

# Message of My Master

Message September 1960

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

He advised meditation on the heart as the easiest method and this is followed in the Mission. Meditation on certain other points such as the tip of the nose or the mid-point between the two eyebrows, as advised elsewhere, may also serve to some extent, but in my opinion meditation

on the heart is the easiest and the most efficacious. I have sufficiently dealt with this point in the "Efficacy of Raj Yoga". We have so far been extroverts but now we have to become introverts by turning our mind inwards. When we are successful in our efforts we automatically begin to have spiritual experiences, and our march on the path of spirituality goes on without interruption. Other forms of sadhana may also perhaps be helpful to some extent, but this at least is quite certain that so long as we are extroverts our eye can never turn inwards. The most helpful methods would therefore be only those which are quite simple and natural, and free from all grosser effects. For acquiring that which is the subtlest beyond all possible limits, we must naturally be attracted towards means which tend to make us the lightest and the subtlest. When we want to humour a baby we pose innocence like him; so also for realising Him we have ourselves to become god-like.

The next thing most essential for spirituality is moderation. The word carries a vast sense. It does not pertain only to the mending of our external ways of living so as to make them agreeable to others, but it is something which covers the entire sphere of our mental and physical activities. In the opinion of our Revered Master, a person cannot be said to have even stepped into the field of spirituality, though he might have secured

high attainments, if he lacks moderation in any respect. Moderation really means that we have entered the sphere where our restless tendencies have subsided to a great extent. Whatever remains of it then relates, however, to the condition of the region we are wandering in.

There are certain granthis or knots in all regions. When the current of Nature flowed down from the Origin to effect creation, the jerks created knots which became centres of power. In the course of our swimming up through these currents, the knots begin to get unfolded through the power of meditation, making our advance easier and more smooth. Further, we enter the region which is purer and where the effect of granthis is greatly reduced. In this way we go on stage by stage till we reach the point where maya becomes almost extinct. The greatest of sages normally have had their access only up to this extent. But much remains further still. Judging it from the spiritual point of view I may say that it is yet only the fifth circle we have covered, and eleven more remain still to be crossed. When we have crossed all the sixteen we step into the Central Region, as I have called it in my "Efficacy of Raj Yoga". This approach had formerly been quite unattainable by embodied souls, but by virtue of our Master's wonderful discovery one can now attain that state while in the physical body. People may not be convinced of it but I shall say that the

condition can be practically experienced if a person exerts himself for it, or if one gets a master of real calibre who, by means of transmission of the power of prana or spiritual energy, can give him a glimpse of it for a moment at least.

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

our hearts.

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

But unfortunately the standard of final attainment, nay, perfection even, has so much gone down and bhakti has become such a cheap affair that they have altogether lost their real value. Even a peculiar motion of the eye is taken as bhakti and the experience of its effect as a high attainment, which, as I understand, is sufficient to make one a present-day guru. The times have changed for the worse, making us all the more so. Degeneration has set

in, diverting the minds of people from the right course. When they got completely tarnished with it, the idea of degradation began to haunt their minds. But in their state of degradation they had accepted wrong as right, and they went on and on with it, thinking it to be the proper solution to the problems of life. They preached the same and, painting it in bright colours, they offered it to the people inducing them to accept and follow them. Not a streak of light could however be traced in any of them. The sense of morality got deteriorated to the extent that discrimination between right and wrong was almost lost. Prejudice became predominant so much that picking up bitter quarrels or indulging in riotous incidents on that account is treated as a pious act, instances of which are abundant everywhere. There are some who advocated the idea of a personal God, others that of a formless God, still others that of saguna or nirguna (with or without attributes). There are heated discussions resulting in bitterness which create feelings of hatred against each other and produce causes for dissension. The supporters of both saguna and nirguna concepts, though they vie so much with each other, are, in my opinion, equally in the wrong and neither of them has thereby been able to achieve the ideal. They are really the two paths with the same (common) object, viz. Realisation. The only difference between them is that for those who proceed by the former (saguna) and remain fixed to it, Infinity ever

remains out of their view. That means they have solidified the watery vapours of the air into hard icy rock. Now if icy rock slips down into the sea, ships are likely to strike against it and get sunk. Similar shall be the fate of the advocate of the nirguna view if he sticks to it forever thinking it to be all-sufficient, perhaps with the only difference that his rock might be a little further on. Truly speaking, God is neither saguna nor nirguna but beyond both. He is what He is. What should then be done to solve this mystery? The only possible solution can be to fix our eyes on the Absolute, be it saguna, nirguna or neither, and develop love for it.

