time comes, and their differences and quarrels will come to an end. Then it will be beneficial to all.

On Santmat

"Is the purpose of joining Santmat Satsangh only to undertake internal practice, or is there a willingness to follow the external principles as well?" (These rules will be given separately).

I think, and also it is my experience, that people do not understand the internal abhyas as well as the external maxims of Santmat. When we observe the people who think themselves to be well acquainted with the system, it is found that they have not understood even the basic principles of Santmat. Instead, they are cherishing in their minds, notions mixed with those of other different religious sects. The old associations and the thinking of the intermediary tantric ones have entrapped us. And also the verbal vedant has hold over us. Besides, it has also been revealed through investigations, that those who profess about themselves to be the sannyasis of Shankara sect are really not so. But they try to prove themselves, as if they are perfect in yoga. They only know siddhis of *Vama Marg*, which

are of a lower level, but praise them sky high. Similarly, the Muslim Sufis also talk about things founded on the knowledge, and about the miraculous deeds of the past, to groups of uneducated people. It is nothing but boasting, and saintliness is nowhere near.

To know the details of Santmat, we have to go down to the lower stages, and then it would perhaps be possible that we might get a peep into its meaning. At many places Goswami Tulsidas has greatly praised the word *sant*. Those who read Tulsidas would know it.

Almost all the religions are of the opinion that, when righteousness fails before unrighteousness, from the prince to the pauper, all are in a fix, and none finds himself capable of knowing the Reality. The whole atmosphere becomes so poisonous, that advice of the great men, the high ideas in the books and the preaching of the scriptures do not get any honor or recognition. Whatever is true becomes false. Vice is taken to be a virtue, and virtue as

vice. The rulers fleece the person who preaches the right path. The poor people and others laugh at them. Then the Almighty, the Real Source, gets a stir, and according to the need of the hour, a pious and Divine Personality comes down to the earth. He comes down with such a divine power as might help Him to establish his supremacy over the power of inhumanity. They have a book in one hand and a sword in the other. The word 'book' signifies their teachings and preaching.

The old order changeth, giving place to new. Whatever changes have been made before are cancelled. If there is no effect of teachings and preaching, the sword is used. Which saint has not brought an upheaval during his time? If people had condemned it, you would not have had the names of Lord Buddha and Jesus Christ in the list. It is true that there is no instance in history where they virtually participated in battles, but there were severe bloody wars after them, which were fought by their followers and *bhikshus* (Buddhist monks).

Besides, it should also be borne in mind that there are different theories regarding the birth of incarnations. Some have come down with specific power to fulfill their specific purpose. Some others have come down with other specific powers for some other work. For example, the incarnation of Parasurama is specifically from the point of *Brahmacharyashram* (celibate phase of life) and he had an element of arrogance and stubbornness. Shri Ramchandraji (of Ayodhya) came down specifically from the point of *Grihasthashram* (family life). He was full of knowledge, but less of love and tolerance. There was glamour in his being, and he was considered to be the '*Maryada Purushottam*' the best of men, respected by all. Shri Krishnaji is the incarnation from the point of the *Vanaprasthashram* (living in forest). He had more of love and tolerance and less of knowledge. But I should say that he was a mixture of tolerance, conduct and love all put together. Here, both the power of destruction and the divine effulgence were mixed together, and had then identity according to circumstances. Gautam Buddha had his approach up

to the point of renunciation, and was accomplished with knowledge. Hazrat Yusuf Alahasalam had inner beauty. Hazrat Musa Alahasalam had an awe inspiring personality, and Jesus the Christ had compassion and mercy.

In Hazrat Mohammad Saleahah Alhi and Sallam, all the qualities narrated above have their effulgence jointly, and as per the need of the hour they had their color to it. During his time, the qualities and the conduct of the Arab people had gone down. To set right the same, he came down from that point, which would help restore the qualities of the people in the country, would wash away the coverings around them and would bring the country back to the right path.

The point from where Shri Ramchandraji of Ayodhya came down is that of pure Brahmachari mind. That of Bharat is from the point of Universal wisdom (*Brahmandi Akal*). That of Shatrughan is from the point of Conscience (*chitta*). That of Lakshman is from the point of Ego (*Ahankar*) and

that of Sri Krishnaji is from the point of Pure Spirit, which was the combination of pure ego, pure mind, pure wisdom, pure conscience, *apara-prakriti* (अपर-प्रकृति) and *para-prakriti* (पर-प्रकृति). Jesus Christ and Mahatma Gautam Buddha came down from the point of Mercy (*kripa*) and Hazrat Rasul Arbi from the point of benevolence, which are the points of 'Satpad'. The points of Mercy, Benevolence, Para Brahma, Time, Death, Negation and the complete negation will be illustrated some time later.

Now let us go ahead. After removing all the evil prevalent in his time and achieving the purpose for which he had come, the Avatar would immediately return to his abode, from where he had come, and would leave behind the ideals and customs to be followed afterwards. Either the old order is changed altogether and a new one is founded, or, according to the need of the time and the prevailing views, changes are made. He introduces new changes and leaves them behind for times to come. Then, over a period of time when changes take

place in law, climate, traditions, human nature and tendencies etc., bit by bit, and the vices start increasing, there arises a need for a complete change. Then after one hundred, five hundred or one thousand years, some Great Personality, *Wali*, Saint or Mahatma takes birth. He arranges them in a proper order, and explains to the people with love, and tries his best to bring the people to a pious and proper path. He does not try to bring about changes according to his own opinion, but makes changes only in the habits and the outer and inner practices, according to the need of the time.

The special personality who descends thus, does not make any changes in the basic maxims of the existing religious scriptures, but only educates the people with love and affection. Unlike the *avatars*, he is not permitted to take the stick in his hand to deal with the people. The *Wali* and the Saints are of two categories. One preaches to people to follow devotional path (*bhakti marg*) by telling them about the law of love, whereas the other, while preaching, follows the scriptures also. The first ones do not

give training in a well arranged manner, but the other ones arrange them properly. The former has the quality of being a lover, and the latter has the quality of becoming a beloved. The first ones are those who are concerned only with their inner condition, whereas the other ones are those who are capable in dealing with both private and public aspects of the society.

For example everyone can pass M.A, but everyone may not possess the ability to teach and train others, which he should have. There may be a possibility, that those who do not have the ability to teach and train others might get an appointment. Such ones while away their time and take only their pay. Out of thousands of educated ones, only one or two might possess such an ability to teach.

Now imagine an M.A. is a class teacher, and the others are the employees of different departments. Only *Mullas* and Pundits can teach others. If they are entrusted with the management work, they will be confused. Similarly, if a deputy collector is

deputed to teach, he will certainly find himself in a fix. He will have to go there well prepared; otherwise he will only be a dummy. Then it will become the case of a 'tutored son!'

If both the abilities are there in a Saint or a Wali, of course he will be the brightest of lights, and he will be perfect in all respects. Such Mahatmas or Walis would probably be the ones who are at the feet of an Avatar; they would go along the path with the knowledge of religious scriptures; knowledge of Brahman, Spiritual knowledge and Reality and behave with good intentions. In plain words, such a Wali, after having gone through the absorbing states of samadhi, reaches the state of perfection with good conduct and godliness.

In fact, those who are endowed with divine nature and good character alone can become successors of Wali and worth occupying His place. His teachings alone are perfect, and he considers the scriptures as the main thing. I have established those scriptures as maxims of Santmat.

Some have earned it (divine nature) on their own, and some have been bestowed it by God. The former are those who have reached the state of satsanghi, Sadhu, *Hans*, *Paramhans*, Sant and *Paramsant*. Some got stuck at one place after reaching the outer characteristic point, some reached up to a more subtle condition, and some established their approach up to the causal stage. A few crossed all the three fold characteristic stages, and stepped in the holy realm of God. There were some who were already accomplished, with a little more of practice and satsangh and also with the Grace of God. It looked as if someone supported them and pulled them up. Such persons are called '*Murad*' and the rest are called '*Murid*'. Murad are those who have come prepared and need not do much of work or practice. Only satsangh will do for them. Murid are those who accept, absorb and maintain their samskaras. They toil for years together, drown and rise up again and again, lose their path and find it again, and at the end they become worthy of some divine stage and establish their approach to God. There are some more stages,

which are worth knowing.

The first category is of satsanghis. Satsanghi means a man who keeps closeness with Truth (*Sat*). 'Sa' means actual, true and real, and 'Sang' means association, closeness and living together. One who knows about Reality, who longs for Reality, one who seeks Reality and who visualizes Reality in everything is fit to be called a satsanghi. His other name is *Adhikari*, or the one who has the ability or who is befitting or has some capacity for it. In fact, one who has benefited by His grace by being in His company is called Adhikari. The difference between an Adhikari and a satsanghi is that the Adhikari, without having the required capacity and the ability, cannot have satsangh. Those who start attending satsangh are called satsanghis.

The word '*Suteeti*' (सुतीति) means Sagun worship. After contemplation, when its real meaning is known, it is called Nirguna Worship. Worshipping idol in different apparels is Sagun, and thinking of Him in the heart is Nirgun. By sitting in

satsangh, he adopts and follows both the Sagun and Nirgun forms of worship together. Till now such a person has not accepted any Guru.

'*Adhi*' means too much, and '*kri*' means doing. It means that karma is the inclination to work, using the power of natural physical desires and inner feelings. Therefore it is only listening and thinking (*shravanand manan*). After deliberation, if a man brings Reality to his mind, he would learn the ways and means to absorb the feeling of Sat in him. Such a one is called a Sadhu.

A man who does no sadhana but only remains concerned with illustrating, obtaining and practicing cannot be called a sadhu. As he is an earnest seeker of Sat, he is intent on knowing the truth. If anything appears to be a hurdle in his way, he never hesitates in giving it up. In the real sense, the Guru's blessing is always there for him. Being a '*Guru-Mat*' disciple, he follows the path shown by the Guru, and he concentrates on his own progress. The stage of sadhu is '*Nidhyasan*'. '*Ni*' means 'internal', '*Dha*'

means 'to have it' and '*Asan*' means 'to sit in a particular posture'. One who internally takes a thought in himself, and remains firmly seated, is a Nidhyasan. Various methods and ways have been adopted to educate people in the theory and practice of Nidhyasan. They are bhajan (singing of devotional songs), Constant Remembrance and meditation.

To follow Yama and Niyama is the pious duty of a satsanghi. Giving up untrue feelings and untrue thought is Yama. Yama means to give up. Wanting to know Reality and thinking of Reality is Niyama. Yama means not to accept gifts, not to steal, not to tell lies etc. Niyama is mainly related to physical cleanliness. Yama is giving up of unwanted things from the heart, whereas Niyama is filling up of required qualities in the heart.

Duties of a Sadhu

Asana, Pranayama, *Pratyahara* and Dharana is the fourfold way.

Asana: First of all one has to sit in such a way that his mind does not waver. The posture in which he gets comfort is Asana.

Pranayama: Pranayama means to raise the life force in such a way that it makes your mind steady. This has nothing to do with the holding of breath. No importance is given to exhaling and inhaling.

Pratyahara: *Chitta* (mind) will not rest unless it is concentrated at a particular point, and is given support to lean on it. When the mind runs hither and thither, one has to fix it at the goal again and again, and has to seek help of transmission (*tavajjoh*) to get it fixed at one place. Then it is called Pratyahara. The practice of checking this tendency of the mind again and again is called Pratyahara.

Dharana: To gain mastery over keeping a hold on the mind, and to fix it, is called Dharana, This word is taken from '*Dhruta*', which means to hold on.

All this put together is called *Nidhyasan*

(*Nidhidhyasan*). These are the four steps.

There is also a stage of a 'Hans', which refers to one who is able to accept Reality. Satsanghi means a person who is associated with truth. A sadhu is one who practices the truth. The word 'Hans' is derived from 'kill'. One who has overcome bad desires, and lives with a true spirit, is known as Hans. His characteristic quality is to have a vision of God.

Dhyana: Having had mastery over Dharana and trying for a deep absorbency is Dhyana (meditation).

Samadhi: To achieve depth in meditation is samadhi. 'Sam' means 'to mingle' and 'Dha' means 'to hold on' (धारण करना). The method of mingling with Reality and holding on to it is called Samadhi. With this view in mind we can categorize Hans into two states. (i) To eschew untruth and hold on to Truth and (ii) To become one with Truth. This is said because if water and milk are mixed, a swan

takes only the milk and leaves water behind.

As long as one does not hold on to truth and gives up the untruth, the condition of Hans is known to be that of '*Sukamil*'. '*Sa*' means 'to be with a thing', '*kala*' means to have cognizance of the distinction between them. To have the power to discriminate is known as "*sukalp*".

To take milk out of the mixture of milk and water is the real purpose. When a Hans achieves mastery over this, he is known as '*Paramhans*'. It is the most charming and pleasing state of life. Some call it as *Avadhuta* and some call it as *Kalandar*. It is a stage of pleasing and pleasant absorbency in Reality. *Satsanghi*, *Sadhu* and *Hans* are yet in the grip of *Maya*, *Gun* and *Kaal* (illusion, qualities and time). There is a fourth stage, which is beyond all these, and it is called '*Sant*'. The form of *Sat* is called as *Sant* (real). *Sant* in itself is a form of God and Reality. In fact, everything else is false. Everything originates from *Sat*, but there is difference between their conditions. The difference is in the degree of

wisdom, but even that difference in wisdom is artificial.

Divine and divinity is one thing, characteristic features and imitation is another. Truth is divinity and qualities are artificial. Whatever is real is always there and that is Sat. What is not real and shows the artificial to be real is artificial. That which is maintained by itself is Sant and Sat. That which is not maintained by itself is *Asat* (unreal).

Therefore a satsanghi is one who is an associate of a Sant. A Sadhu is one who does sadhana to reach the state of Sat or Sant. Hans means one who remains happily absorbed in the condition of the Sat or Sant. Sant is a form of Sat and he is Reality himself. *Param Sant* is one who is established in saintliness.

A satsanghi says and does things with the determination of a Sant, whereas a Sadhu only 'does' things with the determination of a Sant, but does not say.

In a Hans there is determination in doing as well as living. In a saint, doing and living are put together with befitting uniformity, and are interwoven in the most agreeable way. It is the stage of '*Baqa-Ul-Baqa*', i.e., the stage where one attains the state of being omnipresent. *Kasbi*, the one who has earned it on his own and *Bahebi*, the one who has been bestowed it by God; both are there in these stages. Now you understand the different states of the Real and the Unreal. In fact, a sadhu or a saint, who makes efforts to go ahead beyond the points (chakras), is a Sant and Santmat. After having known the reality of all the religions, he accepts everyone with compassion, and does not oppose anyone or anything, because every religion is in him and he is above them all. He calls everyone, and tries to raise them or help them raise themselves, without any hatred or objection.

Note on item No.10: If you have joined the *Santmat* only to know the details, but have not yet fully accepted the system and are still intent on following your previous beliefs, then fill the form

up to item No. 10 only.

Item No. 10 is about the purpose of joining; whether one was interested only in the practice of meditation, or wanted to follow the external rules as well. The detailed knowledge and the particulars of the meditative practice are almost well-known to all. The external maxims also have the same purpose. At the inner and outer levels, the same principles work. Will you seek truth at the inner level and unreality at the outer level? Will you adopt duality, which is a great sin? Can you have the outer different from the inner? A honeyed tongue and a heart of rock? The explanation has already been given in detail.

Success is sure to come, if one follows it after becoming a *Gurumat*. Otherwise it is impossible. To become *Manmat* is against this institution. If one does whatever his Guru asks him to do through thoughts, words and deeds, he is called a *Gurumat*. Nowadays, I find that *Manmats* are more prevalent. They expect their gurus to give instructions as per

their wish and to put up with whatever they do, without uttering even a single word against them. Everything has become topsy turvy. A guru has become a disciple, and disciple a guru.

Gurumat means the one who involves his mind, intellect, consciousness and ego in all his outer and inner practices and outward behavior. In fact, the question arises whether to be a Gurumat or a Manmat. Most of the people here are satsanghis, who have till now not accepted anyone as a Guru, and there are also sadhus who practice but according to their own wish. Whatever their hearts say, they do it, and whatever their hearts do not permit they never do. They have accepted the Guru in principle, but have not abandoned any of the Manmat activities.

If one is content only with satsangh and inner practice and does not give any attention to the outer behavior, he remains as Manmat only. As long as he is a Manmat, he would not be considered fit for the second stage (i.e., to take a vow to follow what the

Guru says). The second category is called *Gurumukhi*. A few promises are taken in this. But there is hardly anyone who, leave alone completing, fulfills even half of his promises. But it is their fate. Satan is in everyone, and since he is linked with spirituality, it becomes his bounden duty to sever that connection, which is a very difficult task. If a sadhu is misled or has left the practice even for a long time, one day or the other, spirituality itself will bring him back to the proper track. It has rarely been seen or heard, that such a connection is severed for the whole life.

If the sadhu breaks it wholeheartedly, it can be broken immediately, but if it is not from the heart, then in spite of the Guru getting annoyed or turning him out, there still remains a link between them and this can never be severed. Hence when time comes and samskaras emerge out, everything is set right.

When a sadhu has stepped up to the stage of a Hans, but has not established himself there, and has developed the capability to have a command over

others, he is lifted up from this stage of absorbency to the stage of having an approach to the Centre. Permission is given to him to command others. It is called the third stage. Here he is permitted to do satsangh and to exhort others. Even if he is not accorded the permission, this capability automatically grows in him. Knowingly or unknowingly, it becomes evident in him. Therefore, after provisionally giving him the state of perfection, he is accorded the permission, so that his power and its effect may not prove futile and get spoilt. But they should try their best to turn it into a reality, and the provisional one into a permanent one. But people, by mistake or misunderstanding, assuming themselves to be perfect, develop ego, and start thinking that whatever had to be done has already been done.

It is a lack of knowledge or ignorance. No one knows how many stages have yet to be crossed. Such a person is not permitted to initiate others. When those who are in the third stage become perfect, they reach the fourth stage. Then those who

have the effect or get a command work instantly, either like a spark or even faster than that.

Apart from this, there are a few other categories of persons who have a command over it. One such category is of people who can pull up those who are a step below them, and make them move up. Another category is of those who can raise any one up from any point they wish, and the third one is of those who cannot take any one up at their choice. But in a particular condition, they can use their will.

Another category of people is of those who can use their will whenever they like, whether they have the required condition or not. A few of them are those who can influence when they want and they will not influence when they do not want. Another kind of people are those who, whether willing or not, their influence will continue to have its impact, and when they wish to stop it, they can. Another category is the one who is not concerned about its stopping or not stopping. Another category is of

those whose impact will have its influence on the inner feelings and emotions, but will have no effect on their habits and etiquette. Yet another category is of those whose impact has effect on the inner feelings and emotions, so that there will be an improvement in their conduct and dealings also. Some others are those, whose will and effect may not have any impact on the inner feelings and emotions, but there will be a remarkable improvement in their outward and inward etiquette.

I think this matter relates to so many stages. The essence of it is a binding to follow the external maxims. Those who do not wish to do so may wait and hope for it till their end. But for those who have totally refused to accept it, the following verse will be a proof:

"I think 'Madness' (for Reality) is an impossibility. Pray let me be thine and be worldly."

Item No. 13: Are you willing to live in line with the way of Santmat, the teachings of the Mission, or

will you also adhere to other social practices?

A question has been put, whether you are ready to lead your life according to the rules of Santmat, or will continue to follow the worldly ones also.

So many other questions are involved in it:

The first question is what is meant by "Santmat way of living?"

The second one is, whether the purpose can be achieved without adopting the Santmat way of life?

The third question is, whether by adopting the Santmat way of life, worldly dealings will harm us? If so to what extent have we to follow them? Whether those who have heard the details earlier have understood them? If not, they will understand it at some later date as to what is the Santmat way of living. However detailed the description might be, it would not suffice, nor would it ever come to an end. The principles, as described, are connected with the practice. If you people want to have a

detailed description, it would be brought out in a book form. To give a detailed description at present is not only difficult but impossible as well. At present there is no sufficient time for it.

The first thing is that it is necessary to have belief in it. Our thinking should be of a high order. As you think so you become. Therefore we should have the highest of ideals as our goal. For instance, the highest approach for the people of other religions and sects (barring the Santmat people) is to go forward from the lower level and get merged in Brahman. Here the Para Brahman and Brahman should be explained in detail.

Throughout their lives, they try to merge in Brahman or Para Brahman. The Santmat people believe that going from below to Para Brahman, or to merge in it, will not serve the purpose, and one will not get liberation. Therefore, one should think of starting from the point of Para Brahman and getting access to Satpad. Accordingly, he should continue striving for it.

Its purpose is that one has necessarily to pass through the intermediary stages. Thus, he may have closeness and even halt at the abode of gods, angels and other powers. But he should always think of going beyond them, and should try for that.

Apparently, we take sat and in spite of taking work from asat, we do not get attached to it. Whenever there is a need after taking work from it, we bid goodbye, just as we use the toilets whenever necessary.

Their way of living and habits should be in such a way, that at the time of their departure from this world, they do not feel pain or sorrow and their life should not get entangled here. We have to make ourselves accustomed to such actions, both inner and outer, that it may not cause us physical, mental or spiritual pain, nor should we hurt others physically, mentally or spiritually by our thoughts, words or actions.

Their social dealings are also so pure, that in no

way the society may have any verbal or written, theoretical or practical objection. Because of their high ideals, having gone through all the lower states and knowing the reality well, they do not possess any sort of enmity, prejudice or dogmatism.

Therefore, they do not treat anyone to be different from them, and if they find them weak or incapable, they don't hate them. But they try honestly with good intentions for their betterment. They also try to attract the minds of the people in such a way so as to evoke respect and gratitude.

In their method, it is not necessary that they should exhibit their knowledge, perform miracles, or are they responsible to seek forgiveness on the Day of Judgment. They don't make any promise for success in business matters of the world, by giving an amulet, talisman etc., for cases to be won by mere blessings, for progress in their jobs, or to remove diseases by magic or foretell the coming events. They have no power to give transmission like a Guru, to enable a murid to automatically have such training, that he does not get any thought of sin.

Divine work gets done automatically and a murid need not take much of effort for it.

There is no limit for the inner feelings to grow every time or at the time of worship, that he himself feels drowned in the pleasant absorbency. There should be no risk in the way, but he should find himself so much absorbed in devotion, that tears flow out of love. He should find himself so much absorbed in it, that he might not be able to have any distinction between those who are his and those who are not his. In his work and practice, he should have a vision of light. Especially, hearing of voices is not necessary, nor seeing of good dreams, nor is there any need for a voice to be heard in a super conscious state.

Note: It does not mean that he should make promises, but he should resign himself to the Will of God, so that whatever He (God) wishes should occur. The real purpose is to keep God pleased. To the extent possible, His pleasure depends upon our following the instructions as laid down in the

scriptures.

Out of these instructions, some relate to apparent things like *sandhya*, upasana, fasting, pilgrimage and setting aside a part of the income for charity, for paying off the customary dues required at the time of marriage ceremonies, and to wife, brother, sister, relative, friends parents and neighbors.

They also include other monetary dealings concerning law suits, evidences, writing of wills, regarding the distribution of property, paying respects, talks, sleep, diet, travels, entertaining a guest and being a host etc.

Some instructions are there regarding inner ones like loving God, fearing Him, remembering Him, and lesser attachments to the world. Becoming happy in His happiness, having no prejudice or worshipping God from the heart, and doing the work of religion with zeal and sincerity, not considering anyone to be inferior, having no liking of his own and having control over anger are called

apparent behaviors. So often, the outer and apparent behavior is spoilt on account of the wrong done internally. For example, a decrease in love of God brings inactivity in worship, and rapid reading keeps a man away from doing his duties well. Due to miserliness, he shirks from doing charity or avoids going on pilgrimage or is highhanded due to ego or wrath, as a result of which the claims of the rightful persons are deprived.

Though precautions are taken in apparent actions, if personal qualities are not reformed, it will not continue for long. Hence transformation is necessary on these two accounts. But it is not easy to know the internal wrongs. If ways to correct them are not known, it is very difficult to bring them into practice, due to the pulling down of the mind by various tendencies. These things decide as to who would be the Special Personality who is to descend.

He, after understanding them, warns them, shows ways and means to reform them, brings about a

transformation in qualities, makes the things easy, and gives strength to their power by training them to work. Thus two things are needed for a follower to move forward.

First is to develop true faith and to have a firm determination before going to a Guru, for his advice and instructions to start the practice and after accepting a Guru, to follow with full faith the things advised by him, remain resolutely firm and keep him informed about the results of his work.

Now a question arises whether nothing can be achieved without adopting Santmat way of living. The reply is:

Outward body ailments are treated and cured by a doctor but there is a saint or sadhu to treat mental and spiritual ailments.

A doctor gives medicines from his own clinic, charges rupees five per dose, instructs the patients to keep the vial corked lest it should lose its real

essence, to shake it well before use, to keep it in a cool place to avoid exposure to heat, to take three doses a day before meals, and to take only sago, bean pulse milk etc. But the patient leaves the vial uncorked, instead of keeping it in a cool place exposes it to the sun; keeps it near an oven, does not shake it before, takes double the dose at one time, forgets to take the third dose or, as is very common with the ladies, deliberately throws the medicine away. The more you advise them, the more they will do to the contrary. Instead of the diet advised by the doctor they take non-vegetarian food and *sohan halwa*. You know what would be the outcome of the medicines.

You sow a very fine plant, but use unwanted manure for it; do not water it and do not protect it from goats. What would be the condition of the plant? You buy very costly rose essence of the finest quality. Put the vial in the lowest shelf of the almirah with its cork open, and keep the kerosene oil on the upper shelf in a broken vial with a constant seepage, so that it keeps falling in the

essence. What would happen to the rose essence? If you do not work, or practice, or do not follow the norms, rules and regulations and maxims in a proper way, you will gain nothing.

