

The background of the entire page is a series of concentric circles in a light purple or magenta color, centered on the page. The circles are evenly spaced and create a hypnotic, tunnel-like effect that draws the eye towards the center.

GOAL OF HUMAN LIFE

**(As per Mahatma Sri Ramchandraji
Maharaj of Shahjahanpur)**

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PUBLISHERS NOTE

In order to propagate the system of the Natural Path propounded by Mahatma Sri Ramchandraji Maharaj and to present to the practicants the important features of the system, we have been publishing works detailing various aspects of sadhana. As part of the series we are pleased now to offer the second edition of the book "Goal of Human Life – As per Sri Ramchandraji Maharaj of Shahjapur" written by Brig. A.G. Krishnaiah.

This book is based on the teachings of Pujya Lalaji Maharaj, Pujya Babuji Maharaj with additional amplications taken from Dr. K.C. Varadachari and Sri K.C. Narayana. This book deals with the Goal of Human life and the part to be played by the aspirant. The present work contains three articles which are elucidations of Master's work and give clarity about the goal.

We hope the practicants understand the Goal of Life as per Sri Ramchandraji and follow the Commandments propounded by Him so as to attain that goal.

Basant Panchami
2006

R. Radhakrishnan
For Sri Ramchandra Publishers

GOAL OF LIFE

“The highest point of human approach is where every kind of force, power, activity or even stimulus disappears and man enters a state of Complete Negation; Nothingness or Zero. That is the final goal of life”.

PUJYA BABUJI MAHARAJ

The world today is in a state of unrest and disorder. There is total degeneration and degradation of social, cultural, humane and above all spiritual values. While national and racial prejudices vitiate international environment bringing to the fore the most inhuman atrocities against helpless populace, materialism in its worst form, selfishness in its ugliest state and egoism of highest solidity have come to dominate and characterise individual traits and conduct. The whole atmosphere is surcharged with prejudice and rivalry. We do not properly understand what effect our activities in the world produce upon the atmosphere of the Godly Region. When joined with the inner feelings of the heart, our activities create impressions in the Cosmos and they affect the human mind. They grow more and more powerful by the action of the cosmic energy; and the hearts of the people when hit or influenced by them, take in their effect and begin to

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produce an unending chain of thoughts in individual minds. When such thoughts pertain to evil nature - Asuric Pravritti, the entire cosmos and its process gets spoilt and distorted. Though Nature, the Supreme Force is ever engaged in clearing off all these things, it has become miserably heavy requiring creation of an atmosphere of Bhoga, which causes suffering and affliction over humanity. A Supreme personality is, then, brought down to work and redeem the humanity. Special means are also adopted for the purpose in the form of wars, diseases and heavenly calamities, under the aegis of Nature and its power to reestablish world order. The scythe of Time is unsparing.

In every part of the world, individuals have come about with enormous destructive and evil powers concentrated in their hands, which can cause untold miseries to the humanity, if unfolded and upset and unbalance the process of Cosmic and Divine evolution. The human individual behavioral patterns have come to be symbolised by wonder, greed, envy, hatred, competition, enmity, selfishness and desires. Wounding others and hurting their feelings are the worst among these evils. Most of the people in the world today have become characteristic Ravanaas, Duryodhanas and Mahishasuras. The descent of an Avatara like Lord Rama or Lord Krishna to eliminate a single or a

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group of Asuras is not the answer. Individual transformation is the only solution. As a matter of fact, world peace can never be possible unless we take into account the inner state of individual mind. World peace is directly related to individual peace, for which the individual mind is to be brought up to the required level. If the individual mind is brought to a state of rest and peace, everything in the world will, then, appear to him in the same colour. It is, therefore, essential to find out means for developing within every individual a state of peace, contentment and moderation. That is the only way for bringing peace into the world. The development of peace of mind within individual self is the first and the most important step now to restore balance in the world. But that being exclusively the scope of spirituality, one must necessarily resort to spiritual means for the purpose. Indeed, the problem of the Universe is the problem of the individual. Those who speak of Sarva Mukti (simultaneous Universal emancipation) hardly try to achieve their own liberation for it is verily the Truth that the individual emancipation is the first step towards Universal harmony and peace.

Great men are not accidentally born. They are born when world waits for them in eager expectation. Such is the phenomenon of Nature. At the time when spirituality was tottering helplessly and the solid materialism had usurped the position

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of spiritualism in human life and yogic transmission had become quite obsolete, some great personality was urgently needed to set things right, for the upliftment of mankind.

It was the auspicious day of Basant Panchami, February 2, 1873, on which the Power of Nature descended to Earth in the human form of Samarth Guru Mahatma Sri Ram Chandraji Maharaj at Fatehgarh in U.P. His life marks the advent of a new era in spirituality. He has practically modified the system of Raja Yoga so as to suit the need of the time and the capacity of the people in general.