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

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



"Mil gai jis ko ganth haldi ki,  
us ne samjha ki hun mai pansari"

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

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

All that I have said above may be very difficult to achieve by one's selfeffort alone. The reason is that as we go higher and higher the force of Nature becomes subtler and subtler; and the subtler the force, the more powerful it is. Hence the ascent by selfeffort becomes very difficult. At this stage the help and support of a worthy guide, who might push the abhyasi up by his own force, is absolutely essential. But still in my view in spite of being pushed up by the Master's force, the risk of

slipping down again does persist, unless the Master's power is applied to support his stay there. Having given one of my associates a lift beyond the fourth stage of Brahmanda Mandal, I once made a practical examination of things by entering into the condition myself and I found out that it required a period of a thousand years to go up to the next stage by one's selfeffort, and for further movement, five thousand! Since the spiritual stages are innumerable, the time required to traverse them is also incalculable. It is the power of Pranahuti alone that can curtail this duration and enable the course of thousands of years to be covered within the span of one life. But the final aim too must remain in sight all through to ensure final success.

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

Now what is it that keeps us firm on the path? Which is that power that pushes us onwards and helps and guides us through? It is our mind (manas) and mind alone, which is so often considered to be wicked and mean. Of course we ourselves have spoilt its habits by making it

overactive, indecisive and vacillating; otherwise it is the best, the only and the most useful instrument in us which alone communicates to us the Divine commands and all the subtle experiences of higher planes. In its spoilt state it no doubt leads us to hallucinations which are most often misunderstood as stages of advancement. I have come across such miserable persons. And if, accidentally, one happens to be somewhat interested in spiritualism, the extent of its viciousness may be incalculable, since he begins to interpret them as communion with higher souls or gods and claims to be receiving divine commands. But if the mind is brought to its purified state it can never mislead one in this way.

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

high calibre can be found, and if the abhyasi too be capable of enduring the strong force of transmission.

I have touched on only a few essential points, and at every step I have emphasized the importance of Pranahuti or Transmission. The reason is that so far I have never come across a better or more effective way of progress. It is because the superior power of the Master combined with our own self-effort redoubles the force of progress. Besides in this way the over consciousness of selfeffort remains subdued and never promotes the feeling of ahamkar or pride which often comes into the followers of grosser mechanical ways. Now since times are changing, as I have hinted at in 'Efficacy of Raj Yoga', only such means as introduced by our Revered Master Mahatma Ram Chandraji shall be in vogue throughout the world.

The knowledge of the Divine is a science. The power of Nature which flows from the original repository (in the form of knots) has the capacity of both creation and destruction. The sages of India always utilised the power of creation for the reformation of humanity. The power of destruction which exists in abundance is also so strong that even an atom bomb is no match for it. This power too is being utilised at present for setting up a new world

in place of the present one. Spiritual renaissance has already commenced, and India shall again lead the world, no matter how long a time it may take. The world will soon realise that no nation on the surface of the earth can survive without spirituality as its base. The age of diplomacy and stratagem is now passing swiftly, and by the end of the present century remarkable changes are bound to come into being. Everyone must be prepared to gladly welcome what is destined to befall, and should come to the path of spirituality whereby alone his welfare can be assured. People have not given me a chance to serve them in this respect though I have always been serving them to some extent even without their knowledge.

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

"Hazon sal nargis apni benuri pe roti hai Badi Mushkil se hota hai chaman men didawar paida"

"For thousands of years the eye-shaped narcissus flower weeps over its sightlessness.

One with real eyes is rarely born in the garden."