You perhaps wish to practice Santmat, but also would like to continue living in accordance with the present social setup, which is in a bad shape. You can solve this problem yourself. You can do such things as are needed, in accordance with traditions and prevalent social customs. At the same time, ensure that they do not damage the essence of the maxims, or destroy the religion altogether.

For example, certain petty vices are included in tradition, and considered to be good. But in fact, these are the things which may shake the very basis of religion. This should at least be thought over. For example, the use of intoxicants and drugs, openly or secretly, gambling or having illicit connection with prostitutes etc. It is not that these things are subtle and not understandable. First, our brothers should learn to keep themselves away from these outward

things. Then they may be able to understand the subtle things.

Supplement to Question 13 — Way of Living

Certain rules and regulations are being given for the sincere satsanghis and not for the ones who do not have any faith in the same.

Its members should have full faith only in God. Suppose a person needs a thing very badly and he has everybody, but he is not able to get it, he gets dejected and becomes aloof. Similarly, he should think of his relatives, friends, dear ones, officers, subordinates and the rulers etc., and should not have any hope for anything from anyone.

If anyone helps you, you should take it to be from God, and should think that God has inspired him to help you in that way. Therefore, you should be grateful to God and should wholeheartedly, verbally thank the person concerned, because he accepted and obeyed the orders of the Almighty. He should

always respect the elders, and love the youngsters, fulfill their needs to the best of his ability and overlook their faults. He should have love, sympathy, and a helping attitude towards his associates.

He should keep himself away from those who are bent upon opposing him, and be indifferent towards them. He should try to keep himself away from them, in the same way that a borrower fears his lender, or a miser fears going to a place, where his money might be spent. But, if they are in need and are willing to accept your help, you should help them, and then get away from them. You should never hate or think of harming him or taking revenge on him. You should always hide the wrongs of others. And if you know the secret of anyone, you should not reveal it to anyone without his permission.

You should accept your faults at once and should have no rigidity, should have no fault finding attitude, but should try to find your own faults.

We should not look towards other people's faults, but instead should learn a lesson from such faults. It is possible, that one day you might commit that fault yourself.

Do not blame anyone without knowing the facts. If any of your relatives or your son becomes a man of bad conduct, you should not extend your unwanted support to him. Otherwise, he would get inspiration and help to do it again. If he is not ready to accept your advice, leave him at once.

Disgrace and infamy are the results of bad dealings and bad behavior. One can never get any respect if one makes false promises.

Borrowing is the greatest sin, but compelling circumstances might create a need for it. The loan taken for show or enjoyment or other extravagance is difficult to be paid back. If it is taken at the time of some serious need to save yourself from hunger, to meet the expenses of your daughter's marriage or at the time of drought, then you should seriously

think of repaying it. God will help you, and one day or the other your loan will be paid back.

You should never try to hide yourself from your lender, but should come before him. Take work from your servant only if you are unable to do it yourself. The servant is only for help, and should not be taken as an instrument for enjoying a luxurious life. Pay off the wages at once. It is highly discourteous to take recourse to pretexts.

Children must be given religious training. Make your wife follow the same ideals that you have. Where there is an assembly of drinkers, drug users or persons enjoying dance and music, you should refrain from going there. And if you are compelled, then go, but go as you go to toilet, when need arises.

If you have to go to a music program, go, but do not behave in such a way that others might guess that you are uncomfortable. At the same time, refrain yourself from any sort of involvement or attachment or delight to be derived from it. If any of your close

friends or relatives tries to compel you to do such work as might be against religious norms, detach yourself from him, because no friend, relative or a dear one really does help you in your need. If he were rich, he would not give you even a single penny as a loan, but instead would try to find fault with you, and would use sarcastic language against you. No one knows why these people, by cherishing wrong hopes, ruin themselves.

The sum and substance of this is that the way of *Santmat* is to have the right way, to have sympathy and to accept with respect things as they come. For this, full faith in God and following the natural laws is essential. If you people so desire, a detailed description of every important issue can be published later on.

On Family and Marriage

Is there any Mahatma of any other sect or religion where you are living at present, to whom you are still compelled to go, despite joining the Santmat Satsangh? Do you still have any belief in him, and do you still follow practices other than Santmat Satsangh?

In *item No.14* there is a question as to where you live etc.

This question has been put as a result of a great need, and after much of thinking. Many persons join it with an intention to continue doing whatever they have understood. For example, they are told to go within, but they practice it only for a very short while and spend most of their time in doing their own old practices. For example, they would meditate on some pictures hung on the walls of their rooms, or would meditate on some idol kept before them for that purpose.

1. Now think they are told to do meditation on 'nothing' (zero) without any image or idol or that they should think of light within. Yet, they do to the contrary.
2. If one person is asked to listen to the natural word or voice and to meditate over it, despite the fact that he hears the inner voice, he is still doing the japa (chanting) of some *mantra* (hymn), which has been taught to him earlier.
3. The principle is that God is beyond the sphere of materialistic things, name and form etc. But they still stick to the meditation on the idol of one or the other form or the characteristic quality.

It is told, that following Gyan Kand alone without practice or work is useless and false. Hence all the three, work, worship and knowledge should be followed with propriety. But they prefer knowledge and would only like to read.

It is a well-known fact that if you are attached to one thing, you will automatically get attached to

every other thing. If you are attached to everything, everything will be lost. But as is usual with them, whenever there is a chance they would go and meet a sadhu, and whatever is told by him they would start doing. They would also adopt the principles or maxims of his sect, and thus make a mixture of their works and practice.

They attend the satsangh of one sadhu, then go to everyone who is available, to know his method. They try to love too many with one heart, and end up with none.

Some persons ask, "What is the harm in following X or Y and doing what they have said? We do what you have said and also what they have said." How do you expect one to reply to this? You may understand it yourself.

Some satsanghi brothers take part in such assemblies, where they are trained and taught something totally against the principles and maxims. Not only this, but they abuse and curse the teachers

of this system. But yet they are there, without any care or concern, and feel pleasure in hearing those abuses against their own teachers.

The majority of people belong to that category who because of their obstinacy and habits, consider their old method as the main one, despite the fact that it is weak, imperfect and unsound. They think that our system is only secondary, and hence they continue with the other system, and treat this as an additional one. First they follow that and then, if time permits, do this. Otherwise, they bid goodbye to this.

There are persons who have something else in their mind, but to please you they continue showing their amicability to you. Some are of the view that if a friend happens to come there, they would also follow. In fact, they are least concerned with this method. They are only concerned with the closeness of their old friends, and they think it to be an act of gratitude towards them.

Many persons are of the type, that if a little strictness were imposed, they would vanish altogether. They feel that they have the liberty to do what they like. Some come here with the intention of sitting here with their eyes closed and feeling absorbency in transmission and enjoying it. As soon as it is over, they go to another satsangh and enjoy the artificial bliss.

Some complain that they do not get the same bliss all the time, and do not always feel the same absorbency. They should be asked if they always attend this satsangh. If in the evening they participate in the satsangh of some great saint, all night long they have the satsangh of someone else!

वाइजाँ चूँ जलबह बर मेराब व मिम्बर मीकुनद ।
चूँ बखिलवत भी रबन्द आँ कार दीगर मीकुनद ॥

In fact, till you get firmness, you must have satsangh. Do not have flickering mind, otherwise you will lose all.

Item No.15: Are your parents alive, and do they approve of your views?

This question has been put with a specific purpose. I have in my life a great experience, that in reality or in following the course of reality, there are great hurdles in the way. Although it is a blessing that one's parents are alive, but in this particular matter, that is, in grasping the Truth or in making one grasp the truth, their presence often proves a great hurdle. Such parents have neither turned their attention towards this during their entire life, nor have they attended such types of satsangh. They cause a great hurdle in the way of their children who, by good luck or by the benevolent kindness of time, got an opportunity to have such santsang. On the one hand they think themselves to be men of great worldly experience, and on the other hand they also try to show that they have a great knowledge of the system. But, if you look deep into the things you will know that in reality, some are of the opinion that such satsanghs are not needed for them from childhood, and they will be useful

only when they become old. At the time when their heads start shaking, their limbs lose their strength, mind, conscience and wisdom fail, nothing is retained in memory, and they feel breathlessness when they get back home, they feel that is the proper and right time for such activities. This is the time for them to play, to study, to earn, to misbehave, to gamble, to drink, to usurp other people's things, to play cards, to visit prostitutes and do anything and everything except attending satsangh. For the children attending satsangh, their parents generally have proved to be a greater hurdle than anyone else in the world.

Some of them, who have recently completed their education, and are men of understanding and rational approach, have started realizing that such type of education is the need of the hour. Youngsters should take part in it. Some have joined it. But in spite of the fact that they know everything, they are so weak hearted, that they cannot bear their children taking part in it even for half an hour. They think that this half an hours' time is a waste, compared to

more than fifteen or sixteen hours of time spent on other things.

They themselves have gone through these stages, and know well how much time is wasted by the students during their school hours in playing ball, joking and in wasting their precious time in undesirable and uncultured acts. They do not think it to be wastage of time, but half an hour time spent at satsangh is such a great waste, that it is better to bid goodbye to it forever. That is why I posed this question, to find out whether they understood it properly or not.

Item No.16: Are you married, and is your wife alive?

This question is also put with a specific purpose. It is a well known fact that wives also create such problems. If I have the time, relevant examples can be given. The other reason is that I want to know the names of those unmarried ones of marriageable age. If they are willing, I may take help from the list, and

it is just possible that they may get married.

Item No. 18: Does your wife agree with your views? If so, does she do abhyas? If she does, is she ready to give up the pointless old customs and traditions like '*zakhaiya ki jaati*', '*miyan ki kanduri*' etc.?

It is a fact and needs no proof, that if your wife is of the same view, there would be proper coordination between you and your wife. And she will cooperate fully, not only in worldly matters, but in the religious matters as well. Recently, the incident in France about 'hair style and moustaches' (There seems to have been a divorce case because the spouses did not like the hairstyle and the moustaches of one another!) is a glaring example of this. How happy you would be if she were of the same view.

If she does abhyas (practice), there would be one more satsanghi in your house, one who would make a great impact on your children. A mother has a

deeper impact on her child than the father or the teacher. Besides this, they will be together in the other world also. It has to be proved.

There yet remains a question about the useless customs. At present it is of no use to deal with it. In spite of the fact that people know and understand it well, they are not yet able to give them up. Then how can they say anything to the ladies? Anyway there are a few matters of great importance, after getting them translated into Hindi a separate extract will be published.

Now men should by themselves try to give up all the bad customs. They should find good books for the ladies. They should read them and make them understand those books. A time will come, when the ladies themselves will give up such traditions, and with their feminine adamancy they will make their husbands also give them up!

Item No. 19: Are you opposed to the followers of other religions such as Parsis, Jews, Buddhists,

Sikhs, Muslims, and Christians etc.?

I have put this question to enhance my knowledge, though I know about it and have a lot of experience. As such, whatever feelings have been expressed and put forth are not true ones, but have been written forcibly against their conscience. Anyway, I did it with an intention of knowing their feelings, to have an idea about their internal progress, and I have got it.

Item No. 20: Have you any concern with political matters?

This question has been put with a view that, till now I do not agree with the ways and means adopted by them to achieve progress, because I think these are neither prevalent nor result oriented. I think it is better to solve the problem in a different way.

Item No. 21: Write the numbers and ages of unmarried sons and daughters you have. Write about

brothers, sisters, nephews, and nieces whom you willingly support?

Whatever forms I have received, I gathered information from them, and a sect-wise list has been prepared, so that one may know the number of unmarried boys and girls. If nothing more, it will at least lessen the burden of looking for a match for their dear ones. But I feel that if the parents of the boys knew that the parents of the girls are satsanghis, they would not at all be ready to perform such a marriage. Rather, they would put forth thousand and one excuses to avoid it, because of fear that the parents of the girl might make me mediator, and then all their ambitions and longings would go to the wind. Anyway such an effort may succeed or not, but the list so prepared would bear the fruit. All are not of the same thinking. Those of you, who, due to some reasons, have not yet submitted the forms, should please do so without having any other thought in mind, except that it would at least make an addition to the names already given in the directory. Those who, out of

fear, have not mentioned the number of their unmarried boys and girls should do so now with a guarantee that no undue pressure shall be put on them.

Item No. 23: Do you think that there is a need to bring about a change in the matrimonial customs and traditions of today?

The question has been solved, and I now realize, that till now I am not in a position to make any amendment. The changes that have been made and the problems that have been created because of these changes will one day be solved, and the time will create such circumstances as might help in the adoption of those amendments. At present nobody will listen to me. So I have left the matter as it is, and pray to God that He may have mercy on you and me. I have to say only this, that you celebrate the marriage in accordance with the scriptures or the Arya Samaji way, but be bold enough not to give undue importance to customs or traditions in comparison to shashtras. The idea behind it is that

you should not do that which is prevalent in accordance with the local and family traditions, irrespective of the fact that they are not in conformity with the shashtras.

Item No. 24: Are you free to perform the marriage of your sons and daughters, or are you bound by the constraints of your parents or any other relatives?

This question has now become meaningless, because it is clear that there are only a very few people who have no interference from any quarter. If there are a few such people, even there, the devil's dominance is found prevailing.

Question 25: Will you prefer to follow the rules laid down for marriage according to Santmat principles, or would you prefer to perform it according to the old customs & traditions?

1. To marry in accordance with rules of the Santmat or

2. In accordance with rules of old customs

As there is no one as yet, who is a true follower of Santmat, or the time has not yet ripened for it, I think it is useless to make any amendment to it. But people may ask about what the method is, and how one can take a decision without seeing or knowing anything. Hence it is necessary that a brief mention be made. Whenever a member gets an opportunity or gathers courage he may do so. It must be borne in mind that unless both the sides, the groom's side and the bride's side, are members of Santmat, a marriage cannot be solemnized according to Santmat principles.

1. It is necessary to have a look at the list of the boys and girls of marriageable age for a suitable match. If you do not get any one of your choice, then you may try for a match outside.
2. Those who prefer to marry their sons/daughters in their own sects may continue doing so. Those who would like to marry in

other sects may perform inter-caste marriages.

3. Widow re-marriages may also be done, in accordance with social customs.
4. Whatever things have been considered so far for a marriage may be borne in mind while looking for a match.
5. As far as possible, the question of being rich or poor should be not taken into consideration.
6. Due consideration may be given as regards fair complexion, high birth and social positions.
7. Do not get your daughter married in a very rich family, nor should you marry your son into a rich family.
8. So far as highly qualified (B.A. or M.A.) boys are concerned, their degrees alone should not be the criterion in selecting the match, but a thorough enquiry into their conduct, behavior and character must be made.
9. One must enquire about the good health of the boys and the girls. As far as possible, preference may be given to boys who are technically qualified. Next preference may be given to boys doing business, and lastly to one

going for employment.

10. Care must be taken to follow customs and traditions you know well and also the ones that are being followed in the society you live in.
11. Marriages may be performed either according to the old shashtras, or according to the traditions of Arya Samaj as is mutually decided. Settle other terms and customs yourself.
12. It would be better that the parents of the boy and girl should come to the bhandara with their sons and daughters along with a few selected relations, if they so wish, and get the marriage performed in the usual way, as is being solemnized here. All the satsanghis would be the *baratis* and the *zanatis*. There is no need for any special feast. After staying here for a day they should go home. If not possible at the time of bhandara, invite only the main and selected satsanghis. Those relations who are against such marriages, and may create problems, need not be invited at all.
13. Ornaments and other articles should be made

in such a way that they come in handy when a need arises.

14. These ornaments should cost only Rs. 51/-, Rs. 125/- or Rs. 251/-. More costly ornaments should not be given. Whatever ornaments or how so ever costly they may be, could be presented to the bride at home during other occasions. There is no restriction to that.
15. Very costly clothes should not be bought at the time of marriage. Later on you can present her with whatever you want to.
16. There should be no general feast at the time of marriage. Afterwards, if you have money and are not compelled to take a loan, you may arrange it, but only the main relatives and friends should be invited. One should not do it for name and fame.
17. Taking out the procession of marriage party with a display of fireworks through the streets of the market is prohibited.
18. Only close relatives need be given gifts (out of love) and not others.
19. Garlands are unnecessary.

But these things are possible only when both the parties are of the same views. The maxims written above are not for all but for them who think themselves to be the followers of Santmat alone.

Item No. 26: If you are financially sound and able to give charity, are you willing to adopt the principles of Santmat regarding distribution of funds, or are you still following the hypocritical practices?

If you do not have the quality of mercy in you, you are not a good man. Beside the religious viewpoint, you should have a consideration for the society and its maxims, and should set aside a small portion of your income for the purpose. There is no religion in the world, where charity and donations are not considered to be a necessity.

If you are not in debt, you can certainly spare something for charity. Today perhaps there is none who is free from debt, and as it has become a common feature, it is no use putting such a

condition. As such, when one spends money for hundreds and thousands of other activities, it is criminal and against the religious norms not to give charity. At some places, it is done properly, and in other places it is done in a highly improper way. For example, one way is to spare and keep aside a certain amount at your convenience, without any scheme or principle, and the other way is to spare an amount regularly and proportionately to your income. The first way is not proper, whereas the second one will help you to continue it for a longer time.

Many kinds of donations are collected by the people of the government departments, or their local units. Hence, quite an insufficient amount, if at all, is left with you for this purpose. Therefore, you become helpless, and your savings are thus spent on the items in which you are least interested, and which are against your wishes and your principles. Hence, you should adopt the maxim "First for yourself and then for others." First you have to fulfill the needs of the society and the rightful

persons, then you should think of others. Your neighbor is without food and clothing, your relation is gallivanting, your family relation has not enough money to meet the expenses of his children's education, someone in the society has a young daughter of twenty years and is unable to marry her because of the paucity of funds, widows are in dire need of food and clothing but cannot ask anybody. On the other hand you are spending your money at Haridwar on a large scale feeding. Thousands of schools are run by the Government, and quite a few by donations, and you are contributing to that cause. What for? Are all the rich ones vying for the same thing? It is nothing but the cunningness of a fox. Later on I shall give you details of the other very important things, about which generally people do not even think.

It is necessary for you to keep an eye over the customs of giving money in charity at the time of marriages. Do you distribute the amount to be given in charity to an orphanage at Bareilly or to a temple at *Chitrakoot* (name of a place where Lord Rama

and Sita lived after their exile from Ayodhya) or to some other great temple? Now, henceforth, you should first give donation to the *Satsangh Samaj* and to *Sadhu Seva Ashram* fund. Then think of anything else. Huge amounts are spent on tonsuring, ear boring, naming ceremony, engagement and so many other such customs for your name and fame only. One should first consider the purpose, and should earmark for donating a certain amount to the above fund.

At the time of death, the charity done on the eleventh and thirteenth day, after three months and after a year, should be done with a specific purpose or religious view. Consider well where the money is going, and who are being benefited by it. Everyone knows about this, and there is no need to elaborate on this. If you think that you will not be able to have the pious benefit without it, you may set aside a small amount to be spent on such works, and donate the rest to the fund. At the time of thirteenth day and annual ceremony, the feast given under compulsion is highly undesirable and

unwanted. It is only a lame excuse to say that by doing so the society will accept that the house, the family members and the atmosphere have thus been purified and made acceptable to all. It is only a custom. Those who are hard pressed and economically weak are compelled to take loans to give such feasts, irrespective of the fact that it would lead them and their children to starvation. If this undesirable custom is stopped, it will give much relief to all. I am not ordering you, but if you think it proper, do it. If not, don't do it.

An amount for charity or donation you can set aside only when you hold the reins of your horses (of desire). If you have not restrained them, what else can you do? It is very common with all, to have more than they need and to go on purchasing the new things. If your family consists of two or three members, and you have the opportunity of having a very big and palatial house capable of holding five hundred people, even then new plans are chalked out for additional building, and the work is going on accordingly. In this way thousands of rupees are

being spent on unnecessary items.

It is necessary to learn to distribute and adjust your income in a fair and pious way, and not to allow your beastly tendencies to prevail.

Item No. 27: If not now, can it be hoped that at some time in the future, you will give up your present customs and traditions, and will preferably attach more importance to associates of the Santmat?

People know well that the prevalent customs and traditions are useless, and are followed out of fear, that if any one does not do so, the society will raise objections and he will be boycotted, and then he will not easily be able to marry off his sons and daughters. Try to understand that the social connections are severed when you eat with a low caste man, or openly have illicit connections with a harlot, or marry in the other caste, and not because you do not follow the customs and traditions. It is possible people may think one to be disgraced or a

less courageous person. But now the time has changed. People establish illicit connections without keeping secrecy; even then none is cast out from the society. The rich persons give a twist to their moustaches and throw an open challenge to others to boycott. Of course, indirect remarks are passed against the poor persons and cowardly attacks are made against them, but ultimately everything ends in smoke. The reality is that people make one or the other excuse, and are not willing to give up such things. Just imagine if a society boycotts people who admit such bad deeds. It can never be so. If it were so, it would be a matter related to the obstinacy of the people of the locality. Due to such obstinacy, for some time, offensive steps are adopted by one, and defensive steps are adopted by the other, simply to protect oneself. After some time, when the matter becomes a thing of the past, it automatically ends.

Therefore, when things reach to such a level, it is better to avoid it. It is possible that, when the people of the community boycott you, your satsanghi

brothers will be with you. If they too do not cooperate with you, your matter will purely be on your fate and your right. Then ultimately it will bear fruit.

Item No. 28: Is it proper, in your opinion, that the society should be given monetary help according to its needs, and funds being provided to maintain its physical existence?

The aim of a human being is to have concern for one another and think better and act better. The best way to give knowledge and Brahma Vidya is the greatest of all because it helps a man to reach the ultimate end.

Soul and body are inseparable. Because of their inseparableness, at the time of adopting different courses of action, there also arises a need for illusory and materialistic things. This will be understood by an example: I explain it with a suitable example. Throughout my life, I remained concerned only with pure spirituality and spiritual

training. In other sects, it is very common to take the social side also along with the spiritual training, or they are automatically adopted, as experience has taught me. But I purposely avoided it. Having been busy with the duties of my employment and other worldly things, I had to avoid it. Therefore only the pure, internal satsangh continued. But when the contacts increased, the need for more social dealings became inevitable.

1. There are different people at different places. Everyone, in order to increase his knowledge or to fulfill the feelings of his heart, maintains the continuity of correspondence.
2. If one has to respond to this correspondence it is necessary to put it in writing instead of oral instructions, so that it may be brought into proper order. Those who get a little time, or those who do not get any time to attend the satsangh, should also have an opportunity of getting the written instructions. For children and ladies, adopt such a course as may help them to have knowledge of the system.

From time to time, pamphlets should be printed and sent to all centers to create awareness among people. The interested persons and the real seekers, who now come daily to me, will get more time, because of my being more free for the purpose.

I have no sufficient accommodation for their comfortable lodging. Whatever place I have is such, that it is entirely used by the women of the house. There is no exclusive place for the guests as such.

Anyhow an adjustment is made. It is not beneficial for the beginners, because they need a secluded and peaceful place. There is no such place even for the satsangh. There should be an altogether separate house for it, even it be in shambles. But, there should be fencing, a well, a toilet and one thatched room, at least, where satsangh could be held and then the satsanghis from outside may be accommodated.

If we elaborate on it, we will find that besides hundreds of established schools, thousands more

are being established to impart worldly education. Instead of such ones, one such school may be established for giving spiritual training, where a few expert persons in giving such education are employed with a specific purpose, and arrangements be made for the same. Such a house of learning will be made available to the interested ones. I know people who can be of great help in this matter, but unless a fund is raised to provide them a livelihood, how will they be able to stay here? Even now they are giving such education at home. Think of the fact that, apart from earning their livelihood, they do not have leisure for anything. Normally such people do not reveal it to anybody, but they do not hide anything from me. I am aware of such instances. Are you? I am awfully pained to see their lot.

I myself am not in a position to help them financially. Therefore I have requested you people to raise such a fund, not for me, but for those mentioned above. But donations alone will not help in the matter, unless those schemes that I have told

you earlier are brought into practice.

Hardly a hundred persons have agreed, in writing, to pay a donation of four *annas* per month. Out of them, a few have written it unwillingly. Some people have expressed so great a displeasure, as if an Income Tax of rupees two hundred per month has been imposed on them. Poor people have not written this, but only the affluent. Some people have frightened me to the extent that, if such a fund were raised, people would stop coming here and would lose their faith. A few persons personally told me that people outside are commenting that a novel method has been adopted to make money. And, by and by, this would automatically take the shape of a shop. Anyway I have a good intention and have no fear that they would bring a bad name to me. If any satsanghi is so weak of faith that he harbors a misunderstanding about a petty amount of four annas only, can he be fit to become a satsanghi at all? They may try to defame me, but can they find even a single such institution which does not need money or does not raise such funds?

How is the Mission of the Americans progressing? Saheb Ji Maharaj, you will find it at Agra and at every other place. I know that even this donation of four annas per month is difficult to collect, and hence it will not continue for long. Therefore, those gentlemen who are willing to do as I have written above may kindly continue doing it themselves.

Those persons who think it to be their duty may send the money to me. It will be deposited and spent during appropriate occasions, and the same will be accounted for. You may make such arrangements at your places and maintain its account. If need be I shall ask for it, otherwise I myself would not take this burden on me.

For instance, let us imagine that a man has meager income; that he is unable to meet the expenses of the family and the needs of the children; that he is unhappy and restless because of this; and that he is unable to give the best education to his children; that the people in his locality and city have

no faith in him; and that because they do not have faith, they are not able to benefit from him.

Firstly, the outside people are not able to come because they are awfully busy; and if any large hearted one happens to come, he will not be able to stay for long. Besides, when people will know of such a school where this type of training is given, they will be saved the trouble of searching for such a school, and knowing the details of the necessary tests and other arrangements.