Samartha Guru Sri Ram Chandraji Maharaj of Fatehgarh is the Adi Guru of the Mission. He revived the Raja Yoga and remodelled the same for the benefit of the humanity. Sri Ram Chandraji Maharaj of Shahjahanpur is the most worthy disciple of Lalaji. When Lalaji attained Maha Samadhi on 14 August 1931, He completely merged with Babuji Maharaj; who found and experienced utmost Force or Power both within and outside Him on the morning of 15th August 1931. This was the usual system of transfer of power adopted by Saints of Great Calibre. Lalaji Maharaj and Babuji Maharaj in cosmic conjunction and through Divine interaction laid the spiritual foundation for the transformation of human life and restoration of World Balance.

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Lalaji Maharaj totally merged in Babuji Maharaj. It is the unique Divine event of the Ocean merging in the Drop and the Great Void or Nothingness - into which Lalaji transformed Himself - merging in its entirety in the Spiritual Entity of Babuji Maharaj. Now, THEY are one in the Divine Personality of Babuji Maharaj. We should, no more, have any duality in our understanding. Babuji expressed Himself as the Special Personality controlling the spiritual destinies of not only our world but the entire cosmos itself. This spectacular Holy Event was granted on 04th May 1944 and will continue for a millennia. We need to correctly gauge the cosmic significance of this New Darshana and seek individual emancipation in this life itself, so that we become relevant and instrumental for the restoration of New World Order of Balance and Harmony. Babuji Maharaj has assured us the certainty of bestowing this objective on each one of us and our role is only diligent and persistent Sadhana towards fulfilment of our Goal of "Complete Oneness with the Master".

Babuji Maharaj is the Special and Supreme Personality who descended on the earth for the redemption of the humanity. The Cosmic Nature of this Divine Personality is unparalleled and will remain so until Maha Pralaya (Final Extinction). He institutionalised the Raja Yoga in the Light of Sahaj

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Marg and presented a comprehensive Raja Yoga System, which is the only means for the deliverance of common men and women from the present quagmire of spiritual and cultural maladies and afflictions. Later, He established Sri Ram Chandra Mission on 31st March 1945 in memory of the Adi Guru. His mission is to install spirituality in place of the prevailing non-spirituality through Sahaj Marg and place the World Order back on Nature's track. Though He completed His Divine Mission and assumed the Highest Centre of Spirituality, the Ram Chandra Consciousness ever prevailing in the entire universe and controlling the whole creation and its processes continues to guide us to complete the Cosmic Mission in the worldly plane. While the objective is actualised and realised at the Divine level, its total fructification at material plane will, of course, take time according to His Plan and cannot come about over-night. The great and spectacular manifestation of His Grace and the foundation of the Sahaj Movement is the Master's Support through Pranahuti for us to achieve this almost humanly impossible task of spiritual rejuvenation of mankind. It is only He who unequivocally declared "Spirituality is my responsibility, as practice is your responsibility". The coming generations will witness the full glory of His Spiritual Revolution and New Darshana.

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The individual transformation and enlightenment is, therefore, central to the framework of human development - a state of peace and moderation under the modified Raja Yoga Sadhana as presented by the Great Master. However, there are perhaps a few among the masses who have ever given serious consideration to this problem of life. While taking a narrow view of it, the only issue or problem before them is to secure a decent living well provided with the desired comforts and achieve the greatest possible prominence in the world. Yet, the problem of life still remains unsolved, as the cycle of births and deaths continues indefinitely. The problem before us is not to find out a solution of our present life but for all lives we may henceforth have. In the wider sense, it covers the entire existence of soul in various forms - gross or subtle - at different times till the time of Maha Pralaya (Final extinction). Mere theoretical knowledge will not solve the issue but practical experience in the spiritual field is necessary. The question ends when one acquires "Anubhava Shakti" (Intuitive capacity) of the finest type and can himself realise the true state of life hereafter. Almost all agree that the object of life is to achieve Eternal Bliss after death. For this, they insist on a life of virtue, sacrifice and devotion which will bring the eternal joy of peace. But that is not the end of the problem; it goes much beyond. In order to

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trace out the root of the problem, we must look back to the point from which our existence started. The existence of soul can be traced out as far back as to the time of creation when the soul existed in its naked form as a separate entity - subtle and pure. From this primary state of existence in most subtle form, we marched on to grosser and grosser forms of existence - forming coverings around the soul due to increasing tendencies of baser consciousness and also contributed by Manas (Psyche), Chit (Consciousness), Buddhi (Intellect) and Ahankar (Ego). Samskaras (impressions) formed and vice and virtue made their appearances. Feelings of comfort and miseries, joys and sorrows commenced. Our liking of comforts and joys made us think that deliverance from miseries and sorrows is our main goal. Obviously, this is a narrow view of the problem.

The aims and objects conceived in terms of worldly ends exclusively cannot be the Ultimate Goal and are meaningless. We need to remember that pains and miseries are only the symptoms of the disease which lies elsewhere. Mere deliverance from unending pains and miseries cannot be the real answer, but understanding that bondage is their source - the disease in question - is relevant for the solution; it is Godly and spiritual. Freedom from bondage is liberation. As the endless cycle of rebirths ends only in liberation, pains and miseries

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find their consummation in it. Then only the culmination of human life finds its total Divine expression in the Scheme of Nature and world peace and harmony in this material manifestation be prevailing. Yet, liberation as a goal, is not complete in itself and falls much short of highest possible limit of human approach. Revered Babuji Maharaj has attained the final point of human approach where every kind of Force, Power, activity or even stimulus disappears and a man enters a state of complete Negation; Nothingness or Zero or God. This "Oneness with Master" is the final goal of human life. Rev. Babuji Maharaj, the Master, has two divine facets of Eternality. On one side, the Master is in total mergence and interface with the Ultimate and on the other, he is available to the entire humanity to make it possible for each individual to achieve the Goal of Life, by extending unceasingly, a helping hand at every stage of sadhana. To reach the Master is to attain perfect oneness with the Divine. Thus, Master is the Goal, His method is the path and his practices are the means. Being one with the Master is being one with God. It is this goal of "Oneness with God" which will ensure freedom from bondage and lead to the liberation of individual souls. It is such individual transformation that will reestablish Nature's harmony and world peace. Our goal will, therefore, have to be the Highest,

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otherwise progress up to the final limit is doubtful.

The first sentence of prayer in our system is "O Master! Thou art the real goal of human life!" We are saying that human life culminates in God. Here the shift from traditional and common thinking is clear. We are not talking of God who is far away from us but who is an integral part of human life. God has been alienated from our day-to-day life by all religions and any God oriented activity as a duty is considered as something additional to mundane functions. This is the cause underlying the present day morass of cultural, social and spiritual afflictions. We should know that the sphere of God is not something far away from us, but includes everything and all aspects and activities of our life are connected with Him alone. Not that people have not understood God, it is a very simple thing which has been forgotten. The Gita says that "in whatever Form a man worships Him, he gets Him in that very Form". But the common difficulty is that people do not worship him in any form; but instead they worship only the form, whereby the reality at the root disappears altogether. This is really the greatest blunder. Against this background, the approach of Babuji Maharaj is that the consciousness of God is something we should be aware all the time. We ought to know that which keeps us going all the time. Who is that God? The peace we have in our

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heart, the calm that is within. Anything we do against the Divine virtue and Godly norms upsets the peace and the calmness within us. The Divinity in us starts telling us something is wrong. That is what we call conscience. This is the “Voice of God” but generally we ignore His warnings. The “Asuric Pravritti” lures us to do evil and unnatural things lulling us with several pretexts and illusive rationalisations with the present day “Vyavahara” alibi and in the name of worldly behavioural patterns and responses. We have had enough doctors of spirituality to remedy this situation. They are really not the solution. We have to solve the problem by discipline and allowing the “Voice of God” in us to prevail and control each and every action of ours. Then only, we can progress in life and this is our goal.

The goal is not something else other than this God. Where do we find this God? We find Him in our own heart. We are not going to search Him elsewhere; so the goal is not far off, it is within us only. Then why is it we say he is the goal of human life? As on date, we have found other things as goal of human life: to become rich, to become powerful, to become popular and the like. As against this, we should see that the goal within us has got a full command over our existence. The yielding to that Divinity that is within us, is the only way to reach the real goal. To be aware of the presence of the

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Divinity in us and to see that Divinity percolates into every action of ours is the way to express God. The Divinity should or should be allowed to have influence on everything we do from getting up from the bed to retiring to bed. We should share whatever we have thinking that the Divinity has given us and therefore we share with others. This type of sharing is fundamental ethics, which we should develop. Whatever work we do, it should be treated as a trust reposed by God in us, so it should be excellent and in accordance with the norms both in letter and spirit. Lord Krishna said “Yoga is skill in action”. Whatever work that is given to us is to be done with a feeling that it is the Divinity which permits us to do the work as a ‘trustee’. No work stops for any person's sake and goes on without any interruption under the Divine Order. Every religion has taught the fundamental thing that it is God who does everything, though we mistakenly tend to think as the doers. Every religion has said this as something to be understood but is not practised by us. It is God who bestows for our children and other dependents, not we. That is what Rev. Babuji Maharaj wants as to understand. It is God who does in our form. As a trustee, we do the work. When this happens, the goal is brought nearer. The goal of life - God being the goal of human life - becomes meaningful to us as something that is tangible and relevant in every

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walk of life. It is a concrete feeling responsive to the natural and spiritual development of human life as such. It transcends the existing limits and inadequacies of preachings in big words and becomes a social and Godly but personalized pursuit as integral to human existence. We are not to seek the God as goal of life in Himalayas or in any form. That is not the God we want. That is not the Personality we are seeking. The God that the modern man wants is the one who is with him all the time, who keeps company with him and who gives inspiration to work for others as an obligation to the society. This influx of Divinity in our actions, in every work we do is what is the goal. We will be 'in God', 'with God' and 'for God' in the society in which we are destined to live as a trustee of God. This is the goal. What is the goal of human life? To enable others to see the Divinity in us - this is possible by our seeing Divinity in them. This again is possible when we know the commonness of our origin.