Report of the Kanpur School of Divinity:

If they are to give the needed training to the interested persons and the real seekers, by going from one place to the other, they should at least be free from the family cares and burdens and should not be bothered about their travel expenses etc. It is not possible for one to meet such expenses by demanding a donation or other monetary aid. It is the duty of the abhyasis to see to it. Now think of another problem about which you have no

knowledge. But it causes trouble and sufferings to such people. There are some satsanghi brothers who are so hard pressed that they are virtually starving. Their children have no clothes; they can't arrange for their school fee and books. Their daughters have grown up, but because of paucity of funds they are yet unmarried. Out of shame and shyness they cannot express it to others, nor can they demand anything from any one.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

"Om. All those that are invisible are filled by Brahman. All those that are visible are also fully permeated by Brahman. The whole Universe has come out of the whole Brahman. Brahman is still full, although the whole Universe has come out of it."

Book III

Duties of a Satsanghi

Sure Ways for God Realization

In my opinion, it is good if;

1. Only Japa of the heart (meditation is) done.
2. The heart is kept clear without being influenced by non-believers, bad company and impure people.
3. Our attention is not diverted to anyone except God.
4. The determination to always keep the heart alert and one pointed.
5. Devotion and love be developed towards Truth and the Master.
6. One completely effaces himself and gets merged in Him and
7. One loses one's identity by this action.

This is the shortest and the surest way to reach the Real Goal.

Mahatma Shri Ram Chandrajji

Rules for the Sincere Satsanghis

The following few rules are being written for those satsanghis having complete faith, and not for those with superficial belief.

1. The members (of the satsangh) should have full faith only in the Ultimate. For example, if a person is searching for something, and even after asking everyone one gives it to him, he becomes dejected and gives up the search. In a similar manner he should remain unaffected and not expect anything from his relatives, friends, superiors, subordinates or even the king. If anyone helps him, he should think that it is the Almighty who is helping him through that person, and that He has put that idea into the heart of that person to help him. Therefore he should thank God, but he should also express his heartfelt gratitude to the person who gave such help, since that person has accepted and followed God's instructions.
2. He should greet all elders with respect and

behave with humility, and love those younger to him. To the extent possible, he should help them in fulfilling their needs and ignore their faults. To those of the same age, he should show love, sympathy and affection. If someone tries to oppose you without any reason, avoid him, remain indifferent and stay away, like a man of the world who is in fear of his creditors, or a miser in fear of spending his money. However, if such people request for help, you should do their work and then keep away from them. Feelings of contempt or of taking revenge or harming them should not be fostered in any case.

3. Do not talk about the faults of others to everyone. If a secret pertaining to anyone is known, it should not be revealed without his or her permission.
4. Our own faults should be immediately accepted without any fuss or obstinacy. Criticism should be avoided at all costs. If one sees something bad in others, then one should only try to learn a lesson from such faults.

5. One should never talk about the bad qualities of others. It is possible that we may also have the same bad qualities. One should not be accused of anything without proper investigation. If one's close relative, or even one's own son, is of bad character, then he should not be supported, as it may encourage him unduly. If such a person does not change even after being sincerely advised, then one should part ways with him.
6. Disrespect and wickedness are the results of bad conduct and behavior. Making a false promise brings disrespect.
7. Taking a loan is the worst, but it can be taken in case of dire need. The urgency of real need can be understood after deep analysis. A loan taken for ostentatious purposes may be difficult to repay. If it is taken when in difficulty, for food, for a daughter's marriage, or in times of famine, and if the intention is good, then God helps and the loan is repaid sooner or later. The creditor must be faced, and one should not hide and avoid him.

8. One should take only such work from servants, which one is unable to do by oneself. Servants are for assistance and not for luxury.
9. The laborer should be paid his dues immediately. Making excuses and delaying payment is extreme misconduct.
10. One should give religious education to their children.
11. By some means or other, bring your wife in conformity with your views.
12. As far as possible, shun places where liquor is served, and entertainment in the form of song and dance is offered. If it is inevitable, one should attend as one goes to the toilet out of sheer necessity.
13. While listening to the song, if the singer is in front of you, do not avoid it in a manner that people can make out, nor involve your heart in it, nor enjoy it remain unaffected.
14. If relatives or friends force one to participate in any work that is against dharma, relationship with them should be severed if required, because no friend or relative helps when one

is in dire need, and even if they are rich, they do not give even a pittance as loan. On the contrary, they are ever ready to criticize, to object and behave indecently. Yet, it is not understood, why one harbors false hopes and spoils one's work.

In fact, it is stressed that the SantMat (path of saints) is like that of a simple man, with sympathy, faith and submission to God. Repose faith in God, and carry out one's work in a natural way.

Other Duties

1. Impure or spoiled food is bad
2. As far as possible eat food that has been cooked by a satsanghi.
3. Offer the food to God before eating. The manner of doing this may be enquired and found out.
4. Eat food in a clean place.
5. Eat simple and clean food in a regulated manner and a little less than warranted by hunger.
6. Speak less while eating.
7. Avoid intoxicating things.
8. Stop eating non-vegetarian food like meat, etc.
9. Avoid going to parties and feasts, and eat only at such places where you are sure that the food is not impure. If one is compelled to eat at such places, fast should be observed afterwards as penitence.
10. Observe fast once a week. During daytime, read any religious book.
11. Avoid hurting other's feelings.

12. Do not speak ill of anyone, either in front of them or behind their backs.
13. Cover up the faults of others.
14. If one sees any living being in distress, one should help.
15. Do not scorn or abhor anyone, howsoever bad he may be. If you dislike his actions, pray for him.
16. Never turn away a beggar at your door. Give alms to the extent of your capacity; otherwise refuse politely.
17. If one has to speak in a severe manner with someone, one should do so, using sweet words.
18. Avoid the company of women and children.
19. If a person is conversing with a lady other than his wife, it should be ensured that someone else is present.
20. Do not cast covetous eyes on the wealth of others, or on other women.
21. Wear sturdy, lasting, clean and inexpensive clothes.
22. Men should avoid wearing ornaments; at the

most they can wear a ring.

23. A small part of the income, one sixteenth or so, should be set apart for charity. This should be given to near relatives, if any. If there are none such, it should be deposited in the satsangh so that when the need arises, it can be used for helping a satsanghi. If any balance is available at the end of the year, it can be used for a good purpose at the annual bhandara (gathering).
24. Respect elders, love youngsters, and develop love and understanding with other satsanghis. Sever relationship with those who do not have the same viewpoint.
25. Respect the teachings of all religions as that of your own religion. Hear their sayings with faith and belief, and if some point is not understood, one should seek clarification from another satsanghi or one's Guru. One should not think that it is wrong or incorrect.
26. If one hears ill of any religious founder or one's own Guru at any place, one should leave that place immediately and pray for change in the behavior of the one who is speaking such

words.

27. As far as possible, avoid going to clubs and do not become a member of such clubs.
28. Be sure to teach Hindi to children so that they get an opportunity to read religious books.
29. Do not charge any interest on loans given. Under unavoidable circumstances one can take a small amount, say, twenty-five paise per hundred rupees per month.
30. All forms of gambling should be avoided.
31. Do not play cards or dice games.
32. Try to accompany the dead body in a funeral procession. Walk slowly and keep praying for the dead person.
33. Do not weep and wail loudly at the death of a relative or family member, but pray for them.
34. Since the rituals performed on the tenth day (after death) are not performed properly and also the people who know the proper method are hardly to be found, they are not useful. It is therefore better if the person performing these rituals maintains cleanliness and purity for thirteen days and prays for the liberation of the

departed soul. On the tenth and thirteenth days one should give charity to the poor and deserving, to the extent of one's ability.

Guidelines for Expenditure

1. It is imperative for every satsanghi to consider the following factors, before incurring even a nominal expenditure.
 - a) Is this expenditure required to meet any specific need, or is it on account of a habit or custom?
 - b) Or does it have an element of ostentation mixed in it? Does the work help or assist our brethren, or is it only for empty pride and fame?
 - c) Will this expenditure result in disrupting our peace in future or obstruct our internal abhyas?
 - d) Does the expenditure violate the tenets of religion or the rules and regulations of society?
2. If any satsanghi has a saving of income after expenditure, but already has a loan to repay, he should at least consider before buying additional articles, whether he is violating the expenditure rules of the satsangh. The meaning of a need is that it is not possible to manage without that article. If such a kind of article is

already in the house, and if the new article shall not be put to use in the near future, then it is not necessary to buy that article.

3. A part of the monthly income should be set aside so that it can be used in times of need. This amount should be put to use for providing assistance to the brethren. "*Awwal Khesh, Varhoo Darvesh,*" which means, that first consider those who are ours, then consider the beggars.

Daily Routine of Satsanghis

1. Every member of the family should wake up before sunrise.
2. Every member should get involved in cleaning the house, with the help of servants. One should sweep the house, one should make the bed, and one should dust the articles, and so on.
3. After completing the morning ablutions, all members may have a wash or take a bath as required, and finish the *sandhyopasana* (worship/meditation) before sunrise.
4. A specific place or room in the house should be allocated for worship. Fragrant incense should be burnt in that room, and clean mats spread. Everyone should wear clean clothes.
5. Begin the worship with a prayer. One person should read and the others should repeat. Or otherwise, the prayer can be in the form of a bhajan (devotional song), where one person sings and the others listening. Be absorbed in this for ten minutes. At the end of this, prayer

may be said. All these activities should be completed by 7:00 a.m.

6. After this, one should exercise for 15 minutes.
7. Then one can have breakfast with whatever simple food is available.
8. The women of the house should get busy with cooking, and finish the work together. Each one should do her part of the work without passing it on to others, but it is not necessary to allot turns.
9. The men and boys should read religious texts which are predominantly devotional.
10. When the women of the house finish cooking, they can take an hour's rest. By 1:00 p.m. this work must be completed.
11. The women can then engage themselves up to 3:00 p.m. in household work such as sewing and knitting.
12. From 3:00 p.m. till 3:30 p.m., the women and children should read religious texts.
13. From 3:30 p.m., the women may commence cooking together. Gardening can also be taken up at this time.

14. At sunset, the women and boys may gather at a specific place, and perform sandhyopasana (cleaning) for a period not exceeding half an hour.
15. After dinner the men may take a stroll and then sit outside for satsangh. After reading books or listening to a discourse, the inner satsangh (going within) should be done.
16. One should not indulge in futile talk, malicious gossip and backbiting.
17. At the latest, one should go to bed by 10:30 p.m. and get up by 4:30 a.m.

Book IV

The Four Steps to Spirituality

Introduction

Any work, be it material or spiritual, has to be done in a certain order. Without this order, success is not possible. When a child starts to study, it progresses gradually. If a child does not pass the first class, he will not be admitted to the sixth class; nor would he be made to read books of a higher standard, without being taught the alphabet. If this were to be done, then maybe the child would have no knowledge even after studying them for all his life. To study for the degree of Master of Arts (M.A.), it is necessary that one complete High School and his Bachelor of Arts; only then can he get admitted into M.A. Similarly, every work has a specific order, and this order is based on certain principles. Without these principles, there can be no order.

These principles are always valid for all times, all countries, and all people. It is a different matter that any rule that is derived from these principles may be valid for a particular time or country alone.

The third chapter of the Bhagavad Gita says that, in those days when people used to perform yagna (sacrificial religious rituals), the Gods were pleased and blessed them with rain or other things. Today we see that neither yagna is performed, nor do the Gods give rains on time. This rule and the event are therefore of the past, and have no validity today. But the *principle of co-operation* that works behind this ritual is valid for all times, all places and for everyone. Co-operation was necessary in the past, is necessary now and will be necessary in the future too. Without cooperation no work can be done in this life.

Similarly, when we know of our weaknesses, we try to get rid of them. India has been a spiritual land from the beginning, and all its efforts have been to get rid of worldly miseries. This feeling has been prevalent in all schools of philosophy. In the context of time, place and circumstances, the great personalities of that period made certain modifications, and thus different philosophies were born.

In the spiritual world, there are three main paths to reach one's goal. They are Karma (action), Gyana (knowledge) and Upasana (devotion). There has never been just one path. May be at times, only one path has been emphasized, and the other two not given as much importance and this has given rise to different sects and orders. Numerous sects have appeared and disappeared according to the time, place and circumstances. It is so even now, and will be so in future. All persons do not have the same tendencies and circumstances also change with time. That is why differences exist. Every person chooses a method by which he sees his aspirations being fulfilled. This is the reason for the existence and progress of so many sects.

Among Karma, Gyana and Upasana, Gyana (knowledge) has traditionally been given the highest place, even though the path of knowledge is obscure and difficult. Tulsidas has said

"ग्यान का पंथ कृपाण की धारा, गिरत खगेश न
लागहि बारा ॥"

The path of knowledge is like the edge of a dagger. Once fallen, an arrow can no longer strike.

Even though the path of knowledge is very difficult, still, without knowledge the objective cannot be achieved. Action and devotion are futile without knowledge. This is the reason why Vedantins (philosophers adept in the Vedas) have a special place in Indian Philosophy. Vedantins proceed with logical reasoning, and reach a stage where the intellect is no longer able to comprehend and they start saying "*Neti, Neti*" not this, not this. Further, when they reach a condition where the intellect has no access, they are in a state of wonder. Sufis call this '*Mukam-e-Hairat*' (the state of wonder), and the Vedantins try to get merged in this. To reach this high state, four spiritual practices are followed. These four spiritual practices are the basis of all sadhana whatever type it may be.

Viveka

The first step of these spiritual practices is *Viveka*. *Viveka* means the power of discriminating what is real and what is not. Knowledge has been described in the Bhagavad Gita in seven different ways, but in the fourteenth chapter, Real knowledge which is Spiritual knowledge, has been dealt with. That alone has been considered supreme, and all the rest, ignorance. This real knowledge alone gives the supreme state and it gives the knowledge of the real and the unreal that is, what is destructible, what is changeable, and what is permanent.

The main limitation here is that everyone accepts this in principle, but when it comes to practice, we fail. For example everyone believes that God is all pervasive and exists in all beings. But when the time comes to put this principle into action, human beings are tormented by pride, ego and possessiveness and forget that the essence of the same Supreme Being is present in all. Those who are equal in the eyes of God, then become high and

low before man.

This does not mean that Viveka has no place, but only that the initial knowledge is not true knowledge. True knowledge originates when the mind, intellect and ego are purified. The knowledge originating from a pure ego is real and permanent. Only this knowledge confers the ability to take correct decisions.

Vairagya

Vairagya, the second step comes after Viveka. As soon as we realize what is unchanging and eternal, and what is destructible and changeable, it is natural that our attention shifts from what is destructible to that which is unchanging and eternal. This withdrawal of the mind from worldly objects is called Vairagya.

The withdrawal of the mind from the world depends on many things. When one is accompanying a bier in a funeral procession, or when a relative dies and when the thought of our own death arises, then the world seems worthless. But this feeling is not stable. It stays for a short while, and the moment the scene disappears from the eyes, the old condition returns and the daily occupation starts again. This is called '*Smashana Vairagya*' (renunciation at the cremation ground).

This apart, when the family is destroyed, the wealth is lost, or when relatives cheat us, or when

some other bigger calamity befalls, then the world appears distasteful. This Vairagya is also not stable because all the desires of the mind remain buried in a seed form. The onslaught of sorrow is only a covering on them. As soon as the wound heals and circumstances are favorable, the buried desires spring up again and the feeling of Vairagya ends, because it was temporary.

People have tried various means for attaining true Vairagya. True Vairagya does not come till all the desires of the mind are brought to an end. This can be achieved in two ways: by Sadhana or by Experience. Some take recourse to Sadhana and some others take the support of experience.

The Vedantins have used 'practice' (Sadhana) for achieving Vairagya. They started thinking that maya (illusion) is false and hence destructible. They started analyzing each and every thing and thought it was unreal, and finally only God remained, who is Eternal, True and Real. From this it could be deduced that the world is unreal and only God is

real. They made this thought so strong that it did not waver even for a moment, and Sadhana helped in strengthening the will. However, due to lack of experience, and absence of a decisive intellect, they had to face great difficulties and could not succeed in it. Because of lack of experience, when a situation arises in life, all the Vairagya comes to naught. Very few succeed and the majority drops on the path.

In the Santmat, this method of the Vedantins is not followed though the end results are the same. The difference is only in the means. On the basis of long experience it has been concluded that Viveka originates from the strength of the thought force and is not steady for want of experience. The reason is that it has been understood only by thinking that the world is false, but this has not been reflected in our conduct. The result is that when we have any bitter experience the power of reason deserts us, and all the Viveka becomes futile.

Viveka and Vairagya are not the means by

themselves but are the result of certain practices. But Vairagya is not our goal of life. We have to go ahead. Because Vairagya is only an intermediary stage, both Viveka and Vairagya have been considered as means. Unless and until the mind, intellect and consciousness are purified, the ego is not purified; and until the ego is purified its Sattvik (virtuous) power does not surface. Viveka is dependent on egoism, and is the result of the purification of the ego. Vairagya is a result of Viveka. The Path of Saints combines both practice and experience, but Viveka and Vairagya are not considered means but the result of practice. "Sant Mat," the path of saints commences with the third step, *Shat Sampatti*.

Shat Sampatti

In Santmat (संत मत), the practice begins with the third step, 'Shat Sampatti' (six spiritual attainments, षट् सम्पत्ति) after which spiritual attainments commence. The first attainment is *Shama* (शम) which means the settling of the heart. Our tendencies are withdrawn from all sides and our heart gets fixed on the attainment of the goal. This settling of the heart can be achieved in two ways. The first is *Vairagya*, which is the path of those having special mystical knowledge the Gnostics. When the real and unreal are known, then the attraction shifts from the unreal to the real. By strengthening the thought of *Vairagya*, the *Gyanis* (Gnostics) still the tendencies. The second way is by *abhyas* (practice), when we direct all our attention at one place. Thus *Sham* has two ways: one to let go and the other to hold on.

The Hindu Shastras (scriptures) take a stand that "*Eko Brahma Dvitiyo Nasti*" (एकोब्रम्ह द्वितीयो नास्ति, there is only Brahman and nothing else). In this they

have accepted Brahman to be the first and have considered all the rest as having merged in it. Taking up only one thought, they merge everything in it. Muslims also have a similar thought stream "La Illahi Il-Allah" has the same meaning: that there is nothing other than God. In this all thoughts are quashed and only the Supreme Being is accepted. Thus there are two paths, one of renunciation (*nivritti*, निवृत्ति) and the other of active worldly life (*pravritti*, प्रवृत्ति).

The path of renunciation is adopted by the Gyanis, because they consider Vairagya to be the principal practice. This is difficult because the mind is caught in so many desires and cannot be easily controlled. It can neither be attentive nor be quiet. It needs something to do. Hence the path of renunciation is difficult.

Compared to the path of renunciation, the path of practice and devotion is easier as it is the path of pravritti. In this path, one object is selected according to our faith, and all our attention is

centered on it. By doing this practice we reach a stage where our entire attention is centered on that object. When this practice gets established, then automatically Vairagya develops towards everything. Even then one thought is left, which should also be put an end to. If it remains, it is illusion (maya). Not only that, but even the very thought that something has been renounced, should not be there.

"तर्क दुनिया, तर्क उसवा, तर्क मोला, तर्क तर्क ।"

"Tark Duniyan, Tark Usava, Tark Moula, Tark Tark."

"Relinquish the world, relinquish the highest, relinquish God, and relinquish relinquishment."

Think of the highest and renounce the world. When the highest becomes the goal, replace it by God. Then we are no more there, only God is there; but there is still far to go. Even if we have reached God, 'the thought of God and of the self' still remain. The thought that we were two and became one

should also end. Because what we were is the true state, therefore, when two were not there at all, how can there be a thought that we were two and became one?

Thus the path of acceptance (pravritti) is easier than the path of renunciation (nivritti). In this we advance by devotion and Yoga. Yoga is the name given to the stilling of the mental tendencies. In us we have three states called Sattva (सत्त्व, purity), Rajas (रजस, passion) and Tamas (तमस, darkness). Based on our state of mind, tendencies arise. For instance, in Rajas and Tamas states, tendencies such as anger and sleep are prevalent. These tendencies affect the soul, and that is why the stopping of the tendencies is extremely essential.

Tendencies:

Tendencies are of many types, but the Shastras have divided them mainly into two. Tendencies generated by Rajas and Tamas are called "*Klishta*" (क्लिष्ट, distressing) because they cause distress.

This means that man experiences happiness and sorrow and gets caught in the cycle of life and death thereby undergoing untold misery. The tendencies of the second type are connected with Sattva and when these arise, there is liberation. Tendencies exist in five states.

In the first state the mind turns more towards material aspects such as honor and dishonor, hunger, money, etc. The mind is fickle and the entire attention is on the fulfillment of desires.

Some tendencies such as laziness or sleep are "Moodha" (मूढ, dull), which means that one does not want to do anything. In this no work is done. The attention is neither on the material aspect nor on the spiritual aspect, and that is why these tendencies are called *moodha*.

Everyday when we take up our Abhyas, we experience that the tendencies we already have, bring us out from inside and the attention shifts from Samadhi to the world. When we sit for meditation

all kinds of work that we must do surface, of which we did not even think before. Also at times we get such sordid thoughts, which normally we never get. As a result of this our mind deviates from being one-pointed.

The three mental tendencies mentioned above belong to the worldly people. The next two tendencies are of the Yogis. In *Ekagrata* (एकाग्रता, one pointedness), the consciousness gets merged in its true form. This means, it shifts from all around to one place. When the thought gets fixed at one place and is in its True state, it is called *Nirodh* (निरोध).

Ashtanga Yoga (eight steps to achieve union):

The practice adopted for bringing the consciousness to its true state is called *Ashtanga Yoga* (अष्टांग योग). The first step is *Yama* (यम, good conduct), which means eschewing bad habits. *Yama* has several sub-divisions. The first sub-division of *Yama* is *Ahimsa* (अहिंसा, non-violence), which means not hurting anybody by thought, word or

deed. Some people think that Ahimsa is a sign of cowardice, but this is not so. Bearing pain while ensuring that the other does not suffer requires great inner strength. One who does not have this inner strength cannot practice Ahimsa. It is to be noted that accepting something that is unjust, is not Ahimsa but cowardice. Not accepting that which is unjust, but peacefully rejecting it, is a sign of inner strength and is Ahimsa.

The second sub-division of Yama is Satya (सत्य, Truth). Satya does not only mean speaking the truth, but expressing something as it is, that is, being the same within and without, and the same in word and deed. Speaking the truth is only an external form of *Satya*. It should be kept in mind that truth should not be bitter or cutting, and should not transgress the boundary of Ahimsa. For example, if someone comes to kill somebody, and a person knows this, and also knows where the intended victim is, then this person should not tell this truth to the killer. If he tells the truth, then a person may be killed, and this is *Himsa* (causing injury). Truth is never bitter,

nor does it transgress the boundary of Ahimsa.

The third sub-division of Yama is *Asteya* (अस्तेय), which means 'not stealing'. Stealing does not mean taking away something when nobody is watching, but taking more than what is rightful is also stealing. If we hoard something that is not useful in the present but we have kept it for the future that is also stealing, because that may be useful and necessary to someone else, but is useless to us. Collecting for the future, more than what is necessary for the present is also stealing.

The fourth sub-division of Yama is *Brahmacharya* (ब्रम्हचर्य, celibacy). Brahmacharya does not only mean sexual abstinence or avoiding the company of women, but not allowing sexual desire to arise in the mind and having mastery over it. If we control the sense organs, but if there is desire in the mind, it is still not Brahmacharya. Brahmacharya poses a problem to those in Grihastha (गृहस्थ, householder) life. If we follow this path, do we need to leave our wife and children

and take Sannyasa (संन्यास, asceticism)? No. Brahmacharya for a Grihastha is that his relationship with his wife should be in accordance with the Shastras. The relationship should not be for desire or enjoying himself, but for fulfilling the desire of the wife, and he himself should remain untainted. This is the Brahmacharya of the Grihastha.

The fifth and last sub-division of Yama is *Aparigraha* (अपरिग्रह, non-acceptance of charity), which means being content with whatever we have and not becoming greedy on seeing others having more. Aparigraha is not only being happy but also being grateful for whatever we have.

The second step after Yama is Niyama (नियम, regularity). Niyama means to pledge to follow a regular system of life and to implement the same. Normally most of the people follow certain rules, but they are only in connection with material aspects. We can divide Niyama into five main parts.

The first part is *Shauch* (शौच, cleanliness) or purity. External purity of the body is necessary, but more essential is cleanliness of the heart. Our thoughts should be pure, and we should be as pure mentally as we are physically.

The second part of Niyama is *Santosh* (संतोष, happiness) which means avoiding feelings of jealousy and hatred. Santosh means being happy in whatever circumstances God has placed us in and not being unhappy for things we do not have.

The third part of Niyama is *Tapas* (तपस्, penance). Generally in every form of Yoga mortifying the body and doing various practices is called Tapas. In this the person forgoes the worldly attachments and goes to the jungle to do Tapas. But in the Path of Saints Tapas means to face all miseries and yet help others.

The fourth part of Niyama is *Swadhyaya* (स्वाध्याय, self-study). Normally people understand Swadhyaya to mean reading books, whereas this is

only part of the meaning. Reading books only increases external knowledge while having very little influence on the inside. If we study the word Swadhyaya, 'Swa' means 'Self'. So the study of the Self is Swadhyaya. We read our thoughts ourselves, and by doing so we slowly understand our shortcomings through our thoughts and try to get rid of those shortcomings. That is why Swadhyaya is not reading books alone, but studying our own thoughts.

The fifth part of Niyama is *Ishwar Pranidhan* (ईश्वर प्रणिधान, surrender to God) which is having faith in God and being happy in whatever circumstances God places us in. Having no desires of our own, but thinking only that His wish is our wish is called Ishwar Pranidhan.