When we know that all of us have come from one and the same Origin, there is no question of separateness between ourselves. We know each of us is a heir to that Divinity, we are direct descendants, we are successors and we are representatives of that Divinity. Only thing is we have chosen to represent ourselves and not the Divinity. We have only to express that Divinity, then

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the problem is solved. That is more natural, what we are doing is unnatural. That is the reason for the ascendancy of the materialism in its worst manifestation and total pollution of human and spiritual environment in the world today. We have abandoned the Divine in us into the cave of our hearts. We must allow this Divinity in each one of us to express itself by subduing selfishness and ego. This spiritual transcendence will generally make one to be incapable of being selfish and egoistic. This dissolution of the universe of self – an individual creation – is essential to return to one's original state of Godliness. In such a state, one regains the real condition of individual purity of mind and simplicity, calmness and plainness of being. This is the beginning of bringing back world peace. It is this individual transformation that leads to collective world order. There is no other solution. In this Divine saga, each individual has an indispensable and particularized role to play. We, as individual physical entities, are not going to exist for ever. But Divinity will continue for ever in one form or the other. No individual existence is permanent. But permanent existence is always there in all of us. If it expresses fully in all of us, there is only cordiality, harmony, peace, love and compassion. It is only individual ego and existence of 'I' which leads to conflicts and competition. That is also the beginning of Gurudom.

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But the fact is that there is only one above and that is Divinity. That is the spiritual Truth; under the one umbrella of God, all of us are equal and there is nothing special about any of us. This is not unknown to our ancestors and sages. Yet, contradictions and divisions continue. This reflects selfish, egoistic and materialistic baser tendencies of evil minds. That is the trouble of Gurudom. Equality for all and no special privilege for anybody is not only democratic but spiritual as well. And we will never say we are above others so long as we know that it is Divinity that is there in all and that awareness will always make us feel humble. There is a significant meaning behind the great Hindu salutation “Namasthe”. “I salute Him in you”. This is against ‘Namaskar’. ‘I salute your Akar or form’. Namasthe is Truth and Namaskar is Ahankar. Do not recognise any form. Recognise the spirit. The spirit is the Divinity. The spirit is God and to see that God in every one is the goal of human life. “O Master! Thou art the real goal of human life”. The real goal is to see Divinity in all and express Divinity in all its grandeur, love, fraternity and compassion. It is not seeing one Master in some far off place.

Rev. Babuji Maharaj expressed in the following words the meaning of life :-

“Life means liveliness; Damnation is for those

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who are dead at heart.”

What is liveliness? It is to live with a heart. But what kind of life would it be? In a word, “Give away your heart to another, what remains then is only life’. If you ponder over the word ‘Life’ we will come to the conclusion that life is only that which is connected with living. The expression makes it clear that there is certainly some type of living with which life is connected. At the same time, it is also clear that the living with which this life wants to be connected is eternal and immortal. If we merge our life in that ‘life’, it is then the real life, where there is neither Bliss nor Sorrow, neither pleasure nor pain. The Master will lead us to that life which alone is the goal of life. Whatever sense we apply to the word “Give away our heart to another” will be correct if that is associated with love. The object is that the real Being which is shrouded over with worldliness or the heart which is inclined towards non-spiritual and material designs, should be turned out. That is the real beginning of life and the return of the world harmony and peace. The heart is the field of action of the mind. Mind is always as it is. It is the heart which is to be set right. Babuji Maharaj said that if one can sell his heart i.e. make a gift of it to the Divine Master or God, hardly anything remains to be done. While bringing a state of absorbency naturally in the Infinite Reality, it transforms the entire being of

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an individual. It is this spiritual transformation of the individual, which is the expression of Divinity in the world of manifestation. It is This Divinity - God which is the Real goal of human life.