The third step of Ashtanga Yoga is Asana (आसन, posture). When we sit for meditation, it is in a specific posture. Indian Shastras describe eighty four main Asanas, but in the Path of Saints these Asanas are not emphasized. Sitting is practiced so

that the body stays in one position without moving and the chest, neck and head are in one line, and the spine is straight. The body should be neither too taut nor too slack. This posture is called *Sukhasana* (सुखासन, comfortable posture).

The fourth step of Ashtanga Yoga is Pranayama (प्राणायाम) which is the control of breath, and it should be done as instructed by the Guru.

Pratyahara (प्रत्याहार, withdrawal), the inner withdrawal of the mind, is the fifth step of Ashtanga Yoga. The five sense organs perform different functions. Eyes see and ears listen, but in conjunction with the mind these sense organs have various effects on the heart. For instance, the function of the eyes is to see, so whatever object comes in front of them will be seen; but the mind comes in between. So whatever the mind likes, it desires to see again and again, and it affects our heart and the attention goes there. The same condition is there with respect to the other sense organs, and our attention is always on the outside

world. If we practice bringing the attention inside, the attention again and again goes hither and thither. Stopping this and shifting the attention inside is called Pratyahara.

The sixth step of Ashtanga Yoga is Dharana (धारणा, focus), which is the fixing of consciousness on one point. The mental tendencies, which are dispersed into the external world, have to be fixed on the goal by constant practice. This is called Dharana.

Dhyana (ध्यान, meditation) is the name given to the seventh step of Ashtanga Yoga, when the consciousness is fixed on the goal and does not waver. In this the one who is meditating is not there; only the goal and the awareness of the goal are left.

The eighth step of Ashtanga Yoga commences when the state of meditation becomes very deep. Then the goal alone remains and even the awareness is not there. This state is called Samadhi (समाधि). Dhyana and Samadhi differ only in that in Dhyana

the goal and its awareness are there, whereas in Samadhi only the goal is left.

Thus in the third step of the Shat Sampattis, first we practice *Shama* (शम) and then the control of sense organs. Some take the path of action, some of devotion, and some choose the path of knowledge. But in the Path of Saints (Santmat), all three action, devotion and knowledge are taken together in the Satsangh, and thus we progress in this path. All the three components, action, devotion and knowledge are essential, and one cannot do away with any one of these. If anyone says that only one component can be taken and the path can be crossed through, that is almost impossible because in any one of the components, all three are present. Only the preeminence may be of one part. If a *bhakta* (devotee) says that he is not concerned with action and knowledge, it is meaningless. Even a *bhakta* has to do something to achieve his ideal. That is the part of action, and the fruit of this action is knowledge. Therefore, in one all three are present. In other words, action is the foundation, devotion is

the wall, and knowledge is the roof. Without any one of these three, the building cannot be completed. In the Satsangh of the Path of Saints all three go together. Sometimes action comes to the forefront and devotion and knowledge get suppressed. Sometimes devotion comes to the forefront or sometimes knowledge, but all three are always together. Along with this Asana, Pranayama, Dharana, Dhyana and Samadhi also keep getting established.

In devotion the practice of stilling the mind is action, the stilled mind is devotion and the understanding of this is knowledge. In knowledge thinking is action, the stabilization of the condition is devotion and the result thereof is knowledge. Going to a Satsangh and listening to the discourse is action, implementing the precept and doing the practice as instructed is Upasana and the Viveka and Vairagya born of the practice is knowledge. If Viveka and Vairagya do not develop after Satsangh, then there is not much benefit, though everyone may benefit a little.

The heart becomes peaceful, the mind becomes concentrated and emotional tendencies get awakened and at times miracles also occur. But true Viveka comes when our shortcomings and defects are understood and we repent for the same and start gaining control over the sense organs. If this is not so, then it should be understood that there is some shortcoming in our internal abhyas.

Dama (दम) comes next in Shat Sampatti, after Shama. In this the outward tendencies of the mind are kept away and every sense organ is turned away from its normal function. For this the Hindu Shastras specify different methods, but mainly two methods seem to be practiced to suppress the sense organs. The first is to completely destroy the tendency and the second is to master it and these two methods are prevalent in Indian tradition. An example of the first type is Lord Shiva reducing *Kamadeva* (Cupid) to ashes when his Tapas was disturbed. An example of the second type is Lord Rama who went with his Guru Vishwamitra to witness Sita's Swayamvara (स्वयंवर, choosing a husband publicly by the

princess). Rama saw Sita in the flower garden and was enamored, but was not affected to such an extent so as to take him away from accomplishing the work of his Guru. After this when he reached the Swayamvara, he did not become restless like the other kings. He did not get up to break the bow till his Guru instructed him, and even when he went to break the bow, he showed no trace of excitement. He had full control of the emotions. The second method is followed in the Path of Saints, that is, the tendencies of the sense organs are not destroyed, but they are mastered and used for the correct purpose when required.

In our satsangh if the abhyasi is Gurumat (गुरुमत, obedient to the Guru) then without abhyas, by the Guru's inner attractive force, Viveka, Vairagya and control of the sense organs takes place and the heart is cleaned. The seekers who are Gurumat perform all tasks only for the Guru. The Guru's wish is their wish. They do not love anyone other than the Guru. On such people God bestows his special grace. But such abhyasis are a few in numbers. Most of the

seekers are Manmat (मनमत, self-serving), who have many desires and when these desires are not fulfilled they leave the satsangh. They do not have anything other than their selfishness. Thus the seekers are of two categories. The first are those who love the Guru, and God is especially benevolent towards them. They do not have to do anything. By God's grace all their work is completed, whether worldly or spiritual. Some of these seekers have an even more special position. Everything they have is surrendered to the Guru. They do not have to do any abhyas. By itself a current of nectar continuously pours from above on the lotus of their heart. Such people are called Murad (मुराद) and out of thousands, we may find one or two with great difficulty.

The third Sampatti is *Uparati* (उपरति) which means to abstain or withdraw. When a person reaches such a state he is convinced that whatever is there is destructible. Such a person is not concerned either with this world or the world thereafter. The difference between Vairagya and

Uparati is that in Vairagya things are viewed with a negative attitude and are discarded. This is the reason why in the Path of Saints, Vairagya originating from Viveka is considered incomplete. That is why no attention is paid to it and we go on progressing till the mind and intellect are purified. In Uparati, all pleasures are enjoyed and left after satiation, because one realizes that happiness is not in enjoying something but going beyond. So there is aversion towards worldly enjoyment and dealings, similarly there is indifference towards heaven, hell or celestial abodes.

The fourth Sampatti is *Titiksha* (तितिक्षा) which means forbearance. The practitioner no longer worries about honor and dishonor. He becomes dependent on God. An example is Hanuman who was so powerful, but without egoism. In the Ashoka garden when Ravana's son used the *Brahmastra* against him, he could have cut it, but he did not do so. He permitted himself to be bound by it. In this condition dependence, tolerance, and rising above honor and dishonor are the special qualities.

The fifth Sampatti is *Shraddha* (श्रद्धा, faith), and this is the foundation for spirituality, because Shraddha means belief in the Guru and the Shastras.

"शास्त्रस्य गुरुवाक्यस्य सत्यबुद्धयवधारणम् |
सा श्रद्धा कथिता सभिर्दर्याया वस्तूफलभ्यते |"

*The learned have said that faith means,
believing in the scriptures and the Master.
And by this, one achieves what one should.*

But just by saying that one has faith in the Guru or Shastras< does not result in the generation of faith. Even if a little faith is created, it is of a Tamasic nature. True faith does not dawn until true Viveka is created and Vairagya is born in the heart, and the person rises above honor and dishonor and worldly desires. Till then *Sattvika Shraddha* (सात्विक श्रद्धा) is not created. When it originates, the intellect expands and the ego weakens. This enables one to advance towards merger with the *Mahat* (महत्) element or principle.

The faith before this stage is called blind faith.

The origin of Sattvika Shraddha is blind faith. In the beginning one has to take the support of blind faith, because if the abhyasi does not listen to the Guru in the beginning itself, progress is not possible. A teacher teaches the student the first letters, and the student accepts this without debate. If he starts debating, then further learning is stopped. Likewise in spirituality the abhyasi has to take support of blind faith only. In the beginning the seeker goes to the Guru after hearing about his fame or greatness. After joining the satsangh, his faith slowly becomes stronger. Along with this, love for the Guru develops gradually. This love is not there in the beginning, but there is only selfishness. Gradually love for the Guru increases, and the reason for that is also not understood.

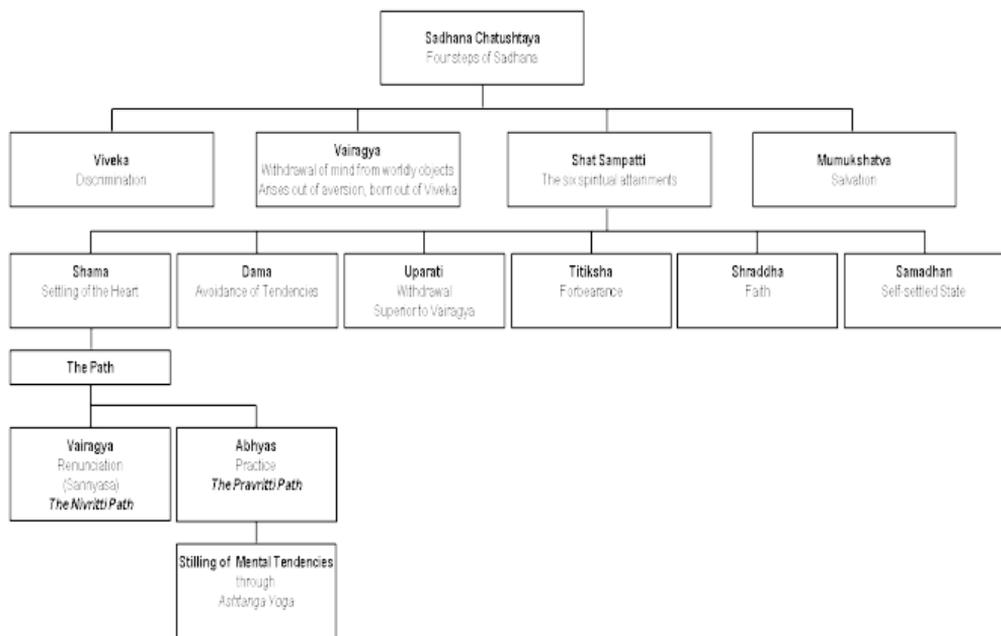
Love is truly the supreme form of the purest human feelings. Love and pain are born together. Unless there is pain, one cannot know the existence of love. Love is born in a human being in an unknown, unclear way, and pain lifts it up and gives life to it. After this, lifelong, the lover continues to

adore the beloved. Being bereft of everything is the only aim of life, and getting merged in the object of worship is the supreme exaltation. While reaching this stage, many a time the abhyasi develops faith and many a time disbelief. The Guru waits for that stage to come, because without that stage real faith does not originate. Without Sattvik Shraddha the true goal is also not understood.

The sixth Sampatti is *Samadhan* (समाधान, fixing the mind). In this state the mind is one pointed. There is no attention on *Ananda* (bliss) or otherwise. Only the thought of God is there, and His wish is our wish, and there is a feeling of wonder.

Mumukshatva

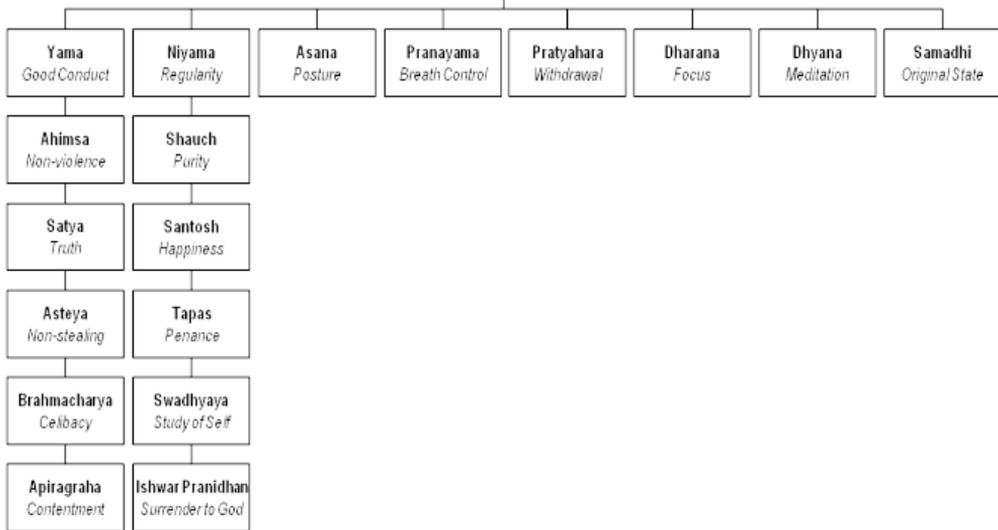
The fourth step is *Mumukshatva* (Salvation), and in this, one sees the practical aspect of liberation and realization, from the point of view of devotion. Now there is no other wish, other than experiencing closeness to God. Till this state is reached, understanding it is very difficult.



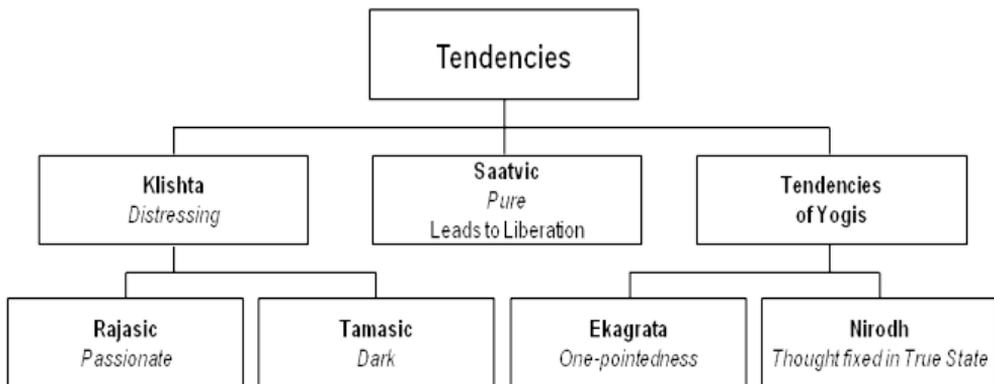
Abhyas

Ashtanga Yoga

The eight-fold path



Tendencies



Book V

The Philosophy of Santmat

Preface

This book, *Sant-Mat Darshan* (संत मत दर्शन), was initially written in Urdu script by the great saint of the time, Samarth Guru Mahatma Shri Ram Chandraji of Fatehgarh, sometime before August 1931, when he left this world for his heavenly abode. His worthy son, Mahatma Shri Jagmohan Narayan, took up the publication of his literature in Hindi, because the Urdu language was slowly being replaced by Hindi. But he also had a short span of life, and before he could do much, left this world in August 1944.

Later his grandson, Mahatma Shri Akhilesh Kumar, who only a child at the time of his father's demise, took up the work in the late sixties. Unfortunately, he also could not do much, before he received a call from Heaven in May 1974. However, this and some other books could be transcribed in Hindi and printed and released by him during his lifetime.

As the name of the book indicates, it is a wonderful compendium of the accurate description of what the saints teach, and how they liberate the poor, helpless souls suffering from the bondage, the net of the Maya, the all-pervading power of Nature, which is a wonderful creation of the Almighty Supreme Lord.

He has defined religion as the means of liberating people, and has said emphatically, that if the principles and practices of a religion are not capable of liberating the human beings from the bondage of Maya, it does not deserve to be called a religion at all. At the same time, he also emphasized that one should never accept a faith which does not appeal to him, and which is not acceptable to a man of average intelligence.

Next, he defines the purpose of religion as relief from all kinds of worldly miseries, which are so common to everyone of us. To lead one to that happiness, which is of the best type, permanent and available at his will and discretion, and all this

during his lifetime. He has discussed the various kinds of miseries, and also the reasons as to why they are caused. Further, he tells us how to get out of the net of worldly miseries, and reach the stage, where the best type of happiness, talked of above, is available in plenty.

The three conditions in which every human being has to stay during his life time, viz., the *Jagriti* (जागृति, wakefulness), *Swapna* (स्वप्न, dreams) and *Sushupti* (सुषुप्ति, sleep) have been explained by him in detail, and also that the feeling of misery is usually felt in the first condition, that is, *Jagriti*, and not in the other two conditions. He has also explained the fourth condition which is *Turiya* (तुरीय) and which is normally available to the saints, and is the condition of the highest and best kind of happiness, say eternal happiness. This condition can be reached by a common man, after he has crossed the preliminary and secondary stages of meditation, and entered the higher planes of consciousness, during his life time itself.

According to him, the highest and the best kind of happiness, available on this earth, is not equal even to a drop of immortal nectar of happiness, which can thus be obtained by the human soul. He has impressed the need for the three essential requirements, to reach this highest goal of human life. Those who are desirous of treading this path of divine love have to adopt them, because no progress is practicable without these essentials. They are:

1. SATNAM (सतनाम): The divine recitation to concentrate the scattered faculties of the mind.
2. SATSANGH (सतसंग): The close association of the Satguru and other divine persons, who are ahead of him in the path of search for the divine happiness, and
3. SATGURU (सतगुरु): The divine teacher, who provides guidance for those who advance on the path of divinity, and at each and every step of advancement, shields them from the temptations of Maya, which tries to deprive them of their progress, even up to the highest

and final stages of ascent.

This book is merely an English translation of the Hindi book, and is particularly meant for our friends, who are not conversant with the Hindi script. It is attempted by one of the most humble disciples of the great saint, Samarth Satguru Mahatma Ram Chandraji of Fatehgarh.

Religion and Its Search Thereof

Religion is generally considered by people to be only a collection or set of rules and regulations, in which the intellect has no role to play. This is totally wrong. And I do not agree with this statement, that the limit of our beliefs is only so much that we should blindly accept whatever is told to us even without trying to understand it, and if our intellect says just the opposite, we need not give heed to it. This type of faith is dangerous, and it will be a mistake to term it as faith. Faith may be defined as the condition of the heart, which feels that something is true and correct in all aspects. It is possible that all these aspects leading to faith may not be right before him, but his intellect as well as his knowledge helps him to have a strong confirmation of this belief. We shall, therefore, term faith as that which has its foundation in the average intellect and discrimination of man. It shall be the faith, on which he has nothing to comment or object, and upon which he may apply his intellect and understanding. This is another aspect of thinking and

he understands it to some extent.

The nature of man differs from one to the other, and along with his nature, the stages of development of his intellect also differ from one to the other. When such differences of intellect and understanding exist in the individuals, it will not only be hard, but cruel, to force certain beliefs and faiths on him. It is also possible, that this cruelty may weaken his power of understanding and discrimination, and he may fall down to the level of an animal, and adopt beastly behavior. This has never been the purpose of religion. Its purpose has always been that his experience, mental or otherwise, may continue to develop day by day. The principles, which he has chosen for his guidance throughout his life, may lead him gradually to a level of self-confidence and self-realization and his life may become truthful and realistic.

Where child-like simplicity, regularity and attentiveness exist, and the natural faculties are also simple, we do not feel the need to advice. The

beliefs of children should not and cannot be challenged or criticized. But, every human being is not a child, nor is he in the condition of a child. Individuals must be given opportunities to understand the realities completely. They should proceed, taking full advantage of their development, and weigh facts on the scales of intelligence, so that the real goal of life may be reached.

Any religion, which blindfolds its followers, and disallows them the rewards of knowledge and intellect, is not a religion. One cannot expect useful results, rewards and blessings by following it. In all worldly affairs, it is only our intellect, which gives proper guidance. Thus, what we do is to use our intellect and discrimination in our daily life. All wise men tell us, that we should not do anything without giving a careful thought to it. When this principle is applicable in each and every personal or worldly action of ours, then why should one be forced to accept the religious and spiritual beliefs as correct? By doing so, how can a human being exist as a human being? The intellect has not been

given to us without a purpose. It has a definite purpose, which means that it should be allowed to perform freely.

The knowledge of all worldly objects and actions is obtained through the sources mentioned below:

Praman or *Indriya-gyan* (इन्द्रिय ज्ञान): The knowledge obtained through the organs of the body, viz., head, mouth, eye, nose, ears, skin etc.

Anubhava (अनुभव): Knowledge obtained through thought, imagination etc., for which the base is the organs of the body.

Shabda (शब्द): Revelations from our fore-runners and religious books.

Praman (प्रमाण): The foundation of all these three (kinds of knowledge) has its root in the mind and intellect of the man. The intellect is the fountain source, and the root of it stays deep in the human mind. The five sense organs are small outlets,

through which it flows out. Here also the help of the intellect is required, because the sense organs cannot be put in motion without the mind. This is called 'Indriya Gyan', literally meaning the knowledge obtained through sense organs, say powers of hearing etc. Now when the human being has been equipped with these sense organs, he should use them correctly and obtain knowledge through them.

Anubhava (अनुभव): The act of thinking and imagination is the second aspect of knowledge, which depends on further experiences. With the help of this aspect, one is able to arrive at a definite conclusion. When we see a river, we do imagine that there has been a rainfall. It is possible, that knowledge thus obtained is not correct. It is also possible, that smoke like appearance may be due to the effect of heat (and not fire). The imagination can be divided into many kinds, but going into these details is not easy.

Shabda (शब्द): The third kind of knowledge

comes from revelations. Revelations are disclosures of the (mental) experiences of evolved persons, and advice by our predecessors on well-tried matters, indicating how we should deal with the day-to-day affairs of the two worlds. These predecessors were also conversant with the affairs of *Paramartha* the Divine Path. They have experience of all aspects of life. They do not tell a lie, because they have nothing to gain from it. They have no selfish motives. Their life is that of truthfulness. Their experiences (visions) are vast. Whatever they say is Eternal Truth. Usually their sayings are accepted as right. But even this (true sayings) is not to be accepted in blind faith. In such cases also, it is necessary for an individual to use his own Indriya Gyan, and acquired knowledge to try to reach the right conclusion.

The revelations are grand. We have been allowed a limited number of years to live in this form (human body). It is not possible for us to obtain personal experience (in all cases) by going deep into comparative, and at times opposing,

versions of knowledge. But it will also not be wise, if we do not take advantage of the experience of our fore-runners, for want of time in our life. There are many such things, which we cannot understand for want of our own ability, acceptability and vision, but we derive benefit from them. Quite a long life is required for this study, which is not available to everyone. It would therefore be unwise, if we remain indifferent towards them, and do not take advantage of the vast store of knowledge, various descriptions, and sayings of the experiences of generations of people.

We must therefore take advantage of this and be benefited. But we should also take maximum help from our own intellectual and mental understanding. If there be some difficulty in understanding any item, such an item may be set apart for further analysis. A time will come when we can take advantage of it. Accept as much as can be understood and let the remainder be reserved for the sake of future benefits. When the mental faculties become totally subtle, it results in realization (of

Self). One will attain this in due course.

The above process has its benefits, but sufficient emphasis has not been given to it. Our own observations and investigations are more important because only with the help of these observations, humanity has been working in this direction for innumerable years. Their experiences are vast, and are worth being honored and respected.

These are the three kinds of knowledge, which have been bestowed on the human beings, and heading them all is the seat of the intellect and the mind. This is what is called the 'Experience of the Self' anubhava, and with the help of this anubhava, the best results are obtained. Unless the experiences of others become our own experiences, it will not be wise to depend on them. This has never been the teaching of a religion, nor will it be so in future. If this be the case, you will definitely become a prey to blind faith and fall down to the animal level. Then what is the use of religion? If religion is the most valuable thing in the world, its benefits and

rewards to the society should also be most valuable. Religion makes a man all powerful. It makes him a superman and a complete man. Religion being the mental staircase, invites a man to ascend the steps and reach Reality.

If the purpose of religion does not take a man towards the Truth, but makes him stay in haphazard environment all his life, it will only be an animal life. To root out such a religion would be the right action of man.

But religion is not so. There are very few people in this world who are properly acquainted with religion. Men should understand that religion is something very good. Wisdom lies in following it, and this relieves us from worldly miseries. A man becomes a complete man by following all its principles and teachings with a clear understanding. Then it leads one to realize Reality.

The Stages of Search

The three kinds of knowledge, namely Praman, Anubhava and Shabda, are connected both directly and indirectly with the Indriyas (organs of the Body). Since the Indriyas are the instruments of the mind, the knowledge obtained through them is in reality the knowledge of the mind. It is the mind, which acts through the Karmenendriyas (physical organs). And this very mind obtains knowledge through the Gyanendriyas (sense organs). The Gyanendriyas and the Karmendriyas are the doors of the mind, that is, these physical organs and sense organs are the sources of knowledge of the mind.

The physical organs have the power of action. The action of the mind is through these physical organs, and it exposes its existence to the outside world through them. But the beauty of it is that, in spite of its action being through these organs; it appears to stay away from them. Nothing can be done without its participation. For instance, the action of the eyes, ears etc., is explicit and visible.

The mind has to adopt the shape of the object through the very organ with which it has to act. When the mind adopts itself to the shape of the object in question, only then complete knowledge is obtained. Lakhs and crores of living beings fill the sphere of the space, but our eyes are not capable of seeing them. Why? Because the mind has not adopted their shape, similarity and also nearness with them. Either it should become subtler in accordance with them, or if they are gross, it should become gross like them. It is only then that gaining this knowledge is possible, and not otherwise.

There will be innumerable similar instances. The atoms of space move and give expression to Shabda (the word), but we cannot hear them. The reason is that there is no fine tuning from our side (through the mind).

Thus, the knowledge of all types is dependent on the mind. This secret is revealed only when the gross coverings of the mind are removed, and when it learns the art of obtaining similarity with, and

nearness to them, by tuning itself into that frequency, with the help of regular practice of connection and disconnection.

There are three ways in which the mind works. In trying to understand them, we have to accept its triple form or condition. The first is belief, the second is determination and the third is the mental power. The stage of belief is known as *Buddhi* (intellect), which understands the Reality by adopting similarity and nearness to it. Determination is *Ahankar* (ego), which has its own identity, and is able to cast its influence on anything and everything. The third is the *Manan-Shakti* (the power of thinking, contemplation), the power of thinking. All these three act as if interwoven with one another, and it is a bit difficult to differentiate between them. Out of these, the first condition is supreme. It leads to the expression of determination (ego) and also the thinking power. The thinking power acts on two currents, the Karma — action (by the physical organ), and Gyana — knowledge (by the sense organs). The mind is always with them

while they act. Their two forms are positive and negative. When the two forms get together, only then can Gyana or knowledge be obtained. But it is to be kept in mind that positive and negative exist everywhere. When the part of positive exceeds, we call it positive, and when the negative is in excess we call it negative. The divisions are made according to the quantity of each, the positive and the negative powers, otherwise both these powers exist everywhere in their different proportions. Because Purusha (the creator) and Prakriti (the Nature), are positive and negative respectively, this combination is visible in each and every item of creation. We need to understand all this carefully.

The intellect stays at the top among the three. Below it stays the ego, and below the ego is the thinking power, *Sankalpa* (the positive) and *Vikalpa* (the negative). The mind thinks, the ego confirms it, and the intellect accepts it. This action is so quick, that it is very difficult to determine its stages. Here is an example to explain this. The mosquito bites and its sting is felt on the body. The current of

feeling, which is present in every part of the body in the shape of Gyanendriyas, receives this shock. The mind exercises its positive and negative powers, and knows that a mosquito has stung. The Ahankar (ego) confirms it. The intellect finally accepts and believes it. In this way, the knowledge is processed in stages.

What has been said above is about the procedure in the lower strata. This process of stinging of the mosquito etc., took place within the three stages i.e., body, mind and intellect. The abode of the Atma the Soul is above the intellect, and it gives light to every part. One of the currents of the intellect flows towards the ego and thought power, which is the cause of all action detailed above, while the other current flows towards the Atma, which is nearest and above it. When the intellect gets an opportunity to strengthen the relation with the Atma, it becomes anubhava in the path of ascent, and its experiences are considered to be reliable and real. Its position is above all and the highest. The saints give more importance to this power of anubhava in their path

of ascent, and its experiences are considered to be reliable. Because at the lower level, there is a possibility of being deceived, hence their experiences are not considered reliable. Due to this reason, an attempt is made in *Surat Shabda Yoga* (the meditation on the Divine Word), to convert them into subtle (*Sookshma*) experiences and strengthen the anubhava shakti. This will strengthen the stages of search. Saints always instruct that, until one has the anubhava oneself, one should not accept anything as correct, even though it might have come to him from any source whatsoever.

The knowledge of the Self or soul which is the right purpose of religion, is only obtained by anubhava of one's self. There is no other means to achieve it. The practice of the Surat Shabda Yoga (the meditation of the Divine Word) is taken up only to increase and enhance this anubhava, so that every abhyasi (one who practices yoga) may get the knowledge of the Self, by and by. This knowledge of Self is known as the essence or gist of all the knowledge of the Universe. Thus, if religion is

helpful in obtaining this knowledge, it is correct, otherwise it is useless. A Persian poet says thus:

"All the preachers of religions say that one should search for Reality. Fortunate are those who get the right guidance in this direction."

According to the teachings of the saints, this knowledge cannot be obtained completely, unless the layers of the mind and intellect are made subtle with the help of abhyas constant practice. Anubhava shakti is obtained only by becoming subtle.

"यह करनी का खेल है, नहीं कथन विचार |
कथनी छोड़ करनी करै, तो पावै कुछ सार ॥"

"It is impossible to obtain this stage, merely by loose talks and frivolous discussions, or even by the application of thought. If one has to get something, one has to act."

The Aim of Religion is Bliss Eternal

The aim of religion is that man should be happy. The happiness should be at one's will, one should have mastery over it, and it should be of the highest order and eternal. It is natural to aspire for happiness. There may not be even a single person on earth who does not seek happiness. Meeting people, working together, trying to avoid unpleasant situations why do we do all this? Only for happiness. Nobody wants to be unhappy. All are desirous of being happy, and religion is the best and surest way to obtain it. There can be nothing better than religion, which can help us gain maximum happiness.

What is happiness? The true state of happiness is freedom. Unless one is totally free, he cannot be happy. According to the saints, real happiness is total freedom. You may argue, are we not free? We are happy if all our household requirements are procured. What do we call this state? Is it not happiness? Here is the answer to it. From a

comparative point of view, you feel happy when you get something you desire, because possession of anything is a type of freedom. But this state of mind is temporary and remains for a few moments only, because this state of mind, that is, the relation with that thing or object, cannot be for long. As the soul wants only freedom, it cannot tolerate a long time attachment to any of the external items. This is because there is a possibility of dispossession of that item. It is the law of nature that when any two things come in contact with each other, they have to also get separated some time or the other.

Whosoever comes in contact also has to lose that contact. Whatever we get, we have to lose it too. One who is born has to die. Whoever rises has to fall. These are all known facts. Therefore, one who thinks that by depending on something other than the Self, he can gain happiness is sadly mistaken. Once he realizes this mistake, he would detest it, would want to be away from it and would crave for a longer or permanent happiness. And slowly, he would start moving towards that freedom, and will not rest in peace till he achieves total freedom. The

freedom in which he is alone, and nothing else is there, is the true state of happiness. Eternal happiness is the origin of the soul, and it is the very treasure of all happiness. But, due to illusion, man has forgotten it. He continued to seek pleasure in several ways, but as he gained experience, he progressively improved and ultimately entered the sphere of the Self, and reached the stage of complete happiness. The illusion that he had was like a veil, which had fallen around him, and had made him gross. Due to this, he was moving aimlessly hither and thither, like a mad person. He turned his attention this way and that, but to no avail.

Religion tries to remove these veils so that he becomes free, and sees his real Self. This freedom alone is his happiness, and is the true happiness. Religion is the way and means to obtain it and the aim of all these attempts is to gain happiness.

Detailed Description of Worldly Miseries

There are three kinds of miseries in the world:

1. *Aadhi Daivik* (आधि-दैविक): caused by the various forces of nature, known as deities,
2. *Aadhi Bhoutik* (आधि-भौतिक): caused by other living beings, and
3. *Aadhyathmik* (आध्यात्मिक): caused by our own self.

Various forces of nature are working in this creation, known as *Devatas* (deities) such as the Sun, the Moon, lightning etc. The management of the Universe (creation) consists of many *Brahmandas* (ब्रम्हाण्ड, sub-creations). Though the real power working in them is one and the same, but it is manifested in quite a large number of forms. The description of all these forms is not possible. Neither the details can be described, nor can their list be compiled. If somebody claims to know their number, he would not dare to tell it. It is therefore, sufficient to say that all these *Brahmandas* are full

of these innumerable forces, and that these forces are pervading everywhere, and contributes their part of duty in the management of the Universe.

Their functions can be divided broadly in two parts:

1. Creation, or say integration or bringing into existence, and
2. Destruction or say disintegration

When a plant springs out from a seed, these basic powers of upbringing, coloring, destruction etc., which keep hovering over it, assist it in growing into a beautiful form. The mind also develops due to these very powers, and is made capable of enjoying the colorful nature. All these powers of nature are minute. They have their own individual shapes and their special colors, but they are so minute that we cannot see them. This is why they are called shapeless and dimensionless. But, when we see the strength of their action, we feel that they actually exist. Some of them are directly felt, while there are

others, which cannot even be felt. But when they convert themselves from minute into gross forms, they can be seen, heard and touched. For instance, it is difficult to see the minute shape of the Sun, but when it concentrates its currents (rays) of power, it takes a concrete shape, we can then see, touch, feel and know it. Because we stay in gross form, we cannot feel the strength of their minute power.

Knowledge is divided into several kinds. Human beings are bestowed with five kinds of indriyas organs of the body. The knowledge obtained through these indriyas is Indriya Gyan (इन्द्रिय ज्ञान). The Mind is the sixth indriya, which is much minuter than these indriyas. The Mind has no *Anubhava Gyan* (अनुभव ज्ञान) or *Vichar Gyan* (विचार ज्ञान). It can understand the forces of nature only through these indriyas. These indriyas are the only means and instruments of understanding the forces, and are related to them directly. Where this relation exists, the function of the forces can be understood not otherwise. That is why it has been stated above, that unless the forces of nature convert themselves into

gross form, one cannot obtain their knowledge. An instance will make it clear. The Sun or fire, which is the treasure of beauty, cannot be seen unless converted to the very shape of our eyes that is, gross. The Sun, the fire, and our eyes are now similar, related and adoptive. Water or the *Varuna* (वरुण) the deity of the oceans is the store of water. We cannot enjoy the taste of water unless it takes/adopts the shape of our power of taste. Therefore, there is similarity between the water, and our power of taste. Atmosphere or the deity *Vayu* (वायु) is the store of the power of touch. Unless it adopts the same shape of our skin, and flows in the shape of wind, we cannot feel or touch it. Space or the deity *Akash* (आकाश) is the store of sound. It is related to the ears. Smell or the deity *Ashwini Kumar* is the store of all fragrance. It is similar to the nose. The deity of the mind is *Brahma* (ब्रम्हा) who is the creator of the positive and negative thought. All these powers are the cause of creation of miseries. For instance, a man could not bear the hot sun and fell ill. Another suffers from the effect of the thunder current. The third was harassed

by the hard winter. The fourth got mad after the effect of the moonshine. The fifth suffered from sorrows of various kinds. Then the various stars and planets in the Solar system have their own special effects, such as Mars, Mercury, and Jupiter etc. When these planets reach certain angles of light, they have their marked effects. When we sit before the light of a lamp, the light has its effect on the eyes, and they begin to blink. The wind flowing outside does not adversely affect the one, even when he moves freely in it, while the other gets indisposed by the effect of that very wind. These different effects are all due to the kinds of wind that blow. The solar system remains moving all the time, and the bad effect continues to fall on some persons. Who can say that he is safe from the vagaries and hardships of the seasonal changes? Everyone falls a prey to these changes. Some are miserable due to one reason, while others due to another. Nobody is without misery. These miseries are known as *Aadhi Daivik* that is caused by nature.

The other type of misery is *Aadhi Bhoutik*. It is

caused by the living beings, to the living beings. Because everyone of the creation of the five elements is known as Bhootas (elements) their miseries are also known as Bhootas. This type of misery is also as common as the former, the Aadhi Daivik, and can be divided into crores of types. Man is the enemy of man. Lions, tigers, mosquitoes, bed bugs etc., are friends for some, while enemies for others. The opposite of fire is water, that of sweet is bitter, that of sunshine is shade, and that of health is illness. The beauty of it is that both these opposites stay together and are not separated for a moment. They have their effect as and when they get an opportunity. Where there is lotus in water, the leech also stays there. Where flowers exist, thorns also are present. In rose petals stay poisonous insects. With pleasure stays pain. There are ever so many opposites. In this mixed creation, affinity is also, at the same time, necessary. With the Purusha (the Creator) there is Prakriti (the Nature). The creation of singles would have been different from all these. The real reason for it, nobody knows, nor do they themselves know. People do all sorts of

mischief due to their foolish insistence, and make a mess of everything. They may not have any benefit from the foolish insistence, but they would not stop doing so. They would even ruin themselves for doing harm to others. To create a bad omen for others, they would even put themselves to shame. If we examine this aspect with broad mindedness, we find truth in it. Mahatmas, great men, come to this world to do good to the people. But their goodness caused harm to them. They were crucified, burnt alive, were confined to jails Why? Because of the foolish insistence of the people. Why should we go elsewhere to see this? Look in the homes. A brother is an enemy to his brother, a father to his son, and a husband to his wife. Look into Mahabharata (the great epic), and you will find the truth. This kind of misery is Aadhi Bhoutik that is caused by living beings to living beings. Where is the fortunate one in this world who is safe from this misery? "O God Thy Maya (Nature) creates all these dualities. Save us from these."

The third type of misery is Aadhyatmik, which is

related to our soul. You will be surprised to learn as to how a man creates misery for his own soul? But it is a fact. You are sitting happily with a smile on your lips, and in a moment your condition is changed, your brows are wrinkled. The eyes get hot, and people are afraid to look towards your face. Every blood vessel of the body is trembling. What has happened? The condition has changed in moments. What is the reason? Where had you gone? What has come over you? All others sitting by your side are worried. Nobody is able to understand the reason. Nobody is able to solve the mystery. But the reason of all this is your own mind.

"घटत समुद्र लख ना पड़ै, उतिस लहरा पार ।
मिल दर्या समरथ बना, कौन लगावै पार ॥

"The waves do not seem to subside but we have to cross the ocean. Who can help one across (them) save the help of the guide (the Satguru)?"

There is an unfathomable shore in the waves of the sea. The waves rise to the height of skies. Tides

are seen. The onlookers are afraid of them. Similarly, the waves of mind are also rising. Many of these are pleasant, while many are unpleasant. When anger entered the mind, fire rose from toe of the foot to top of the head. The turn of sorrow arrived: The whole atmosphere is polluted; one is not interested in either talking or hearing; tears flow down from the eyes; one breathes heavily. Is a photographer capable of taking a picture of this misery? Can a poet describe this condition in his poetry? But all this is difficult. There was nothing the matter. It was only a thought, which altered the condition, and changed a person totally. The kind of mental agony, upsetting of thoughts and the sudden calamity is what is called Aadhyatmik misery. Can there be a person, who dare deny its effects?

The former two kinds of miseries are of course dangerous, but this one is more dangerous than both of them. Those two are connected with the outside world. This is connected with the inner world. Those two are comparatively distant, while this is the nearest. That is why it is more troublesome to

man. The mental misery is more dangerous and one should avoid it at all costs. This mental misery keeps us at tether's end. Sometimes we go up and at other times we go down. It is a sort of swing, which is at work all the time. We continue to swing between heaven and hell, but there is no relief, and no peace. This mental agony is the worst of all miseries. It is very awesome, and it cannot be compared with the other two kinds of miseries, viz., the Aadhi Daivik and the Aadhi Bhoutik. Even both these miseries put together cannot come anywhere near the smallest part of the Aadhyatmik type of misery. It is the most poisonous of poisons and burns the skin, flesh and bones with the fire created by it. It acts as a double edged sword, which goes on tearing the heart. The misery is internal, and it penetrates every nerve and blood vessel of the body. We use our own axe for cutting our own leg, and prepare our own pyre.

The action of the Aadhi Daivik and Aadhi Bhoutik is one sided only, but the action of Aadhyatmik is two sided. Those two kinds of

poisons come from outside and penetrate our body. The Aadhyatmik produces poison of misery in the inner layers, and also collects material for misery from outside. For instance, one creates bad thoughts in his mind. The heart becomes dirty and he begins to quarrel with others, abuses them and beats them. Now the attacks of various miseries from outside commence their action. He begins to quarrel with every person who comes his way. The quarrel becomes bloody and swords are freely used. People go to jails. Cases are instituted in the courts, and a lot of money squandered and poverty strikes. The fire is outside and we see everything around burning with that fire.

You would have heard that like-minded people are attracted towards each other. It appears to be the law of nature. A man of unclean thoughts attracts unclean thoughts, unawares, from the universe and accommodates them. From the words, deeds and thoughts of such a man, evils multiply into hundreds and thousands, and he becomes a perfect criminal in the world. One who gambles and tells lies would be

dishonest and would commit theft. A thief will necessarily be cruel and harsh. With cruelty, he will become a great sinner, because cruelty is a great sin. This goes on. The mind is the root of sins. The arm, the tongue etc., are the instruments. Due to impure thoughts, one adopts association of other impure people. Every impure man emits threads of impurity like that of the silkworm and entraps himself and others. Why does a man fall ill? It is due to the thoughts only. Why does he get into trouble? Also due to his own thoughts. Thoughts generate anger; thoughts lead to sex; thoughts produce greed. The ego is also given birth to by thought. Not only these miseries come under the classification of Aadhyatma, but there are so many others that one may require a regular office to record all of them. One disease can, however, be treated and cured, but how can thousands of diseases be cured at a time?

The whole world is in trouble due to these three kinds of miseries. All are approaching the gateway of death but no one is aware of it. The great Buddha

was correct in saying, that this world is a market of *Maya*, where miseries are purchased and sold. The world is a mass of fire, in which all the living beings are being roasted. The world is a sea of miseries, into which the householders are being plunged.

Detailed Description of Worldly Pleasures

We all desire for pleasure. We work the whole life through, for the sake of getting pleasure. We do not do anything, which is not for our pleasure. We continuously think only of enjoying life, and do not want sufferings. We always want pleasant things, and do not want to have anything to do with that which is unpleasant and uncomfortable. But this does not happen, because pleasure and pain are together part and parcel of life. Out of these two, our sole desire is to be happy always, and we never want to even think of miseries.

While strengthening our relation with happiness, we unwittingly invite miseries along with it. Here is an instance: A young man has an intense desire for marriage. He very well knows that he will get pleasure and comfort from marriage, but has closed his eyes towards the fact that he will have to undertake so many kinds of responsibilities when he gets married. For taking care of his wife, and for her comfort, he will require many a thing. In

addition, there will be children, and he will have to spend for their education, marriage etc. He gets entangled in it. Similarly, whatever may be the pleasures of the world, they only entangle him. Outwardly it seems fascinating. But miseries and inconveniences also follow it. It should be so, because this sphere of creation is a mixture of the two pleasure and pain go together. Therefore, even if we make the maximum effort in the hope of our betterment, the worldly pleasures will always be accompanied by miseries.

Our desires keep changing as also our circumstances. Nothing remains constant forever. Things are always changing. Things, which we value today, we throw away the next day. Those whom we love today, we may later have hatred towards them. Where there is attachment today, tomorrow there will be detachment. The pleasures of today may become sorrows of tomorrow. People may say that the present condition will not remain forever, and that the worries of the mind will fade away. But no, it is a mistake. The future may be

bright, but the effect of whatever you think, understand and do will stay in the layers of your mind as samskaras. Tomorrow all these samskaras will sprout and bear fruit. The condition is similar to the seed, which is buried under the soil. How can one believe that it will not sprout under favorable conditions? And when it does, leaves, flowers and fruits appear.

Similarly what we desire today, its samskara will take root in the mind, and will result in pleasure mixed with pain. There is no escape from it.

Just like miseries, the pleasures of the world are of three kinds:

1. Aadhi Daivik (आधि-दैविक): caused by the various forces of nature, known as deities,
2. Aadhi Bhoutik (आधि-भौतिक): caused by other living beings, and
3. Aadhyathmik (आध्यात्मिक): caused by our own self.

The pleasure derived from the correct and proper dealings with the forces of nature is Aadhi Bhoutik. You have cattle, servants and attendants, some property and materials. The pleasure got from having them is Aadhi Bhoutik. You feel good when there is warmth in winter and coolness in summer. You feel happy when the sun appears during winter. The moon appears beautiful at night. Rain benefits human beings. They are all deities. The pleasure or comfort derived from them is Aadhi Daivik. Enjoyments and pleasures are the thought waves of the mind. Physical and mental pleasures are Aadhyatmik in nature.

The types of pleasure are also similar to that of miseries. We should examine and see, if the aspect of these three is only one sided or two. It will be realized that it is two sided. Where there is pleasure, pain is also present along with it. Application of sandalwood paste is beneficial for headache; but to rub it with water, extract the paste and to apply it on the forehead is also a headache! Can one stay basking in the sun and not go to work?

No doubt the pleasure derived from mental and intellectual activities is high and pleasing too. But it is to be noted that the Aadhyatmik miseries are equally bad. The problem caused by Aadhyatmik or mental miseries is more severe than any other problem. Any particular thing, the more minute it is, will be more powerful and therefore will give greater happiness. Just the fact of it being minute, increases the level of happiness, so it also increases the intensity of miseries. How miserable a man feels when he recollects his friends and relations, whom he has loved and lost? How does he become a prey to troubles, when he estimates his future with reference to his present conditions? This is the greatness of Aadhyatmik powers. To remain attached to them is a mistake. Whatever pleasure, misery, bondage, liberty, mine and thine, visible in the world, is the play of *Aadhyatma*. It has no more significance. Wherever the mind gets attached, a relationship is created, and the condition of bondage gets established automatically. The truth is that you are in bondage now, and that nobody other than yourself and your own mind, has trapped you in

this bondage. It is therefore unwise to get entangled in the trap of comforts and pleasures.

So, what religion aims to do is to dig out the root of mine and thine, so that the useless distinctions of the mental faculties may not exist. The Aadhi Bhoutik and Aadhi Daivik pleasures do not create so much of misery, because their capacity to create pain is not more than that of creating pleasure. But because Aadhyatmik power creates more pleasures, it also brings forth more of misery.

All the comforts and pleasures of the world are contained in these three divisions. But it appears necessary to go into further details in the gross conditions in which the living beings are mostly entrapped. The condition of those involved in Aadhi Bhoutik, that is, the pleasures of the world, is indescribable. Their standards of ideas of pleasure are different. One searches it here and the other there. Take for instance, a man prefers to collect material wealth, money and other valuables, and thinks them to be the most desirable. His pleasure is

in possessing money and large quantity of wealth. His desire initially was limited, but it went on increasing with the collection of more and more wealth. With the increase of his greed, several kinds of difficulties follow. Because all his attention is concentrated on the accumulation of wealth, his inclination to enjoy it becomes lesser and lesser. Secondly, because of the fear of losing his wealth, he has to build a strong house, purchase good locks, and appoint reliable guards. Thirdly, he begins to dissociate himself from everybody, lest someone may deceive him and deprive him of his accumulations. He stays away from people, even his own kith and kin, due to this fear. This results in lack of love and sympathy, and is in itself a form of misery. In this way, one who desires worldly comforts more than what is necessary, has to suffer many a misery. Ultimately he comes to a conclusion, that there are more miseries and fewer pleasures in the world. From this example, it will be easy to understand whether or not it is beneficial to get entangled in worldly pleasures.

Additional Description

Who experiences pleasure and pain? When, and why?

It is necessary to explain these points. The feelings of pleasure or pain are experienced in Jagriti (जागृति) the waking state. As long as we are awake, we feel the pleasure or pain. When asleep, even the idea of pleasure or pain is not there. That is why a patient with a wound or some other illness is given a medicine, which induces sleep in him. When he regains consciousness, his feelings are also awakened. Except in the state of wakefulness, this kind of feeling is absent. If it is argued that the feeling of pain is present during sleep or dream. It may be true, but there is surely a difference between this state, and the one in wakefulness. But during deep sleep, the feeling is altogether absent. Thus, when one is seriously hurt, he feels pain till he is awake. On such occasions, the current of life is drawn towards the brain, and the man who is hurt loses his sense of feeling. At that time he totally

forgets his hurt. This proves, that the feelings of pleasure and pain are related to the wakeful state only. This answers an important part of the above question, i.e., who experiences pleasure and pain, and why?

The strength, which works in the body of a man, is received from a special point through the currents. When this current stops its flow and concentrates on that special point, one gets comfort or pleasure. When this concentration is drawn away, or separated from that special point, the result is pain or misery. These currents are of two kinds. One of them acts while the other only feels. From the movements and feeling of all living beings, we can understand that they want relief from pain, and contact with pleasure. This is a common phenomenon, which every ordinary man can understand. When a person meets another person, two conditions are seen. One is the desire to get familiar and close to him. The second is the desire to absorb him into our hearts. In case neither of these two desires appears, an attempt is made to get

rid of him. The first two conditions are of pleasure while the last is that of pain. For instance, when some undesirable element is present before the eye, the power of feeling in the eye desires to absorb it, so that it may become similar or an integral part of the eye, otherwise it desires to get rid of it. If the element could be absorbed by the eye, the misery is over. In case it could not get familiar and be absorbed, an attempt is made to drive it out. The attention, being always with actions, feels the pain. When attention is given to the unpleasant condition, the misery is felt and experienced. Because the attention is diverted towards this unpleasant condition, the forces of repulsion begin to act, and create pain. This attention, which the body feels, is known as pleasure. All pleasures and miseries are experienced due to this attention.

None of the worldly actions is devoid of misery, even if it is performed due to desire. By mistake, we may think something is good today, but it may become bad tomorrow, due to our above mentioned experience of it. In such a condition, the Santmat

comes to our rescue, and prescribes a method, which gives happiness. By adopting this method, the man escapes from miseries, while he is alive in this world, so much so that, even after leaving this body he has a claim over this happiness. This method is within the reach of every human being. A man or a woman, old or young, can adopt it without any difficulty. As one progresses and proceeds in this direction he develops faith in the greatness and the grandeur of the Self. He then realizes happiness in it.

What is this method? Everybody can understand that the removal of the current of attention from the material and the mental planes, due to any reason whatsoever, may be due to some wound in the body or due to some mental disturbances or even due to any unpleasant reason. This is named as misery. On the contrary, if this very current of attention is offered a chance to stay with the physical or mental plane as its center, it would seem to give happiness. But these physical and mental planes, which are made up of dual or say opposite conditions, have

neither complete happiness nor complete unhappiness but are a mixture of both happiness and miseries. That is how these conditions bring about and establish centers of burden in the physical and mental planes, which are not conducive to happiness. But as this attention rises to the higher stage of concentration, and also above these mixed states, it proceeds towards the state of singularity and will be nearer to the conditions of real happiness. When it leaves behind the state of duality altogether and reaches that of singularity, it will get rid of all the miseries of the world.

Disturbances of the mind, Chitta (चित्त) are instability of thought, filthiness of ideas, and absence of concentration. These lead one to what is called misery *Dukkha* (दुःख). Peace of mind means to have mental equilibrium, serenity of thoughts, and concentration of attention. These lead one to what we call happiness *Sukha* (सुख). The static condition of the mind and thought are related to the soul and its static condition. When a man concentrates his attention at a point, he is comfortable. There are, no

doubt, several ways to concentrate one's attention. Reading and writing, games, indoor and outdoor, music and the like, all these need some degree of concentration of one's attention, and happiness found in them is limited to that very extent or degree. But because the happiness in them is dependent on the external items and the current of attention is only extended temporarily, the happiness so derived is not permanent. Real happiness is where it exists by itself. This happiness is *Sat-Chit-Anand* (सत्-चित्-आनन्द), everlasting, eternal. The entire happiness is contained only in it. When attention is withdrawn from all sides, and concentrated on this point, it gets much more happiness, which is everlasting and under the control of the Self.