There are various conceptions of the Ultimate Reality - God. People look upon Him differently according to their capacity and understanding. The most commonly accepted conception of God is Eternal Power. But philosophic view includes the idea of Nirguna Brahman (Indeterminate Absolute) which is above all multiplicity and distinction. It is beyond quality, activity and consciousness. This Nirguna Brahman is regarded to be the Ultimate Cause and substratum of existence; the super active Centre of entire manifestation. It is also known as Para Brahman. With this comes another conception - the idea of God as Supreme Existence. We see the universe with all its diversities and differentiations and we are led to believe in it's creator and controller. We call Him Iswara or Saguna Brahman (Determinate Absolute) - also known as Apara Brahman. We think of Him as an Eternal Existence - Omnipotent and omniscient, possessing all finest attributes. It is only when viewed from the lower levels that God (as the God of religion) becomes an object of worship - final approach of almost all religions. While there is much debate on and large following for both these conceptions, Babuji Maharaj

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in a Masterly stroke said that “Truly God is neither Nirguna nor Saguna but beyond both; He is what He is”. It is we who conceive him as Nirguna and make him Saguna. We must fix our view on the Original Element (Adi Tattva) - be it Nirguna or Saguna; whatever It is we must love It.

So long we remain confined within the bounds of the religion, we remain entangled with one or the other view of Gods' conception. The highest spiritual attainment is possible only when we go beyond the limits of religion. In fact spirituality begins where religion ends. Religion is only a preliminary stage for preparing a man for his march on the path of freedom from bondage. Revered Babuji Maharaj said “The end of religion is the beginning of spirituality; the end of spirituality is the beginning of Reality; and the end of Reality is the Real Bliss. When that too has gone, we have reached the destination - God”. Thus, God is not to be found within the folds of a particular religion or sect. He is neither confined within certain forms or rituals nor is He to be traced within the scriptures or Holy books. Him we have to seek in the inner most core of our hearts. Really God is very simple and plain. He is not in solid form. There is no solidity of any kind in Him. God is simple and extremely subtle. In fact, the very simplicity and purity of the Ultimate has become a veil to it. It is this Ultimate - God that

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is the real goal of human life. The confusing methods and complicated means advised for the realisation of the simplest do not therefore, serve the purpose; rather on the other hand they keep one entangled in his self-created complexities all the life. As a matter of fact, realisation is neither a game of contest with the nerves and muscles nor a physical pursuit involving austerities, penance or mortification but is only transformation of the inner BEING to its real nature. That is what Sri Ram Chandra's Raja Yoga, therefore, takes into account, ignoring all misplaced superfluities connected with it. It is this transformation that Rev. Babuji Maharaj promises to the entire humanity with a view to reestablish Divine Order and evolve a civilisation where co-operation is the spirit, service is the rule and sacrifice is the principle. Our Master's Divine clarion call "Awake, O Sleepers! It's the hour of the dawn".

For the first time in the spiritual history, God – the subtlest – has been so adequately defined that He becomes the object of our meditation. Whenever we think of Him, want to worship Him, praise Him and the like, what is our goal? The coin of life has two sides – Divine and Spiritual and Worldly and material – and any goal must make both these resplendent. All have come from Him and the Divine expresses Himself through us and the manifestation. It is axiomatic that every flower may grow in its right

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standard and every soul must live a happy and restful life. Firstly, each one of us must play the role carved out by Him in this world in accordance with the law of Nature. Each one of us, individually, must therefore, first identify the Mission of Life; it is part of the Goal. Secondly but more importantly, it is the bounden duty of every human being to reach Him and regain one's original state of being 'one with Him'. The goal set by the Master meets the core requirements of these two concurrent missions of life 'totally and effectively'. This makes life an integral whole, it is not really the worldly living that is detrimental to the Natural Path but only our wrong ways of living that impede spiritual progress. This path bestowed by the Master is a 'way of life' – in total harmony with the Nature.

Revered Babuji has laid down that Divine Light without luminosity in the heart where it beats be the object of meditation. He avers that in the absence of adequate human vocabulary, everyone has expressed the Divine as Light. But the Master adds a rider – Divine Light without luminosity, which is incomprehensible to physical faculties and gross senses. To be attracted by and be absorbed in this Divine Light is the beginning of spiritual journey of the abhyasi. All sincere sadhakas of the Natural Path have imperienced this Divine Light and many have grown to such higher levels of consciousness

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that they are 'one with him'. It is our practical experience that mind is absorbed in this Divine light without luminosity in a natural manner and it is certainly possible through a graduated process of sadhana – to expand to cover the entire Godly Region; Complete oneness with the Master. Through a system of Trainers, he lends his support from day one of the introduction and continue removing obstacles that impede spiritual growth at each stage of sadhana individually. This is achieved through the offering of Pranasya Pranah – the Life force and Sri Ramchandra Consciousness – Pranahuti, the yogic transmission. More about this in subsequent chapters.