People may ask as to how, when the current of attention is attached with the worldly objects, a man can derive happiness? This needs to be described in detail. These details can be understood by an example. Suppose the son of a man has gone out to some place. He returns home. The man feels

pleased. But after a while, when the attention is diverted from it, the temporary happiness got from it is gone. It proves that the real happiness was not because of the son, but it existed because of the current of attention of the man. Had the happiness been in the son, what should be the reason for its disappearance when the attention was withdrawn from the son? This very condition exists in case of the happiness of the world. It may pertain to the wife, children, wealth and property, the state and authority etc. When the attention is diverted towards them, they are converted into items of happiness temporarily. Because this happiness is different from that of the *Surat* (soul), it cannot be equated with the real happiness, nor can it be absorbed in the latter. The attention has to be diverted from them. If not, it can only cause misery, and this will necessarily be the result.

Then, where do we find happiness? Whatever be his status, every man is in search of happiness. It is possible that one may not apparently be aware of his happiness. It is also possible that another might

have got a trace of what is real happiness. But if we peep into the minds of both these people, we will realize that the idea, which is deep in their minds, is only the search for happiness. Everybody wants happiness. In this intricate net of the world, so far as any life is concerned, whether it be animate or inanimate, a bird or a beast, a man or an angel, all are involved in the quest for this happiness. The deity Lord Indra (the god of rain) opened the gates of kindness, and the rewards of nature, in the form of rain, made the earth profusely green and elegant.

Look at the jungles and the gardens! How green and luscious they appear! It is so because they have got what they needed, though unknowingly. This is the proof of the presence of the element of feeling and discrimination in the plant life. The plant of *Lajwanti* (touch-me-not) fades with the touch of man. What does it prove? It is that the Creation has granted this plant the power of the feeling of the dirty fumes emanating from the body of the man, which are unpleasant. The beasts, birds and everyone have been bestowed with the feelings of

pleasure and pain, according to their capacity. If we observe minutely, we shall find this feeling present in each and every atom of creation. This great intricate creation is in search and research of this great mystery (तिलिस्म, tilism).

"अदम से जानिबे हसती, तलाश में आए |
हवाए गुल में हम इस बढिये पुरकाज़ में आए ||"

*"From non-existence we moved to
existence in search of happiness, but
unawares we descended into the valley of
thorns in search of flowers."*

Happiness alone is our dear friend and our goal of life; Happiness is our real wish and our heart's desire. And we are anxious and busy, day and night, in our attempts to obtain it. How to get happiness? Study, go for work or do business, or marry and make the relations of marriage the burden on your neck, labor hard like a bullock day and night. Why are we doing all this? Is it not for the sake of happiness? A child of tender age wants happiness. A young man, who has entered this world, laughing

and lighthearted, is in search of happiness. An old man, who has neither teeth in the mouth nor the digestive organs in order, counts the beads of rosary, morning and evening. But do all these people find happiness?

The above question has two answers. Yes and no! Lord Brahma (the deity of Creation) has created this world by mixing happiness and sorrow together. Here the happiness and sorrow are twins. They are like the Siamese twins who never stay separate from each other. Please remember that wherever happiness exists, sorrow also exists.

"वापिस हर जिरह आखिर फन्दा आनेस्त |
मर्द आखिर में मुबारिक बन्दा आनेस्त ||"

"Every suffering is followed by joy; after all man is the sacred one of the Almighty God (and His Mercy prevails on him)."

Therefore, the seekers of happiness trying to get it by all means do get it. Nobody can deny the fact. A man, who works hard all day long, finds the

source of happiness in the rosy smile of his beautiful, angel natured wife. When the unfortunate merchant, tired after toiling hard in heat and cold, returns home from distant lands, his children lovingly pull at his apparel. By their innocent broken language and affectionate movements, they make him forget all his difficulties. Hard work is always rewarded!

The Grand Manager of this Universe has such a farsighted and super-efficient management, that he keeps a ready reward of labor for everybody, to be bestowed on him according to his capacity and desire.

"राम झरोखे बैठकर सबका मुजरा लेइ |
जैसी जाकी चाकरी तैसा ताको देंइ ||"

"God Rama sits in the balcony and accepts salutations from everybody. He grants rewards to everybody, according to the services rendered by them."

Everyone gets happiness, more or less. But this

happiness is not devoid of misery. The question arises as to why it is so. The reply is this. In this sphere of life, where ignorance and selfishness have spread their web, this is inevitable.

"जिसकी जैसी हिम्मत, उसकी वैसी फ़िक्र ।"

"The more the courage to bear, the more the worries of each one."

What has been discussed above is not about the happiness of the world. It is true that only relief and pain etc. is our share in this world. But they are temporary, because the world itself is temporary and not permanent. To involve ourselves in it is misery. But the wonder of it is that we feel happy in enjoying it. This is the misery.

Nobody can claim that he can be happy according to his will. All the objects of happiness in the world are weird and wonderful. By observing everything here, a man of discrimination learns new lessons every time. For instance, there is a man, whose only aim in life is to earn money. He thinks

money to be everything. He is happy to possess money and for earning this, he has established a money lending business. He would surely earn money because nature respects the sentiments of everybody. But what is the result of it? Because his attempt to make money is due to ignorance, his greed for money will go on increasing with his earnings. Whatever happiness he has got by earning this money will be lost, as his craze for money increases. If you hanker for money and are greedy, happiness automatically departs. You would never have seen a greedy and hankering man to be very happy in life.

"तमा रासा हिरफ़्त हिरफ़ी यही |
अजान नेस्त मा तामा रा यही ॥"

"The result of greed is entanglement, and never to get out of it."

When he gets money, then he cannot get away from it. Due to his own mistake, he lost the happiness of getting money.

Then he gets anxious that somebody is going to take away the money from him. So, a strong house was built and a steel box purchased to guard the treasures and servants were engaged. It becomes his fair/foul duty to flatter the concerned officers. What a painful state.

"दुग्गुणा रंग अजाब अस्त जान मजनू ।
आया बलाए सोहबत लैला न फुरकते लेला ॥"

"Majnu (the Persian lover) has two fold difficulties. Neither he gets the association of his (beloved) Laila, nor can he bear separation from her."

Where a veil of ignorance is hanging heavy, happiness is wrongly interpreted. The world and the worldly objects will not always be with us. Then why can't one be inclined towards Reality, when all the happiness of the world is perishable? Does it not appear appropriate, that one should penetrate through the veil of his mind for some time, think over and find out as to where, in what action and in which place, real happiness is available?

You yourself are Real Happiness. The whole universe is reflected through your shadow. Whatever wonder is seen outside, is only from the soul. It is the soul, which has created it. It is the soul, which has brought it into existence. But the soul forgot all this. The idea of Reality of soul was going away Entrapped in ignorance; the soul was searching for light in shadow, mercy in tyranny and life in death. There is no limit to this ignorance. Man has made himself dependent upon gross objects, which have no life, which do not have even an iota of happiness in them. Everybody knows that matter is lifeless and without movement. Where from can life and happiness exist in it? We have given this life and happiness to it. Perhaps you will say that it is not correct, and that if happiness would have been within us, why should we search for it outside.

A man can do anything under the influence of ignorance. Every human being passes through three states in a day. These three are Jagriti, the wakeful state, Swapna, the dream state and Sushupti, the

deep sleep state. When you are awake, you go through all the worldly transactions. This is called Jagriti or wakeful state. When eyes are closed and one sleeps, he sees various kinds of dreams. This is called Swapna or the dream state. When he goes into a deep sleep, and does not see any kind of dream, it is called Sushupti or deep sleep state. By studying these three states, which are common for everybody, it is very clear as to when and where happiness exists.

When awake, we derive worldly pleasures through our sense organs. The current of life activates these organs, and they work as its tools. The state of these organs is just like the tools of a workman. The current comes down from somewhere, and keeps our nerves and body tissues alive, due to which we are able to work. If someone does not believe in it, he should wrap a piece of thread around his finger. When the flow of the current of life is obstructed, the portion tied with thread will become lifeless or numb, and will be devoid of strength. This is why, at times, parts of

our body acquire a numb feeling when we sit down for some time, and when the flow of current of life to that part of the body stops. This is true for every part of our body. If the current of life is withdrawn from them, they will become lifeless and lose the power of movement. They will then not be able to do any work. This is applicable to the tongue, the ears, etc. All (parts of the body) are dependent on this life current.

When a man goes to sleep, this current is drawn inwards. None of the sense organs function at this time. If you put a piece of sweet in the mouth of a sleeping man, he will not be able to sense its taste, because the current which gives the power of taste to the tongue has been withdrawn inwards. In this manner, when this life current is drawn in during a fit or illness, the result is the same. By a careful consideration of this principle, it will be seen that the pleasure is not with the organs of the body, but it is some other power, which is present in you and me. That very power is your Soul, the Atma. We experience this power during the wakeful state.

When we consider the condition at the time of dreams, we get a chance to get nearer to Reality. When we go to sleep, the current of life is automatically drawn in, and all outward feelings become ineffective. Neither the hands nor legs move, nor the eyes, nose, ears do their duty. The whole body lies useless, purposeless and motionless. But what happens inside the body? What exists in the outer world is also present inside. The condition in dreams is more subtle, when compared with that of the wakeful state. Therefore, the organs of senses are suppler then.

The mind gets comparatively more freedom, and merely by thinking of any item that gives happiness, it becomes available at once. As soon as an idea of riding an elephant arises, the elephant seems to appear, readily available. If we desire to fly upwards to save ourselves from an enemy, then at once we get the power to fly. Likewise, we can swim, just as the fishes swim up and down in water. When we think of eating, automatically all items seem to be available. We know that everybody

passes through these states. There is hardly a man, who does not accept this state as his practical experience. From all this, we are again led to the conclusion, that the giver of happiness is the soul itself. It has the power to produce or create states of happiness.

Now the third inner veil is raised. Look at its play. This third state is Sushupti, which we have named as the deep sleep state. When you and I reach this state, our relations with the sense organs cease to exist. No feeling exists there, and only the subtle soul is there. Had there been anything other than the soul, its knowledge should have been felt. In the Brihadaranyaka Upanishad it has been stated, "Oh Maitreyi, where two exist, one hears the other, one touches the other, one knows the other and one sees the other. Where only one exists, how will one hear, touch, know and see the other?" During Sushupti (deep sleep) it is only your own soul that is present, and it feels the bliss in itself. There is no human being, who is not acquainted with the state of bliss in the deep sleep state. Men, women, children,

treasures, parties, dance, music and all kinds of food and drinks are available yet a human being says that he is not interested. He asks permission from his friends to take a short nap. Why so? It is so, because in sleep, he gets the highest happiness. Had this highest happiness not been there, it would not have been desired in preference to so many items of worldly pleasure. What better proof than this is required?

But it is possible that people may ask, whether the man who sleeps, does admit all this. The reply is, 'Yes.' When a man rises from sleep, he says that he had a good sleep. It proves that he derived happiness in sleep. But what was there which gave him happiness? Neither the world, nor the items of comforts of the world, nor even the requisites of worldly pleasures were present there. Even then, the happiness was felt. This proves that the giver of happiness was nothing other than your own Self, and that your soul is the embodiment of happiness.

"The giver of happiness was not different from

yourself. Your soul is the embodiment of happiness." Everything is contained in it, and everything is created by it. If you think otherwise, then please tell us what else comes to your knowledge in deep sleep, other than your own existence? What else would you have known? There, only the soul exists. It was the soul, which realized all this happiness, and our heart accepted that it was so.

These are the three states, viz., Jagriti (wakeful state) Swapna (dream state) and Sushupti (deep sleep state). From the discussion of these three states, three conclusions are reached. First, in the wakeful state, other than the Indriyas, the soul also gets happiness. Second, in the dream state, the soul is the creator of all the requirements of comfort, and yet it is away from everything. Third in the last condition of deep sleep, the soul is bliss itself. The question then is where does bliss exist? The reply given above is that bliss is within you, in your soul, and that you are bliss personified. The relation of man with the current of the soul is during the

wakeful state only. In case of illness, hurt or worry, the pain or trouble being felt vanishes, as soon as one goes to sleep. When the sleep ends, the moaning is heard again. Thus we can draw another conclusion, that the abode of the soul is the physical body, and at a particular place in it during the wakeful state. This is a very difficult, but very important conclusion, which everyone proceeding on the divine path should note carefully.

We have described only the three states in the above paragraphs. But for the highly evolved saints, there are other states also. One of them is Turiya, which is named by the Sufi saints as *Aalam-E-Alahoot*. When the soul passes through this state; it becomes altogether pure and away from the worldly attachments. This is called Turiya and from here begins the fourth stage of the saints. If someone attains or acquires the power of reaching this stage at his own will and whenever he likes, during his lifetime, he will get a higher and unparalleled bliss, which cannot be compared with any of the worldly pleasures. It is because the condition of the soul in

Sushupti described above is not that of Shoonya (शून्य, zero).

People toil day and night for the sake of happiness, but complete happiness is never available to anybody in this world. It is because complete happiness does not exist in this stage, where we have been accommodated. Complete happiness is contained only in the soul. As the soul gets a chance to get back to the center, it will become that much subtler, and will get that much of happiness which is due to it.

Who advises you to abandon this world without any rhyme or reason? It has never been suggested that you should discard all clothing, wear only a loincloth and wander in the forests. This will be the greatest mistake, and it will be a misleading instruction. But at the same time, will it not also be foolish, that you spend all your life in the funny and playful affairs of the world, and never think of finding some time for the search of your own Reality? While you prescribe sixteen hours of the

day for your worldly affairs, one, two or three hours may be spent for this purpose, so that you may be able to live in this world as the lotus stays in the water, but yet the water is not able to wet the leaves. In this type of life you will be able to enjoy the world much better, and at the same time, you will not be unaware of the peace of the soul. When the time comes to leave this world, you will leave it laughing, playing and jumping.

There is one, who spent all his life in the affairs of the world, and death hovered on his head. Neither he got the pleasures of the world, nor could he know about his own Self. There is another person, who performed all his duties in the world just as all worldly people do, but his mind was not attached to the wealth and actions of the world. He knew the reality of the world, and at the same time, was acquainted with his Self also, and was desirous of reaching the abode of the Almighty God. Tell me who the better of the two is!

The Self of a man, his Soul, is the treasure and

source of all the powers. But even by mistake, no one pays attention to it. Lives are unnecessarily spent in pursuit of the pleasures of the senses. To hanker after the freedom and relief, while staying in the gross coverings of the maya, is foolishness.

Freedom is not contained in the Prakriti (Nature); it is contained in the soul. Nature is death, while soul is life. People leave the light and the heavenly brilliance, and run after the shadow. The shadow converts itself into a ghost and kills them. They cry and weep, but whoever listens? As you sow, so you reap.

Therefore, O, seekers of Truth! If you are really in search of happiness, try to remain within; seek happiness in your soul; obtain the knowledge of the stages of the soul; become a seeker of Truth, and you will get eternal happiness.

Amen!

Kinds of Pleasures

Now that it would have been understood very well, as to where and in what pleasure exists, it is necessary to put before you the different kinds of pleasures derived, on the basis of their source, or nature. For this purpose, pleasure is divided into three kinds:

1. Bodily pleasure
2. Mental pleasure, and
3. Intellectual pleasure

In the lowest strata of creation, pleasure lies in the physical body. This is the grossest condition of matter in Nature. Minerals, plants, animals etc., all feel pleasure in this grossest condition. Inanimate things are considered to have no life. This is a serious mistake. The expression, lifeless or without life, is meaningless. Even an atom in the universe has its own personality and individuality, and has life. Without life, none can exist. It is said that the creation is the result of the coming together of the

Purusha (पुरुष, the supreme Soul) and the Prakriti (प्रकृति) (Nature). Now, how can you separate the Purusha from an atom? Without the association of the soul/life, creation is never possible. Therefore, it is necessary, and an accepted fact, that soul/life exists everywhere. Look carefully into the pores of a wound. They expand and contract as a result of heat and cold. This is the proof of the existence of life in them. In addition to it, the engineers have repeatedly expressed that the parts of a machine get tired, so much so that all attempts to run that machinery fail. When they get ample rest, they begin to work again. It has been tried and found that such items have life.

All are made of molecules, and the attraction and repulsion visible in them is due to the presence of life in them. What will you call this power of attraction and repulsion, or say, love and hate? If there were no life they will not come together. These atoms of matter act because of the chemical reactions, like those in man. Just as you feel intoxicated by consuming some intoxicant, these

atoms also feel that effect to a certain extent. For example, imagine the reaction of a man consuming a very sour substance—similar is the reaction of the atoms of matter. The difference is in degrees only.

There will be a time, or say it has come, when people will be able to understand that atoms of matter or plants are not devoid of soul/life. The presence of love and hate in them is ample reason to believe that they are living and have a desire for pleasure. Plants can be classified as lifeless from a comparative point of view, but even then the desire for pleasure is found in them. As compared with the gross items, they have more power of feeling. They understand their condition, and that of the surroundings.

The plant of *Lajwanti* (touch-me-not) hates the fumes emanating from the body of a man. When the sun rises, the lotus opens and expresses joy, and when it sets, it also shrinks and folds in. The same condition is observed in the *Kumudini* (Lily) flowers with reference to the moon. Some plants are

carnivorous eaters; birds are afraid of them. All the plants feel excited at one time or the other and produce flowers and fruits. In some cases, the male and female plants come together in a particular season. While travelling by a cart, if you happen to go near certain plants, they will express their displeasure against the noise and movement of the cart.

Some plants have been found to express pleasure under some specific conditions, while others are displeased in other specific conditions. In many plants, the organs of procreation are exactly like those in a human being. There is a plant in Africa, which has some two to four rope like structures in the roots. Some vegetative growth is present at the ends of these ropes. When it feels hungry (or thirsty) there is some sensation in the root. The ropes draw water in some sort of buckets and irrigate the root with it, and this action is continued till it is satiated.

I have seen with my own eyes, a particular tree in which only one or two branches move when the

wind blows strongly or a gale occurs. The different parts of the tree move at different times. But when a man pulls one of its branches, then the branches all around and even the trunk and root begin to move. Hindu women prevent their tender children from touching the plants in the evening and the night. They tell the children that the plants are sleeping. There is truth in it, which should be considered carefully.

The animals have more such power of feeling than the plants. Sometimes a man wonders how strangely they behave. The feeling and desire for pleasure is more marked in them. All of them are in search of physical and mental pleasure. If you carefully watch a dog while eating you will observe the joy he gets in eating. It is believed that the dog should not be beaten at such a time because all his attention is on the food he is eating. He is said to be very friendly, but at the time of eating, he often forgets his own master and turns to bite him. The taste of eating is felt so much by the canines that it is not found even in the man.

Some living beings are fonder of sexual pleasure. For instance, look at the pigeons, poultry, domestic birds etc. This condition is rare to find in human beings, who are slaves of one or the other of the sense organs. The black wasp is a lover of fragrance. The elephant is proud of his power of touch. Fish are always running after their feed. The deer is a lover of harmonious sound. The flying insects are attracted towards light and beauty. These are the details of the bodily pleasures.

Mental and intellectual pleasures:

Higher than the above, are the stages of mental and intellectual pleasures. There is little difference between the mental and intellectual stages. These stages pertain to the human being. But we should not forget to note that the minerals, plants and animals are not devoid of it. Everyone of us should always keep in mind, that the first principle of creation is intelligence and knowledge. The intelligence, therefore, exists in every atom of Creation. It is at work in each and every arrangement and movement

in the Kingdom of Nature. The only difference is one of degree; and the power of expression is less in them.

Body, mind and intellect are the three essentials of Nature's expression. As these get cleaner and purer, a glimpse of their rays (aura) becomes visible. The learned people of the East have divided mind into three categories – ordinary, average and superior. In the ordinary category, the mind stays on the physical plane, and acts without discrimination. The jurisdiction of its function is very very large. The animals act with its help. The build and maintenance of our body, digestion and the liquidation of all foods taken, the circulation of blood, are all the functions of the mind. When we eat, we know that we are eating, but are ignorant of the functions after the food is swallowed. Although this is the function of the mind, yet we are unaware of it. Possibly this is the physical plane of the mind, which the Sufis have named as *Qalb Mudabbari* (mind's efficiency in management). It works within that range, and is under the control of the mind. This

works under *Nafs Ammara* (instructions of the Soul).

The average kind of mind is that which knows, enquires, thinks, and understands. All decisiveness and indecisiveness (*Sankalpa-Vikalpa*, संकल्प-विकल्प) are connected to the mind. This type of mind is developed only in human beings, and is in the habit of doubting. Persons who deal more with these decisiveness and indecisiveness are more in trouble. But this is the staircase for progress. Until it passes through the *Rajas* state, it is not possible to reach the stage of *Sattva*, the Divinity. It is called *Nafs Lawwama* (the power that prevents one from doing anything wrong). All types of worldly desires are dependent on it. May be, the *Sufis* call it as *Qalb Sanowari* (beauty of the mind).

The superior kind of mind carries the man to the condition of spirituality. All knowledge of the world, such as moral principles, subjects of worldly and spiritual understanding, has been bestowed on the human beings in this condition

only. The divine revelations and ability to foretell are received at this very stage. Absorption, deep meditation and Samadhi are attained by this very mind. Its name according to the Sufis is *Qalb Nilofari* (condition of the lotus leaf), which is under the control of *Nafs Muttmaiya*.

All these three conditions of mind are so closely mixed up with one another, that it is very difficult to draw a line of demarcation between them. But the difference does exist. The great learned saint Maharishi Kapil has categorized them into three – *Manas* (mind), *Ahankar* (ego) and *Buddhi* (intellect). These names existed earlier and are clear.

1. *Manas* (मन) – Mind
2. *Ahankar* (अहंकार) – Ego
3. *Buddhi* (बुद्धि) – Intellect

Writers of the Shastras have named them as *antahkaran chatushtaya* (अंतःकरण चतुष्टय) – the four fold thought power – by adding *chit* (चित्त)

consciousness as the fourth one. The real purpose of all this is that, if the stages of a man's life are studied from the beginning to the end, the state of minerals, plants and animals, which pertain to the mind, shall also be clearly understood. He enters the ovary of the mother as an immovable, then moves as plants when he comes out of it and then transforms into the form of an animal (quadruplet). The western scientists say that it enters the ovary in the form of a germ (or a worm). We have no objection to it. When we look to its condition prior to it, we give it the status of an inanimate. When a child is born, it moves the hands and legs like a plant. Then it creeps like a worm. Then he crawls like an animal. And then he walks like a man. In reality the man is the reverse of a tree, of which the root stays upwards, while the root of a tree is down below. From this principle, you will find what the difference is between him and the plant.

In the beginning, the pleasure of the human being is in the body. Whatever a child gets, he puts into his mouth. Then he develops animal like habits. By

and by the desires increase and feelings appear. Later, the power of intellect develops in him, and creates the desire for name and fame. Aged persons have an increased greed for it (name and fame). Ultimately, his experience tells him that these are the items of greed and misery and then he repents and feels ashamed.

Bodily pleasure is different from mental pleasure, and intellectual pleasure is very much different from both of them. Study of books, pleasure in being busy in inventive work, the craze for criticizing everything etc., these are intellectual pleasures. It differs from person to person, depending on the environment and status. Just as a child has a greed for eating, the mature intellectual forgets himself (or say, is lost) in the affairs of his intellectual business. All have concentration of mind. An inventor, a painter, a builder, an artisan, or a learned man, all these concentrate the mind in some capacity. This concentration is not the real concentration, but is rather a mirage. It has no relation to the yogic concentration, or the spiritual

absorption, or some other higher attainment. But it is, of course, higher and superior, due to its being higher than the approaches of a common man. But even then, it is far from *shanti* (peace). Let us not believe that it is easy to control the mental faculties. Such control is possible only in the path of soul consciousness, and can only be obtained by treading on this path.

Other pleasures described above are obstacles on the path of the soul consciousness. Their farthest approach is the intellectual pleasure. Many people call themselves *Brahm Gyani* (having known the Brahm). But they are not spiritual people. They may produce thousands of arguments and criticize to the core, and may call themselves as Brahm. But they are only intellectual people. Saints call them *vachakgyani* (those who can only talk on the subject of perfect knowledge). It appears clearly from their apparent condition, that they have not a tinge of knowledge about the soul.

A Persian couplet says:

"There are thousands of minute secrets on the path of the Divine; one, who could understand them, could also know the futility of mental exercises."

The pleasures in all these three stages are temporary and perishable. Neither they give solace, nor lasting satisfaction. The relation between body, mind and intellect is a sort of continuous chain. The steps taken to go forward advance indefinitely and the journey is never ending. The temporary pleasures are neither under our control, nor are they permanent. Those who reach these stages usually fall down. Those who reach the intellectual summits, often become atheists, suffer a lot of harassment by various types of miseries, and meet a tragic death. If you are able to study the condition of such people, please do so, particularly when they are in a troubled or diseased state, which is the creation of their so called pleasures. Then you will yourself realize the truth. Under these circumstances, a search should be made for the pleasure (bliss), which is permanent, and under its

own control.

There is reflection of the soul in the outward pleasures also. On the one hand, the current of life (soul) flows into you, and on the other, it flows towards the external things. It is only then that pleasure is felt. For example, if you give sweets to a man to eat, and tell him that they contain *bhang* (a toxic herb); the man will feel intoxication, even if there be no *bhang* at all in the sweets. If an item of sweet is taken with the belief that it is bitter, it will taste bitter.

The gist of all this is that, your soul is the 'pleasure real'. If, somehow, your mind ascends the spiritual heights, and meditates there, it will find for itself a treasury of pleasure. After some days of practice, one will be able to enjoy this pleasure, whenever one pleases and will reach the source of pleasure when one dies. That place is the beginning, and also the real abode and sacred goal of everybody.

The Different Stages of Happiness

"The stage in which we exist is not that of complete happiness. To expect complete happiness in it is useless."

Whatever is obtained, will be found incomplete, and it cannot be made complete under any circumstances. Everywhere there exists illusion, scarcity, and the condition of ignorance. The world, in some way or the other, has always tried to provide an opportunity to make complete happiness available to man. From time immemorial, the societies have made efforts, and are continuing to make efforts, to lay the foundation for the initial basic principles of how to be happy. But till today, nobody has been able to get complete happiness under any circumstance whatsoever.

Many new philosophies were introduced, and various methods adopted on this subject. Many workshops were conducted for gaining knowledge on this, and societies and Governments were

formed, whose aim was to provide complete happiness to man. But it has been the personal experience of everybody that one cannot get complete happiness. Even though thousands of restrictions may be imposed on it, it is not possible to correct it, as Creation itself is such. If we prevent the action of matter from one side, it will react from the other side. It is the kingdom of *Maha Kaal*, the great deity of Time, or say, of Death, which continues to change every moment. Where there is change, happiness cannot stay. The change is visible every moment, and thus the laws of nature act firmly. The wheel of Time (Kaal) is moving so vigorously, that it shows no sign of halting, or even of slowing down. How can one expect to enjoy complete happiness, while staying here at this stage?

Every stage has its own special condition. Nobody can deprive it of its condition or status. With a view that man may be able to understand its reality in all aspects, the saints have divided Creation into three parts. All what has been said,

and will be said on this subject, will be from this point of view only. Therefore, an attempt should be made to understand the origin of the matter and the spirit. An attempt should be made, not to get entangled in the net of words, lest the original purpose is lost.

These three divisions talked above are different from one another. We now go into their details:

Dayal Desh – The land of the All Compassionate, which is the stage of the Lord and the spirit.

Kaal Desh – The kingdom of *Kaal* (the time), the land of subtle illusion (*Sookshma Maya*).

Maya Desh – The reign of Nature, the land of gross Nature (*Sthool Maya*).

The first is the *Dayal Desh*. It is purely spiritual. Here the soul is altogether free from the charms of *Maya*, and is Reality in its existence. It is the source of life. It is the very essence of life, and everything

is contained in it. If it is not present, nothing can be done. All powers are due to it. This alone has the power to create and is thus above all.

The second is the Kaal Desh. This stage, the place of Kaal (time), is called as that of the *Brahmanda Mana* (the Universal Mind). It is in the middle, that is, below the Soul and above the Maya Desh, (the second stage).

The third is the Maya Desh, the land of the gross matter. It is the thickest and the outermost covering. All the body organs are related or attached to it. The following divisions are, therefore, most appropriate:

1. The stage of the Pure Spirit,
2. The stage of the spirit mixed with matter. and
3. The gross matter

The first, that is, the spiritual stage, is the place of happiness and bliss. Here the soul is in a clean and pure condition. It is free from all coverings of

grossness. Only the Divine Light exists here. Any kind of want, desire or attachment or grossness of desires does not exist here. It is the termination of all desires and expectations. It is the sign of real happiness, of real love and affection. The saints have described it as a parent source of the Souls, treasure of Pure Consciousness and also the home of the Divine light.

The second stage is a combination of the Divine Light and the gross conditions, a place of pure Consciousness mixed with Maya. Here the soul has established relation with the Kaal, the Brahmanda Mana. Although the soul is in supremacy here, but even then, it is combined with minute matter. Therefore, complete happiness is not available here. This is the land of subtle desires.

The third stage is that of the gross matter with the soul, in which the soul is wholly covered with the layers of gross matter. It has to depend on the physical organs to express its strength. At this stage, the soul has been so much overpowered, that it

cannot function at all without the help of the Indriyas – the physical organs. Due to the excess of coverings, its strength has altogether been lost. It forgets its reality, and its real abode, and turns wholly to the worldly attachments. Here, the matter is supreme. The excess of its requirements for gross items had made it altogether dependent. In this stage, the soul is attached to the physical mind and Indriyas (organs), which represent the gross conditions of the matter.

The saints have divided these stages into six subdivisions each in accordance with the comparative conditions. These stages exist in the body of the man, just as they do in the outside creation. All the spiritually learned men have named the body of the man as a miniature creation or *Alam-e-Saghir*. Amongst the Hindus, the proverb goes, "What exists in the *Pind* (physical body of the man) exists in the *Brahmand* (the Creation or Universe)", which they name as *Aalam-e-Kabir*. The Egyptian philosophers have named them as *Bekarad Karm*. The Upanishads have also emphasized the importance

and greatness of it at several places. A lot of truth seems embodied in this very principle, and everybody should give due consideration to it. It all means that a miniature plan of all the gross and subtle stages is contained in the physical body of the man. If he likes, he can enjoy the happiness of the Divine, earthly, or of the middle stages, while staying in this human body.

Man is influenced by his surrounding environment and thoughts. If one, who feels the heat of the fire, while staying near it all the time, happens to go near the lake of cold water, he must feel some special effect (coolness). Similarly a man, who had been in the prison, will feel a great change when he is out in the open atmosphere. When this happens in the outer world, who can doubt that the man who sheds off the grossness in him and enters the subtle conditions, will feel the change in his condition by their influence.

There are some conditions of the physical body, which almost all men will be able to understand.

Due to unforeseen accidents and incidents in the world, some people often pass into this condition of subtleness. Most people would understand that the conditions of wakefulness and sleep are proofs, in themselves, that these exist in us. From the above, it is clearly seen that special situations and circumstances always bring about special conditions.

Let us proceed further. When in the state of wakefulness a man is required to ponder over some difficult issues, his currents of attention are automatically converged inside. After staying for some time in this condition, the reality of the problem becomes visible. This happens due to the soul having an approach up to a certain inner place, and because his attention was not engaged in anything outside. It is likely that his eyes, ears, nose etc., all may be open, friends may be sitting by his side, but because of slipping into this condition, he was neither seeing those sitting by his side, nor could he see and hear what was happening. He was (mentally) at some other place, and that place was

not outside, but was within his self. He unknowingly diverted his attention towards this (inner), being unmindful of outside happenings. On reaching there, his attention and understanding reached a certain stage or condition, due to which he could solve the problem. Usually, it will be difficult for people to understand this position, but it is so, and there is no doubt about it.

There are certain positions and places or conditions in this body, such that whenever the soul stays there, special kinds of happiness are experienced by the person. Then he can get acquainted with the feelings, taste, powers etc., of the place or condition.

This physical body consists of all gross and subtle portions of the Brahmand but their conditions are different from one another. If by using his own intellect, one obtains satiation for his organs (Indriyas), who can doubt that he will not be able to experience Divine Happiness?

The happiness in one stage is different from that in the other, as has already been stated above. In bodily conditions, where the gross mind and organs function, bodily pleasure is always obtained. In the middle condition where exists the combination of Brahmānand Manā (Universal Mind) and subtle Maya, the happiness obtained is subtle. Only the spiritual condition, which is beyond all these, is the treasure house of Spiritual Happiness. As such, when a man leaves the grosser conditions and proceeds towards higher ones within himself, he gets that much of subtlety and strength, and he will be getting that much of Spiritual Happiness and advancement, without anybody telling him about it.

The intellect of man is the root of all human progress and invention. The root of intellect is not in the soul. This principle need not be explained. Everyone knows that the stage of physical organs is gross. The mind and brain are subtler than this. The subtle is stronger and more effective than the gross. A piece of ice is no doubt solid, hard and strong. But we see it being converted into water and then it

becomes much stronger and is able to expand its strength so much that it will erode mountains by its flow. The trees and forests, which come in its strong current, will be washed away and destroyed. This very water, when converted into subtle form, becomes still stronger (steam). Exactly similar is the happiness of man. As it turns into more and more subtle conditions, it goes on increasing its strength and effect.

A wrestler has made his body the centre of his soul and he is stronger than the others. All people are afraid of him and respect him. But much stronger is the King's minister, who has made his brain and intellect the centre of his soul. His approach is minuter than the wrestler's. The people of the state recognize, and are afraid of his strength. The people of the world tremble with fear when they hear his name. He thinks it merely a game, or play of his brain (intellect), to mend or mar the fate of nations. It is in his power to provide peace amongst them, or impose a war over them.

Even more powerful than this minister are the men having a spiritual bent of mind, who have the seat of their soul on the spiritual plane. Whenever such great men think of correcting or amending some wrong happenings in the world, they turn the tables of the world. Their action is broad based, that is, for a big area, and is long standing. Thousands and crores of wrestlers have existed, but people do not even know their names. Lakhs of ministers appeared on the face of the world and vanished. Their names and influences have also disappeared. But on the contrary, the world does remember the contributions of great men, who appeared and did something for the good of humanity. Their flag is always flying high and the spiritual teachers seek spiritual refuge under them. These are the instances of contacts with the gross and subtle conditions.

But the usual trend among people is to worship the gross matter. They say, "Eat, drink and be merry," and that is the sole purpose of life. But have these words stood the test of the tides of time?

Everybody is not the slave of his mind. When such a person sees those, who are slaves to the worldly pleasures, he begins to hate them. Normally, those who abstain from these worldly pleasures (sex, passion etc.) are respected. Even the indulger in sex is obliged to respect them. Whatever a man may be, he is initially desirous of worldly pleasure. Just to broaden his experiences, Nature has given him a place in the physical plane and he enjoys its taste. But when he does not find real pleasure in it, Nature then makes necessary arrangements for him, and he is then inclined towards mental and intellectual pleasures. Here again he finds dissatisfaction. He feels illusive types of pleasures. It is only then, that he becomes eligible for the Spiritual Happiness. In this world, we learn such lessons only like this.

The circle of births and deaths is in reality a staircase of steps, gradually rising to the higher standards of happiness. Those who use their intellect and feel inclined towards Truth 'escape the thrashings of the learned'; otherwise everyone has to get this punishment. To die and to be reborn, both

are very severe punishments.

In the above paragraphs, a brief description of all these three stages has been given. It means that all these stages exist in the body of the man. The difference between pleasures is one of stages and degrees. If somebody wants to enjoy all of them during his lifetime, he can experience them and enjoy them by diverting his attention inwards. By perseverance, he will be able to know the reality, provided he has a craving to enter these inner realms, and swim in them.

In the foregoing paragraphs, this world has been compared with a school, in which the soul of a man learns various types of lessons in due course and can be entitled to real progress and upliftment. It is likely that men may conclude from all that has been stated above, that the progress is certain, but by degrees only. But please remember that there are many people who desire to reach the goal early. The question arises, whether this type of speedy progress is possible or not. The reply is in the

affirmative. Some people proceed towards their goal with a slow speed, while others go fast. Every kind of arrangement is available in Nature for their guidance. Out of those who are proceeding to Lahore or Calcutta, some go on foot, some travel by passenger train. Those who want to reach early prefer to go by mail train (or even by aero plane). Separate arrangements are available for everybody. You should not doubt that, whatever gains of progress or retreat are visible; they are the result of the maturity and concentration of your own thought. In your case, arrangements are made in this world, as your co-thinkers want you to be, and to the extent of the strength of their thinking power.

The subject of time, that is, early or late, can be explained otherwise also. The small fruit of pumpkin will not ripen if kept in the mouth, but if it is kept covered in a place with some chemical, it will develop in size in some hour's time, and the chemical action will ripen it. Similarly the secret of the intellect and spiritual progress is only the one pointedness of the mind. Those who can regulate

their mind do succeed early and completely. In order to reach the stages of happiness detailed above, your own power of concentration of mind is required, provided it is in proper order.

Ways to be Happy

Every man seeks pleasure. There is no doubt about it. The various kinds and categories of pleasure in the world have been defined in detail in an earlier chapter. But these pleasures do not give any lasting satisfaction, and they change into miseries. Man is always in search of pleasures, which he himself is not able to define. All the pleasures of the world are available, but in spite of it, the desire for some special kind of pleasure is always present. It is only the mind, which feels it, but it cannot be described. It is a proof of the fact that in the beginning man would have enjoyed that pleasure which was unparalleled, and the taste of it still haunts him. Knowingly or unknowingly, he is engrossed in this search, and is always worried about it. He continues to make an effort to find it, but when he finds that it is not that pleasure which he desired, he wants to withdraw himself from it. Whether he agrees or not, behind all these attempts, such as vairagya (renunciation), religious performances and spiritual exercises, the spirit of

this desire is found hidden.

If you touch a colorful worm, in which the sense organs are hardly developed, it will begin to shrink within itself, because it has a strong desire to escape from trouble (misery). Even though it does not understand, it knows that it is likely to be trampled to death. That is why, when touched it begins to shrink with fear. It is always afraid of death, because it has died and been reborn many a time. Its samskaras (the effects of past deeds) continue to remind it of the misery of death. Had it been born for the first time, and if it were facing death for the first time, it would not have tried so much to escape from misery. Because it has repeatedly experienced births and deaths, it knows that it is necessary to protect itself from harassment.

Similar to it, man has a desire for incomparable pleasure, which he is unable to explain. But due to experiences of the many past lives, he somehow attempts to seek this pleasure. Just like the knowledge of the soul of the man, the theory of life

and death also is not easy to understand. However, it is clear that he has repeatedly died and taken birth, and has undergone several kinds of experiences.

This world is a strange kind of school, in which the soul comes to learn like a child. Suppose you have come to this world to learn one kind of lesson, and for the 'whole day of your life' you continue to repeat and digest it; when the 'day of life' ended you went into the everlasting sleep called death. When morning appeared, it was your next birth. Thus you have undergone several kinds of experiences by repeatedly dying and being-reborn. Our birth and death are just like the day and night in the management of the Universe. The purpose of it is that, the experiences and observations of man should be broad based, such that it enables him to understand Reality better day by day. This desire to understand Reality is hidden in his heart of hearts.

Those who have paid even a little attention to the condition of matter would know that man is

entangled in every kind of foolish and uncivilized desire. He has no knowledge of his own Reality. He does not know who he is. He has no knowledge of his own identity, and of his position in real and unreal conditions. It is because, at this stage, innumerable coverings exist around him. It is not possible to give details of these coverings. The subtle and gross coverings are countless. How can these coverings be described in detail? People may be able to describe the thick layers or coverings, but the details cannot be given. The soul is hidden under many such coverings, and the Reality exists under these coverings. For example, the orange fruit has been named *Narangi* (colorless) because only the outer side of it has a reflection, which, though visible, is only a shadow. Similar is the condition of the human soul. It is also hidden under thousands, nay innumerable coverings. If these coverings are somehow removed, it is possible to get an opportunity to get a glimpse of Reality.

The right way and a sure approach to reach the goal will be to remove these coverings. As such,

innumerable coverings exist on the soul. These coverings, which have been woven on our physical body, are in reality the samples of the outside circles of Creation. The relation between them is also like that of Brahmand (ब्रम्हाण्ड, Universe) and Pinda (पिण्ड, the physical body). But the spiritual scientists and experts have tried to divide them into a series of five coverings, with a comparative point of view, in order to provide an opportunity to those who want to understand them.

The first of these coverings is the *Annamaya Kosha* (अन्नमय कोश), the covering of the gross element, which is represented by the human body. It is the essence of the mixture of elements from the father and the mother. It is nurtured with affection and care, and then it dies. The flesh grows, and the veins and the arteries etc., are all contained in it. It is the grossest covering. It has given its color to the soul, and has dominated the soul so much, that it does not consider itself separate from it. There may be one out of lakhs of men, who considers his soul to be separate from the body. Rather, all men think

the body to be the self. Day and night, they are engaged in its care, and all the time think of cleaning, adorning and nurturing it. The position of the body is that of a horse. The horse is meant for the rider, and not just for rearing only. Ignorant people rear it and give it more importance than what is due. People have often equated the gross body with the dress or apparel. But man commits the mistake of thinking that his physical body is all important.

The body is the first covering. The second is the *Pranamaya Kosha* (प्राणमय कोश), the covering of breath, which is constituted of Prana (प्राण, breath). Prana is the power of Nature, which is more minute or subtle as compared with the gross matter. Divine light and other powers are contained in it and belong to it, due to which the world is dependent on it. Similarly this body is also dependent on it. There are thousands of kinds of this Prana. In Nature, there is no distinct division, limitation or classification, but according to their bodily functions, they have been broadly divided into five: Prana (प्राण), *Apana*

(अपान), *Udana* (उदान), *Samaana* (समान), *Bayana* (बयान).

They exist at various places in the body and have their special functions to perform. The bodily organs get tired through continued use, but the *Pranas* are never tired. Their function continues all the time while sleeping, waking, rising, sitting etc. The reflective conditions of these five also exist in the body and are named as: *Dhananjai* (धनंजय), *Koorma* (कूर्म), *Naag* (नाग), *Dev Dutt* (देव दत्त) and *Krikel* (क्रिकेल).

When the *Pranas* cease to function, the body becomes useless. The elements are then forced to disintegrate, and return to their original condition. The breathing, which is nothing but inhalation and exhalation, is its function, and the apparent onward expression of its power. This *Pranamaya Kosha* is the second covering on the soul.

The third covering is the *Manomaya Kosha* (मनोमय कोश), i.e., of the mind. The organ, which

creates positive and negative thoughts, is called manas – the mind. It is very important, and most powerful in the body. In reality, this (mind) has wrapped the soul in its strong covering (or say net). Just as the silkworm provides thread from its mouth, wraps it around itself, and is entrapped in it, in the same manner, a man creates bindings for himself due to the positive and negative wanderings of the mind. This mind is the centre, around which all the ten organs of the body are moving. They function under its command. They do as the mind orders them to do. They are the instruments of the mind. If the mind is controlled, their force is much reduced. Because their inclination is outwards for eons of time, they are accustomed to stay outwards, and the mind is entangled (with them) in their net.

Thus, the mind continues to create bindings for the soul. The mind stays in the middle of the five *koshas*. Its sphere is on both sides, in the regions above, as well as below. If ever one thinks of controlling his mind, then the mind immediately comes to the middle, and occupies a special

position. In this position, it (the mind) acts as a duplicate or an assistant to the Brahmandi Mana (the Universal mind). Just as we have a physical (Pindi) mind, talked of already, which has its special duties (functions) to perform in the Pinda, there is the Brahmandi Mana, which has its special functions in the subtle creation. Those who are in search of Reality, turn their attention towards this mind, and follow it.

"मन ही को प्रबोधिऐ, मन ही को उपदेश |
जो यह मन बस आवै, तो बस आवै सब देश ॥"

"Try to convince the mind and also advise it. When the mind is controlled, every sphere of life shall be controlled."

"जितनी लहर समुद्र की, तेती मन की दौड़ |
समझे हीरा नीचे जो, मन आवै थोड़ ॥"

"The approach of the mind is just like a sea wave. If it stops its function (the movement of waves), the diamond below the depth will be visible."

"मन माटा मन बावला, मनमानी मन लाए |
जैसे मन से ऊँचे, तैसे ही हो जाए ॥"

"The mind is great but mad. It does, as it likes. A man becomes what the mind decides to make him."

"कबहूँ मन गगना चढ़े, कबहूँ गिरे पताल |
कबहूँ उनमें लागे, कबहूँ जावै चाल ॥"

"Sometimes the mind rises to the skies, sometimes it falls down deep in pataal, (the deep seas). Sometimes it decides to get attached to Reality, sometimes it gets away from them."

"पांचा से मन बंधिया, फिर फिर धरे शरीर |
जो यह पांचों बस करै, सोई लागै तीर ॥"

"The mind is bound by the five (sense organs) and causes many a birth and death. One, who gets over these five, shall reach the shore, that is, shall be relieved of birth and death."

This covering is removed in two ways: Shama

(शम) persuasion and Dama (दम) concentration and disciplining. To control the sense organs and the mind one by one and to discipline them is known as Shama and Dama. This is a very heavy covering on the mind. It has its effect on both the upper and the lower regions. Once when this stage is reached and the covering is removed, it should never be abandoned, for fear of a fall. By doing so, it becomes easy to remove the subsequent coverings.

"दौड़त दौड़त दौड़िया, जब लग मन की दौड़ |
दौड़ से मन थिर भया, वस्त ठौर की ठौर ॥"

"Once the mind starts running, it runs nonstop until it reaches its limits. When it stops running, it becomes stable at the right place."

The fourth covering is *Vigyanamaya Kosha* (विज्ञानमय कोश), the region of the intellect. *Vigyana* means intellect, which is the element of taking a decision. The mind proposes, and the element, which confirms the proposal, is known as *Buddhi* (बुद्धि) the intellect. With the help of intellect, an

opportunity is available to see the reflection of Reality to a certain extent. But this covering, being subtle like the mind, eludes and deceives at times. Those who reach near it begin to get Siddhis (सिद्धि, power of performing miracles) and powers of many kinds. And one who treads the path of the Divine is so badly deceived, that he does not get a chance to rise back to the right stage easily. It is, therefore, essential to remove this covering with great care.

The amorous playfulness of this Buddhi is a very very complicated affair. The shadow of this very Buddhi is Ahankar, the Ego. A man under the influence of this ego falls down. One who has not actually seen this covering of Buddhi, but has only got near it, goes under the shadow of Ego, and argues uselessly in favour of his point, and never cares for the Truth or Reality. He falls down and gets entangled into the net of rebirths – the rotation of the 84 lakhs of births. It is, therefore, important and necessary to be cautious about the Ego, and carefully stay away from it.

The fifth covering is the *Anandamaya Kosha* (आनन्दमय कोश) the place of bliss. Here the soul is all alone. But it should not be taken to mean that it is altogether free. The Anandamaya Kosha is very thin and subtle. It is said to be the knot of the inanimate (*Jad*) (जड़) and the animate (*Chetan*) (चेतन). Only here, Jad and Chetan unite with each other in a subtle way. This power is so minute and subtle, that there are no words to explain it. This remains as a very very thin covering on the soul, which is only for namesake. But this namesake is also the cause for other things.

Considering the intellect to be supreme, people have joyous discussions, using their knowledge and intellect, and seem to derive happiness, which is not real. But they do not understand that this very attachment to the intellect (worldly and other knowledge) continues to be the cause of their miseries. When such an intellect (destructive sort) functions, the soul falls down from Reality. Intellectual connections are, in fact, far away from the connection with the soul. This is like adultery.

This covering is not real. That is why the saints do not value knowledge very high. Their attention has always been on Reality

"यह हि विद्या तो बड़ी अविद्या यत्नवश की कदर न जानी |
संत प्रेम की सिन्धु भरे है तिन उल्टे सौदा कीचड़ सानी ||"

"This knowledge is great ignorance. Under its influence, one does not know the significance of love. The saints are oceans of love, while all this knowledge is mud and muddy water."

"संतन प्रेम लगा प्यारी से, इनकी सुरत शब्द समानी |
तू धन मान पर निष्ठा चाहे, और चतुरता मन लपटानी ||"

"The saints have all love for their beloved. Their Divine attention is absorbed in the Shabda (Divine name)."

These are the five coverings. By tearing them,

one gets a chance of the vision of the soul. All these five are within the human body. Every man has three bodies. One is *Sthoola* (स्थूल), gross, which consists of hands, nose, ears etc. The second is *Sookshma* (सूक्ष्म), subtle, which is made up of minute and subtle material, or say elements, and in which exist the five *Pranas*, the mind, the intellect etc. The third is *Kaarana* (कारण), causal, which is very very minute and subtle and is the name of the knot, where exists the union of *Jad* and *Chetan*, as has been explained in the above para. It is called *Anandamaya Kosha*, the treasure house of Divine Bliss and Ecstasy, because the Soul is in bliss and ecstasy here.

There is only the covering of ignorance, which is the reason for the creation of the knot of *Jad* and *Chetan*. These three bodies are in every human being. While awake, the soul enjoys with the *Sthool* and *Sookshma* bodies. During dreams, the soul, having lost contact with the *Sthool* body, enjoys with the *Sookshma* body only, due to which the existence of the body is felt. In *Sushupti*, that is,

deep sleep, the soul, being separate from both the Sthool and Sookshma bodies, enjoys bliss, even in the state of ignorance. People may question as to what is the proof of ignorance in this condition? The reply is that when a person rises from deep sleep, he says that he slept so soundly that he altogether lost consciousness of the body. It is evident that the person got an opportunity to pass through the state of ignorance, of which he himself is a witness.

These are the five Koshas and the three bodies, of which the details have been discussed in the foregoing paragraphs. The vision of the soul can be obtained by tearing off these veils, which are separating them. Or we can say that, by getting rid of their influence, one can have the vision of the soul. The state of complete bliss is only in the Ultimate. The way to reach this happiness is by removing these coverings.

The Means to Get Happiness

It is well known what happiness is, and that happiness is within you, and because of you. We are also aware that the power of the soul has been weakened and subdued, due to various conditions. Due to ignorance, when one tries to find happiness in outside objects, one has to undergo miseries. One would have also understood that unparalleled happiness can be obtained by removing these coverings from the soul.

Removing these coverings of the gross, subtle etc. is the only way to obtain happiness. The continued act of removing these coverings is termed as the practice (*abhyas*) to obtain happiness. But the question is, how and from where should one learn and practice the art of removing these coverings?

Religions of this world, whatever may be their origin or age, should be busy in solving this most important problem. If not, the people will start tackling this problem themselves according to their

individual capacity and intelligence. On the other hand, the wheels of time and karma go on moving, fast and strong. Occasionally, man has to bear so many miseries and face difficulties. At times, he creates chains of bondage around himself. The only difference is that the chains of one are made of gold, while those of another are made of iron. The result in both the cases is the same. One does good deeds, and obtains happiness and relief for a while, and comes back to undergo bhoga of his samskaras. The other one, even though he is doing good deeds, earns punishment due to his own ignorance. Some sentiments seem to be working in them. And so, instead of tearing away any of these coverings, they weave for themselves even stronger coverings, like those of the silkworm, and thus never get a chance to lean towards spirituality.