By regular and methodical sadhana under an able spiritual guide and trainer, one is enabled to play his part in this world meaningfully and in a humane manner by developing Divine attributes like Universal Love, Fraternity, moderation and sharing; inducing each to give everyman his fair dues treating him as one's own. A man becomes a Real Man. The Divine mission of the Master is to re-establish spirituality as the basis of human life and restore world harmony and balance through individual transformation. Towards this end, He has graced us with an institutionalized system of simple practices so that each one of us can achieve the spiritual destiny of being 'one with the Origin', one may call it

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the Ultimate, Bhuma or the Master. It is our experience and conviction that it is possible to live a life of spiritual living in tune with Nature and attain the goal of life in its entirety and thus individually participate in the Godly endeavour of the restitution of the Divine order, the Rta in the world.

It is this living dead and life in life that is the culmination of sadhana and the essence of real life. This is living in a state of liberation and worldly living in Godly life; material life in spiritual living. Each one of us is an inheritor to this way of life and that is what the Master assures with cosmic certainty. Let us all yield to Him with a heart of love and devotion and make our lives meaningful and relevant and grow to our full potential. Amen.

ROLE OF ABHYASI

*“Sow an Act, you reap a Habit;
Sow a Habit, you reap a Character;
Sow a Character, you reap a Destiny”.*

Babuji Maharaj

In our system of Sri Ram Chandra's Rajayoga, the aim is God Realisation by attaining a state of similar subtleness to the last humanly possible extent. This new system of yogic sadhana (abhyas) was offered to the humanity by Lalaji Maharaj and Babuji Maharaj specially with a view to enable large segments of population who are otherwise engaged in their worldly living and were hitherto scared away from God - to endeavour and attain the spiritual goal of human life: Oneness with the Master, God or Absolute. In our view, an abhyasi is one who has three principle characteristics: Total surrender to the Master; Absolute faith in the system of Sri Ram Chandra's Rajayoga and above all an iron will for abhyas or sadhana or practice to achieve the goal. Though the role of an abhyasi is overtly to strictly carry on the abhyas or practice, in our system Sadhana is not merely formal and mechanical but has a definite object, a purpose and an end. The practices are dynamic and 'living' methods always aiming at constant spiritual progress and development with the

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Infinite in view. There are two aspects of it; one is abhyas and the other Master's support through Pranahuti which accelerates abhyasi's progress by removing complexities and obstructions on his part. Pranahuti is the most unique feature of the system of the Rajayoga of Sri Ram Chandra. This power of transmission, Pranahuti, is a high yogic attainment, revived by the Divine Master Revered Lalaji Maharaj and remodelled by our Divine Master Revered Babuji Maharaj for the diversion of mental tendencies of abhyasis from baser stages to Divine levels of consciousness that humanity is capable of. This subject will, however, be presented separately. The Divine Master has unequivocally declared that "Spirituality is my responsibility as practice is your responsibility". Abhyas is meant mainly for creating inner condition which will be helpful to the abhyasi in attracting the flow of the Divine Grace; this involves dedicated and devoted self effort. The most important feature of Sri Ram Chandra's Rajayoga system of sadhana is that it goes on in conjunction with the normal Grihastha living of the common man with due regards to his duties and responsibilities of life so that both the phases of life - the worldly and the Divine may develop equally bright. We do not mean merely to preach these ideas, but to put them into practice and apply them in day-to-day life pattern.

ROLE OF ABHYASI

Some questions invariably crop up in our minds that under the system what are the true and important role(s) of an abhyasi? What is to be done to become deserving to receive the Divine Grace of the Master? What are the major ingredients of worldly conduct so that we can carry out both spiritual and worldly phases of life with equanimity and balance? Answers to these may reflect in us and indicate the broad parameters of the role of an abhyasi in our system. In fact, Babuji Maharaj after 25 years of the introduction of the system thought about issuing a hand-out outlining the role of an abhyasi during 1981. The need arose mainly because of lack of proper understanding of the system and its practices as such. It will therefore, be our endeavour to put across various aspects on the subject as compiled from the works of the Divine Master. It is proposed to analyse each factor relevant to the issue separately so that we can gauge them in correct perspective and “Mould our living so as to rouse a feeling of love and piety in others”. That will be the “Essence of the Sadhana” of an abhyasi which will lead to the fulfilment of the spiritual goal and conduct of ourselves as a disciplined soldier of the system of Sri Ram Chandra's Rajayoga.

Spiritual perfection

Lalaji Maharaj considered that spiritual perfection is based on three things. "Love for the Master" is the first cardinal principle for spiritual enlightenment. When the abhyasi has become devoted to the object of meditation, it, then, ceases to be "dry abhyas" and becomes a luscious "all-absorbing engagement". Devotion and love, of course, remain so easy and yet so difficult of achievement at once. Real love for the object – the Master - will automatically lead to restlessness - impatient to secure nearness to the loved One. Divine love for the Master develops through constant remembrance also. A man of heart can be discovered only by one who is inspired with a feeling of true love. "Satsangh with the Master" is the second step for spiritual excellence. Association with Reality is called Satsangh. The mysterious interior of a man can actually be known through Satsangh (Close association) and sadhana (practice). They are absolutely essential. Babuji Maharaj introduced in our Satsangh the Universal Prayer at 9 P.M. every day. At this time, every abhyasi wherever he might happen to be, should meditate for 15 minutes thinking that all brothers and sisters are being filled with love and devotion and real faith in the Master is growing stronger in them. Besides being highly