For tearing off the coverings of the soul, obtaining happiness of the soul, and for carrying the soul to this fountainhead of happiness, advice of the saints is contained in letters and words. But one should get a true teacher (Guru), good association

(Satsangh) and a good word (Japa) – only then his aim will be fulfilled. To obtain all these three, true devotion is required, which is also called true search or intention. Unless one is truly eager for it, his attention will not lean towards the Truth.

Almost everybody has heard about these three terms, but only a few have a correct understanding of them. Almost all the educated men of these days refuse to accept, rather, they denounce this theory. Therefore, it has become necessary that the meaning of these terms should be fully explained, so that the danger of spreading such misgivings can be prevented.

The Guru is that respectable spiritual identity, who has reached the stage of the saints. He should be acquainted with the path of the Divine, and its destination, and know the method of lifting the average man spiritually to those heights. The aspects of spirituality should normally be seen in him. He should possess a strong character, courteous behavior, and be free from all sorts of

prejudices and weaknesses. Unless one gets connected to such a pious individual, one's spiritual sentiments do not get an opportunity to develop and prosper. The Guru is the only living, and illuminated lamp or candle. The spiritual light of all others remains hidden and subdued. Many others can be illuminated by the lighted candles; an extinguished candle cannot serve any purpose.

People often argue that they can approach the light directly by reading religious books, and that a Guru is not at all necessary. The book can serve the purpose, but they are seriously mistaken. They have not understood the reality of the inanimate and lifeless (Jad), and the living force (Chetan). A book is, after all, lifeless. Neither can it produce spiritual sentiments, nor can it function as a Guru in producing disciples. Many people spend their lives in studying these books, but they can never get fulfillment from the spiritual point of view. If you examine the condition of such readers, you yourself will know.

But whenever a true Guru appears, thousands of ordinary, average men feel inclined towards spiritual attainments, and mend their lives quickly. Just as the rising sun spreads light, the presence of a guru gives solace to the minds of men, when they go before him. The deserving persons, even without anybody telling them, believe in their hearts that they will get what they require. The true gurus are really spiritual suns, who cast away the darkness of ignorance. Their divine knowledge is full of brilliance. They have unquestionable character, control of senses and mastery of the mind and these qualities have an influence on the mind.

It is not necessary for a worldly teacher of knowledge to have a spiritual character. But a teacher of spirituality must be endowed with all these qualities, otherwise he cannot reform anybody. It is always true, that one who does not have a pure and clean human heart, may try to convince in thousands of ways, may shut the mouths of others by his arguments, but one will never find the absorption of Reality in him. A man of perverted

knowledge is never trustworthy. It is therefore necessary to have a true guru. In reality, these gurus function as the true spiritual goal for the disciple. This is the reason why in all the systems of spiritual teachings, pertaining to any nation or any country, definite instructions are given to have a guru.

See what the saint Kabir says about the Guru:

"गुरु को कीजै दण्डवत, कोटी कोटी प्रणाम ।
भृंग न जाने आप को, गुरु करलें आप समान ॥"

"Bow to the Guru and salute him crores of times. The black wasp does not know its capacity to convert an insect into its own color by stinging it several times, whereas the Guru knowingly converts the disciple and raises him equal to himself."

"सतगुरु सच्चा सूरमां, नख सिख मारा पूर ।
बाहर धाव न दीखै, अन्तर चकना चूर ॥"

"The Guru is the true conqueror. He wins (the disciple) from head to foot (that is, completely). No wounds appear outwardly,

but the inside is reduced to ashes (the ego is killed altogether)."

"खिदमत जिसका फ़कत दिल हो, म हूँ इस समशेर का कुरबान |
वदन जिससे घायल हो, मैं इस समशेर का कुरबान
॥"

"I have every praise for the sword, the aim of which is only the heart (the mind or ego), but by which the body is not hurt."

"कोटिन चन्दा ऊमही, सूर्य कोटि हज़ार |
सतगुरु मिलिया वाइरा, दबो घोर अंधकार ॥"

"Thousands of crores of suns and moons may rise, (but the darkness of the mind shall not be dispelled). But when a satguru is found, even the darkest of darkness disappears."

"सतगुरु ही मारा नान, कि शब्द सरंगी बान |
मेरा मारा जो जिये, कि नहीं गहूँ कमान ॥"

"The satguru shoots the arrow of the Surat Shabda (the Word); but he does not use a

bow. One who bears the shot shall live."

"झूठे गुरु के पक्ष को, बचत न कीजै मार |
द्वार न ना शब्द का, सित की बारम्बार ॥"

"Do not hesitate to escape from a false guru who does not know about the Shabda (the Word), but pretends to know everything."

"साचे गुरु के पक्ष को, मन मन को दे नितराय |
चंचल से निश्चल भया, नहीं आवै नहीं जाय ॥"

"Give your heart (mind) to the true Guru, who is just and impartial. Your mind will be regulated, and will not oscillate anymore."

The next thing is the *Sang* (or *satsangh*). The word 'Sang' means company. Where such a gathering of persons of true spiritual sentiments is available, it is 'Sang' (or *satsangh*). At such a place, the suppressed *samskaras* wake up. There is a proverb, that the melon gets its color through the company of another melon. If a man stays in the

company of the good for some days, it is certain that he will imbibe the goodness. Some change definitely takes place, and he will also become good.

The meaning of a Persian couplet is, "My son, the association of the good is a great boon, while that of the ignorant is a curse."

Even a short association with good people will give us the benefit, which cannot be obtained even by years of association with those who are not good. Because good samskaras and good thoughts create their own field and sphere of influence, and those who come into it, stay within. By going to such a place, the mind of a man undergoes changes, and in course of time, spirituality sprouts and takes root in him. If one is amidst people of divine love knowingly or unknowingly, he is bestowed with the same.

Everyone accepts that a change occurs by the effects of an association. It is evident that in

inanimate objects, a mere touch can bring about change. The instances of iron (magnet) and the touchstone (*paaras*) are well known. When such is the condition of the inanimates, how is it possible for a man to remain unaffected by the sacred and divine effects, while staying in the company of the lovers of God? The truth is that whatever greatness, goodness, fame etc., is obtained by someone in this world, it is because of the effect of the company he keeps. That is why satsangh or association of saints has been recommended and emphasized.

If a good association is available, it is a boon. Just as one feels cool near the water and warm near the fire, spirituality flourishes with the association of saints. In short, the requirements of a true satsanghi is that he should be a person who can regulate his mind, have love for penance and forbearance, and may participate in the satsangh and practice the *sadhans* (means of upliftment).

The third secret is the *Naam* or the Word or say, the Japa (recitation), prescribed by the Guru. The

names of the Lord can be divided into two categories: one pertaining to His Self and another pertaining to his qualities. It is difficult to draw a line of demarcation between these two. But one can understand clearly, that the first, the '*dhwanyatmak*' is connected with the sound, which is present within us, and which may be heard (sensed) by our soul. In the outer world, when people hear the sound of a conch or a bell, it can be *dhwanyatmak* to some extent that is, related to the sound. When described with words such as 'ding dong', it becomes of the other kind viz. – *varnatmak* that is, related to letters or words. But this is only a simile, and not accurate. People gave it a name just as they could understand (and pronounce) it. Rightly, it is very difficult to describe this difference through words.

The names, which can be described in words and pronounced with the tongue and the lips, are *varnatmak* or pronounceable with words. The name of the Supreme Lord, which is *dhwanyatmak* that is, only related with sound, is considered to be superior. Similar to the sounds in the outside world,

different kinds of sounds are rising from within different parts of the human body. No part of the body is devoid of it. If the secret of this sound current is learnt from some person knowing this secret, and is heard inside with the help of the Surat (soul), after some practice one will become *antarmukhi*, that is, having all attention towards the inside. He will then travel in the inner world, and go on proceeding inside from one place to another, and continue to remove the coverings.

We have mentioned above the three stages of Creation, which exist in the outer and the inner world, or say, creations. Each of these three has been further sub-divided into six sub-stages. The inner sound in them is different from one another.

The reality is that the universe owes its creation to the Shabda or The Word. Shabda is the essence of life. This very Shabda has been further named as Pran (breath), *Prakash* (light) – divine exposures, divine light, illumination etc. If one proceeds along with the current of this Shabda in his inside, he will

be crossing the points of meditation from first to second, from second to third and so on, and getting further and further away from the wheel of human life and death and maya, and will certainly be able to have a glimpse of the Lord inside himself someday. The magnificence of the Shabda is beyond description. In all the religious books of the world, a reference to this Shabda, in whatever form, does exist, and this is the proof that the religions were acquainted with its reality, greatness etc. But because the knowledge and technique of its practice was somehow lost, the disciples of the great leaders have interpreted its meaning otherwise, and have become altogether unaware of it.

This very Shabda is said to have been the initial creative force of the universe. This is the beginning. There is no difference between the current of the divine and Shabda. But as it descended below from the source, the coverings of the Maya and the grossness continued to entrap it, and this sort of adulteration continued. This Shabda is also the ultimate destination of the creation. Whatever

shapes are seen, all belong to the Shabda. The Shabda has adopted these shapes. Thus all the work is going on with the help of this Shabda. One man gives the orders, the other obeys him. Shabda or sound is its expression and sign of *Chaitanya*, the living and existent.

A man is called a speaking Purusha. When this Shabda goes away altogether, he is considered as dead. When a child is born, the usual question put is whether it cried. If not, it is considered as dead. Shabda stays in every particle. Where there is a letter (*Akshara*), sound (Shabda) exists there. In every particle of wood it is present. The space (Aakash) is full of Shabda. All the powers functioning in the universe are of the Shabda. The Shabda is the Guru and the Shabda is the disciple. The road (route), the village, the darkness, the light, are all instances of Shabda. In this manner, the Shabada exists everywhere.

In meditation also one ascends with the current of this very Shabda to the place from where this

Shabda was produced. Then, guidance for further ascent is taken from the Shabda of the next region. Therefore, if a man acquired the knowledge of the secret of the Shabda, he will not have any difficulty in understanding Reality. Few men understand the grandeur of the Shabda. But even a slight effect of the Shabda can make a man angry, hot-tempered, and can even take one to the extent of committing suicide.

Saint Kabir says:

"शब्द ही मारे मर गये, शब्द ही तजिया राज |
जो यह शब्द विवेकता, ताके सर पर ताज ||"

"One dies (while physically alive) by the beat of the Shabda. The kings abdicate their kingdoms due to it. One who has understood it correctly, he alone bears the crown on his head."

"शब्द गुरु को कीजिए, कितने गुरु लवार |
अपने अपने लोग को, थोड़ थोड़ वट मार ||"

"Accept a Guru, who teaches the Shabda."

There are many false Gurus. They are the parasites (of the society). They are greedy and work for their own benefit."

"शब्द हमारा हम शब्द के, शब्द ही ले परख |
जो तू चाहे मुक्त को, अब दल जाये सरख ||"

"The Shabda belongs to us as we belong to the Shabda. It is the Shabda alone which should be tried. If you want liberation (from worldly miseries), accept the path of the Shabda."

"शब्द हमारा हम शब्द के, शब्द प्रेम का रूप |
जो तू चाहे दीदार को, तो परख शब्द का रूप ||"

"The Shabda belongs to us and we belong to the Shabda. The Shabda is the incarnation of love. If you want the divine vision, try and adopt the path of Shabda."

"शब्द शब्द सब कोई कहे, शब्द के हाथ न पाँव |
एक शब्द औशध करे, एक शब्द करै घाव ||"

"Everybody talks about Shabda; the Shabda has neither arms nor legs. One

(kind of) Shabda cures and heals the wounds, while the other inflicts wounds."

"एक शब्द सुख राश है, एक शब्द दुख राश |
एक शब्द बन्धन किये, एक शब्द गले फांस ||"

"One Shabda is the source of happiness, while the other is that of misery. One Shabda liberates from bondage, (while) the other puts a hangman's rope around the neck."

"यह ही बढ़ाई शब्द की, जैसे चुम्बक भाय |
बिना शब्द नहीं ऊबरे, कितने करे उपाय ||"

"The greatness of the Shabda is like a magnetic force. One may try indefinitely, but liberation is not possible without Shabda."

The Shabda (soundless sound) within is dhwanyatmak, that is, based on the sound, and not on words or letters. As Saint Kabir says, it has the quality of a magnet. When this (magnet) is pulled inwards, concentration of the mind is automatically

obtained.

Look to the outside world. On hearing the sounds of the sitar, fiddle and the flute, a man is attracted, and is lost in them. This magnetic pull is wonderful. When this is the condition of the outer and gross Shabda, how can one describe the magnificence of the inner Shabda? Whatever effect of the Shabda is visible in the outer world, has come from inside. Rather that one (the inner Shabda) is the original, of which this outer one is an imitation.

The imitation is always contained in the original. When the imitation consists of so much material of interest, the grandeur of the real Shabda can be known and understood only by those, who have known it. To hear such sounds according to the Surat (soul) is called Surat Shabda Yoga. This practice (of yoga) is considered to be the best and the supreme. It is named (by the Sufis) as *Sultan-ul-azkar*, meaning the emperor of all the systems of Japa (recitation).

By its practice, one-pointedness is easily obtained. Neither too much sadhana (devotional practices), nor self-control is required in it. After learning the secrets of Shabda, its practice helps one to ascend the heights of the various points of meditation, and move on towards the ultimate goal. Nothing else is required except this.

It is necessary that one who proceeds with this practice should refrain from animal diet, should not use any intoxicant, should not do harm to anybody in any way, should not eat much, should have less attachment to wealth, property and women, and spare some time for reaching the abode of the Lord.

The Treasure–House of Happiness

The atma or soul, which has been talked of repeatedly, is a wonderful thing in this Creation. It is the biggest jewel. It is related to the Satpurush, the True Lord. It is a ray of that Sun, or a drop of that Ocean. We are not separate from Him. He is the treasure–house of all souls. He is the Center and the treasure–house of all lives. The reason for all our miseries is our being away from this Center. What is meant by removing the coverings of the Soul, or the practice of Surat Shabda Yoga? It is nothing but an attempt at the search for the Lord. This may be undertaken by fixing Him as the source, or the center of our target (the sacred goal), and by learning the secret from the *Sant Sat Guru*. If somehow the idea gets rooted in your mind, that the Lord (Satpurush) is your Center (home), and that you have come out of Him, the feeling of love will pour out of you and bestow upon you a special condition. You yourself will begin to understand (the difference between) the soul and the matter automatically.

This center is purely spiritual, pure Chetan, or Life Real. The Kaal or Maya does not exist here at all. As you go on shedding the coverings, and get opportunities to approach nearer and nearer to the spiritual light, you will be getting more and more of the divine happiness in this very life. One, who is not inclined towards it, is far away from this Center. Those who have been able to shed their coverings are comparatively nearer to the Center. As one moves away from the Center, the coverings of matter go on increasing and thickening. As one moves nearer to the Center, more of the sentiments of spirituality get automatically absorbed in him.

The lower strata consist of gross matter. Above are the stages of spirituality and divinity. Man stays in the middle of these conditions, which is the circle of the *Mandal* of Maya. Whatever be our condition today, we, being a part of the Supreme Soul, shall never face death. Nor can we be deprived of the divine gift of life. Whatever misery is within us is due to the coverings of matter over us. When they are removed, and we get to understand our soul, we

shall be happy, and then there will be no limit to our happiness. All the knowledge and power emanates from the Center. The nearer one reaches to the Center, the more he will be obtaining the knowledge of the divine power, in that very proportion. Such is the truth that should be understood by everybody. The world accepts the superiority and divinity of the soul.

A man is said to be the embodiment of wisdom, or wisdom incarnate. He obtains wonderful results on whatever plane he turns his attention to. On any plane, the delay is only due to his not turning his attention towards it. Then what is it that he cannot do? On his command and will, all the forces of Nature (such as electricity, hidden in the sphere of space) are ready to act. Even in the material plane, whenever he concentrates his mind on some item of action, he works wonderfully well. Where is the wonder in it? The miracles of human hands, the high soaring human power of thinking, the criticism by human intellect, are the witnesses of human power. He is capable of doing everything whatsoever.

When this is the condition of the spirit, which is only a drop in the Ocean, then think of the limitless power and knowledge of The Ocean itself! Our intellect gets wonder stuck when we think of it. 'He' is the original treasure-house of knowledge, happiness and of real existence. Whatever craftsmanship and beauty we see in this world is not by chance, but is due to the plea of Mother Nature. And the proof of it is the existence of complete divine power. If this drop enters the Ocean somehow, what will be the extent of its knowledge and power?

We have described above the kinds of happiness, stages of happiness, and then the ways and means of obtaining happiness. All what we mean is that a man should turn his mind and be inclined towards this treasure-house of happiness. Otherwise, in the middle condition, there is every chance of a relapse.

To proceed towards the Ocean of Happiness is not difficult. Men or women, young or old, all can

proceed towards it. It is not at all necessary that one should give up all dealings in life, and cut off relations with his near and dear ones. The only requirement is to lead a simple life of ease and practice the Surat Shabda along with it. A man who remains happy can worship and obtain the love of the Lord easily. All attempts should be directed to please Him, and everything should be considered to be going on according to His Will. Every lover of the Lord should always feel, "Thy Will Be Done." Those who practice this will not find fault with the Lord for whatever happens, and learn to be happy in His remembrance.

The path of the saints is that of love. All lovers are in the habit of looking to goodness in the bad people, and to shut their eyes towards the evil in good people. He is broad-minded, intellectually entertaining, has courage and fortitude, and does not harbor hatred towards anybody. If anything goes wrong, he feels it is his bad luck, but never finds fault with others.

He always feels divine happiness in every item of work. He derives peace not from outside, but from inside. He does not indulge in outward practices, but adopts only internal sadhana. He sees the wonder of the love of God everywhere. He does not see anything other than the love and kindness of the Lord. He always remembers this kindness of the Lord. One, who focuses his attention towards the Center, does not see anyone except the Lord. He does not pray for any of the perishable worldly objects, nor does he ever think of the rewards, in exchange for his love and devotion. Whatever he prays for is neither for his benefit nor for his happiness. He prays because by doing so, he has the opportunity to be nearer to God, and he will be able to move closer to the Center every moment. What more does he require? The Persian saying goes:

"Those who want the Lord, get happiness.
Those who want paradise are wage earners.
Those who want worldly benefits are
cheats."

The lover of the Lord is not concerned with happiness or the showy religious robes. Those religious teachers or yogis, who wear these apparels, often have expectations from the world for their maintenance. The thought of a lover is centered on the Supreme Lord. This is the difference between the two. The dress adopted by the former is for deceiving people, and for earning a living, or for the purpose of touring all over the country. The lover, while practicing the recitation of Shabda, longs to have a vision of the Ultimate. His work is not for show, nor is religion an item to be exhibited.

Religion, systems, methods etc., are only mere words, indicative of the route. The route of the soul goes through the interior of the home (body).

The descent of the Surat (soul) was through the Shabda. It was Shabda, which descended below, and formed circles (Mandals), wherever it descended and came down thus. In the subtle Shabda referred to above, all the conditions of the

lower circles exist. Above is the divine light, and below is the darkness. The Surat, therefore, ascends above with the help of the thread of Shabda. Its speed is like that of a fish, which ascends to heights with the thread of water current. The ascent of the soul with the thread of the Shabda is almost like this. In the beginning, the ascent is undertaken in this very manner. When it reaches a point with the help of the Shabda, it is desirous of ascending to the higher points. By continuing this very practice, it ultimately reaches the highest, and enters the *Nij Bhandar*, the Treasure–House, or Ocean of the Self (the Supreme Lord), which is *alakh* (invisible) and *agam* (unapproachable). The divine happiness is also the divine light. This divine light has thousands, lakhs, crores, nay innumerable rays. The light of the sun and the moon cannot be compared with this divine light. There exists neither Kaal (time) nor Karma (action), neither Maya nor space. The word, *khula*, meaning open space, cannot be used here. There is no room for doubts and estimations. Neither there is day nor night. Neither has it a name nor any sign. The soul, on reaching

there, is liberated forever. Then, it has no danger from the coverings of Maya. The one, who reaches there, becomes immortal and is relieved of the cycle of Kaal (the time).

The soul, which returns to its Homeland, thus sings the songs of ecstasy:

"हम वासी इसके जहाँ, सत पुरुष की आन ।
सुख दुख कोई व्यापै नहीं, सब दिन एक समान ॥"

"I am a resident of that country where resides the Satpurush (the true Lord). Neither happiness nor misery exists there, and all days are the same."

"हम वासी इस देश के जहाँ, बारह भास विलास ।
प्रेम चढ़े बधी कमल, पंच पंच प्रकाश ॥"

"I am a resident of that country where happiness exists all the twelve months (of the year). Love ascends like the lotus plant, and all the five kinds of divine lights are visible."

"संशै करुँ तु मैं डरुं, सब दुख दे निवारि ।
सहज शून्य से घीर गया, पाया नाम अधार ॥"

"Only if I have doubts, I will fear. All my miseries have vanished. Now I am surrounded by the shoonya (space or zero) and I have got the Divine name to lean upon."

"बिन पांव का पंथ है, बिन बस्ती का देश ।
बिना देह का पुरुष है, कहे कबीर संदेश ॥"

"This route is traversed without legs. This country has no inhabitants. This Purusha is without the body. This is the message of Kabir."

"नोनं गला पानी भया, फिर ना फिरि है गौन ।
सुख शब्द मेला भया, काल रहा गहि लैन ॥"

"Once the salt has melted in the water, it cannot be loaded and transported on the back of animals. (i.e., the soul will have no more existence). Once the Surat has got hold of the Shabda, Kaal (death) disappears."

"सहजो प्रेम प्रकाशिया, जागी जोत अनन्त ।
संशा छूटा भय मिटा, मिला प्यारा कंत ॥"

"Sahjo Bai says that the light of love has appeared, the permanent light (Divine) has been reached. All doubts have vanished, fear has disappeared, and I have found my beloved."

"पीर मिटी मुक्ता भया, पाया नाम निवास ।
अब हरि दूजा नहीं, सदा तुम्हारी आस ॥"

"My misery is gone, I chant your name, and have found my abode in the Divine. Now I have none to look to, other than my Lord."

"लेख समाना अलख में, आया माहीं आप ।
सुरत समानी लिरत में, अज पा माही जाप ॥"

"The visible has been absorbed in the invisible, the Ego in the Self; the Soul in the Supreme, and Japa in the Ajapa."

"चून नहीं पानी नहीं, नहीं धरन अकाश ।

तहसं कबीर असंत जन, साहब बास सुवास ॥"

"Neither there is lime or water, neither the earth nor the sky. Kabir says the not-believers have no approach to the Divine abode."

"कहना था तो कह चुका, अब कुछ कहा न जाय ।
एक रहा दूजा गया, यही कबीर समाय ॥"

"I have said whatever I had to say, and there is nothing left to be said. The duality has gone and only the One exists here. Kabir has merged with the Lord."

Annual Bhandara

The Samarth Satguru Mahatma Shri Ram Chandraji of Fatehgarh started holding an annual gathering of his disciples, and all others interested in the system of spiritual meditation, known as *Bhandara*, long before his departure from this world. He fixed the three days of Easter, falling in the end of March or early in April, and held several annual Bhandaras during his lifetime, during the Easter weekend. The reason for his fixing these days was apparently that:

1. These three days were gazetted holidays all over India,
2. The participants (Hindus and Muslims) had no religious or other type of engagement at this time, and
3. It falls in a convenient and moderate season, when the cold has almost gone and the summer has not set in fully. So not much clothing and bedding were necessary to be carried.

This celebration of the Bhandara was continued every year after he left this world, and the last gathering, during Easter from 28.03.86 to 30.03.86 was the sixty first in number. It is celebrated in the campus of the samadhi of the Saint in Nabadia, Fatehgarh, on Kanpur Road, just on the outskirts of the town. Thousands of his followers gather at this place in a very cordial, affectionate and loving manner, and get the benefits of the grace flowing from this great saint, as well as his Gurus preceding him and an atmosphere of spiritual bliss and tranquility flows continuously on all these three days.

The visitors usually remain absorbed in the meditation of the Lord and the Guru during their stay, and return home full of divine grace and peace of mind. Discussion on other subjects, particularly politics, is prohibited. The use of intoxicants, even smoking, is not allowed in the campus.

The arrangements for the convenience of visitors, boarding and lodging, including all

amenities of tea, meals etc., are adequately provided for, and arranged under the supervision and guidance of the daughter-in-law of the great saint, Smt. Bhagwati Devi, wife of Mahatma Sri Jagmohan Narainji, and her worthy son Mahatma Dinesh Kumar, assisted by each and every member of the family, local satsanghis, and those who arrive there in advance for this very purpose.

Many of the disciples, made capable and authorized by the *Samarth Satguru* during his life to work as teachers, technically known as Gurus or Satgurus, commenced holding similar annual gatherings (Bhandaras), at various places and at different times of the year, to preach the message of the love of God, entrusted to them by their Master, and give solace to the people in general, who feel disturbed by the tensions of the so called modernization of the society.

The Ramashram Satsanghs, organized at Mathura, Sikandarabad, Delhi, Ghaziabad, Kanpur, Kasganj, Lucknow, Shahjahanpur, Jaipur, Ratlam,

Bombay, Madras, Ahmedabad, Bangalore and many other places, continue to hold their gatherings almost all round the year. It is not only in this country, but also in almost all countries in Europe, America and other parts of the world, that his Mission has reached. His system of meditation is so simple that it can be adopted by the average men, women, young or old, without any distinction of caste or creed, locality, language, nationality etc. According to him, it is not necessary to stay away from the household and other affairs of the worldly life. It teaches detachment in attachment, peace of mind in the world of tensions, and the ultimate approach to the heavenly bliss, which is far superior to the very best type of joy available in this world.