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effective for checking the indulgences of the mind and improprieties of the conduct, this Universal Satsangh gives an impetus to individual practice like weekly and special Satsanghs. Group meditation and inter action with brother abhyasis would create a conducive environment of fraternity and greatly assist us in developing correct mental framework for meditation. Association with the thoughts of the Master and experiences of brother abhyasis will naturally brighten our Yatra (journey) to the goal. "Obedience to the Master" is the last maxim for spiritual perfection. Here is a Master who do NOT ask for any material offerings nor construction of Abodes nor performance of rituals nor physical and mental mortifications nor any processions. Therefore how and what to obey? How to offer our obedience to Him? What are we to do? While categorising disciples into five, Babuji Maharaj said that a devout disciple - Murad - is one who has become the object of love of His Guru - the Master. Similarly, obedience to the Master must be of such nature that while Master is the object of one's Meditation, we should also qualify to be Master's object of love, attention and blessings. How is it possible? The real cry of the pangful heart of a true seeker brings the Master to his door. The quintessence of obedience centres around mental, physical and spiritual disciplines. Obedience to the Master should become a natural

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habit or spontaneous response. It is a matter of discipline. Our Divine Master wants to take us up to the farthest limits of Reality possible to any life and prescribed certain simple modalities and practices. The preliminaries to meditation, non- attachment in terms of due attachment, meditation proper, regular cleaning and prayer form the nucleus of these practices. The Master's support is ever flowing in torrents to inundate us in the spiritual Bliss and Reality. The aim of the Master and the system of Sadhana is the transformation of every individual for a better and harmonious World Order. Yet, we are hesitant, lax and irregular. Our obedience to the Master should, therefore, reflect in three spheres. Regular meditation, proper cleaning and the most important and unfailing means to success - Prayer. In effect, we must boldly take the preliminary and trail blazing steps of making one deserving to receive the Divine Grace of the Master. This is what obedience to the Master would require us to do. The more we are efficient, effective and successful in these areas of sadhana, the nearer we will be to the Master and quicker will be the chances of reaching the goal.

Goal consciousness

Our goal of life is the final stage when we are nearest to the super active Centre or Zero, which is

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the primeval cause of the entire manifestation and to which every soul ultimately returns after Maha Pralaya. To obviate the series of births and save ourselves from the miseries of innumerable lives, we want to create our own individual Pralaya and acquire a state of complete dissolution of all things of our own making. We have to be free from all Samskaras acquired throughout the existence and assume the same pure form in which we were at the time of creation. This is what will be achieved when we say "O Master! Thou art the real goal of human life". It is oneness with the Master. It remains for us to play the part of a true seeker and adopt means helpful in attaining the goal. There are three signs which indicate our approach nearing the goal. They are Divine Action, Divine Wisdom and Divine Thought. We must try to develop these in us. This is what is Divinisation. All senses and faculties are in total harmony assuming their original state and are merged in the real. The final state of Divinisation comes when every atom of the body becomes one with the Master - the Ultimate. "Oneness with the God". We need to be crystal clear of the goal and keep it always in sight when carrying out meditational practices and conducting our world affairs. Then only it becomes relevant to a common man and that is the beginning of the Divinity expressing itself in us.

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The composition of a man is exactly the same as that of the Universe. Just as behind this solid external universe, there are innumerable others of the finer and still finer type, so behind this gross physical form of a man, there are numerous finer and still finer forms of existence. The outermost form is the Gross body (*Sthool Sharir*) behind which there exists the astral body (*Sookshma Sharir*) and the causal body (*Karan Sharir*). Besides there are several others which are so subtle and fine, the thinkers do not call them bodies but only as fine coverings round the soul. With all these innumerable forms, from the finest to the grossest, the man is in existence in the material world as a true copy of the universe or the entire manifestation of God represented by a complete circle from the outermost circumference to the inner most Centre or Zero. The concentric circles drawn round the Centre include - in the following order - Five stages of Maya, Eleven stages of Egoism, Seven Rings of Splendour as an initial approach to the Central Region and the Central Region itself. Now the inner most Centre or Zero of a man's existence and of God's manifestation is really the same. In human form, these are represented by Shat Chakras (seven centres - Muladhara, Swadhishtana, Manipura, Anahata, Visuddha, Ajna and Sahasrara), thirteen knots (grandhis), seven rings of splendour and the

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Central Region (Zero). Therefore, Realisation of God means the same as the realisation of Self and vice versa. All the universe came into existence from the same point - the Zero, or the Base through a process of evolution. Similarly, the man's existence too developed from the same Ultimate or Base.

It is also very essential for every one to fix his thought at the out-set itself, upon the goal which is to be attained so that one's thought and will may pave way up to it. The goal must therefore be the highest. Those who did not fix that final state of 'Oneness with Master' for their goal remained short of the mark because before arrival at the final point, they mistook one or the other intermediate state as the Reality (goal) and stopped there for ever. They suffered merely for not having fixed their goal. Since our eye is fixed on spirituality, we take up the ideal which is the highest and which can be nothing but that associated directly with the Absolute. This fixation in thought will accelerate our effort leading to a feeling of restlessness, strong craving and extreme impatience and tendencies of the mind will resultantly get diverted towards the goal with full vigour. It is, therefore, clear that firmness of will and determination to reach the goal help us in reaching the destination. There should be an awareness of the goal in our heart all the time. We must be conscious of what we are trying for; we must know

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that the goal is something that is accessible to us and that we are moving towards it. This constant goal consciousness will also stabilise us in a state of what is called constant remembrance. This has overriding importance in the abhyas of an abhyasi and his role of sadhana.

Non-attachment

The cultivation of non-attachment is the only way for self realisation. This is known to all the saints and common men alike. This has been so wildly twisted and greatly distorted since ages that it has come to be meant discarding all worldly ties, getting away from hearth and home and retiring to the forest as a Sanyasi, or recluse so as to practice spiritual pursuits. Scaring away common folk, some peripheral rituals were prescribed to their fate precluding them any access to God, the Absolute. Babuji Maharaj in His Raja Yoga philosophy emphasises that though non-attachment is essential and is a first thing to be developed by an abhyasi, the Grihastha life is the best training ground for the practice of spirituality. Saint Kabir has aptly remarked: "God remains twenty paces off from a Brahmachari and thirty paces from a Sanyasi; whereas he resides within a Grihastha who entertains Him in his heart". Renunciation or non-attachment is no doubt an essential stage in

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realisation but it does not mean severing all worldly connections of family, home and the like. Renunciation effected by such unnatural and forced means is seldom genuine for it is just possible that in spite of their apparent detachment physically, most of them still inwardly cling to the worldly concerns. Besides, God has created us to live as a part of Grand Scheme of His Divine Lila and be fruitful to the earth. Divinity wants to express ourselves as useful personalities. We have to exhibit Divinity not us. The Divine and social relevance of our existence and the purpose of creation according to which we should live in harmony with others underscore the dynamic approach of Sri Ram Chandrajji Maharaj and not that of a sanyasi or religious recluse.

Babuji declared that renunciation truly means non-attachment with worldly objects and not the non-possession of things. This is a very significant revelation by Him. A house-holder's life in which possession of things and worldly ties are indispensable is no impediment in the way of renunciation and consequently of Realisation; only if one is not unduly attached to the objects he is connected with. Renunciation is in fact a condition or inner state of mind which brings to view the transitory and changing character of things and create a feeling of non-attachment to such objects. Once our eyes are fixed every moment on Reality -

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which is unchanging and eternal, we will automatically be free from both attraction and repulsion. This is Vairagya (renunciation) in true sense of the term. All our problems arise out of undue attachment to things. Babuji talks about due attachment or non-attachment. There are certain practices which are given to us by Him to attain this particular state of Vairagya. Firstly, we have to study the nature, structure and purification of Knots 1 and 2 (Granthis) and attain Laya Avastha (Free movement). The state of mind at Knot 1 and 1(b) is an unperturbed one with an awareness of Omnipresence of Divinity making one realise that there is nothing which one can call his and thus the seeds of vairagya are sown. Besides, development of love towards the Master and devotion to the Divine enables one to move to Knot 2, which is called the Spiritual Heart. Here the outermost covering of the soul - the Annamaya Kosa - is loosened and the spirit is allowed to move out of its shackles consciously. The compassion to fellow beings grows and love and concern for others develop; we then discern the true sense of attachment to God and non-attachment in its correct perspective. The first Knot has to be kept as pure as we can so that the attitude of yielding to Master develops. Though the desire to have the company of similar Divine seeking souls becomes somewhat

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dominant, but undue attachment towards any of them would detract us from the main goal. This needs to be watched by the abhyasi himself. The Master would always ensure this.

Secondly, a principle of trusteeship has been emphasised by Babuji Maharaj to develop the attitude of due-attachment. By thinking that everything is that of the Master and Master Himself is the doer of all actions, we are trying to hand over everything back to the Master. We are only trustees of wife, children, parents etc. and we are doing all things to protect them on behalf of the Master. This is applicable to property owned by us as well, which are to be kept and utilised as a custodian of the Master. If we take it as something of our own, we will develop an undue attachment and get involved in it. If we take it as trustees, the undue attachment is not there and only due-attachment develops. In our system, Master's support is always with us. When that flow of consciousness, which naturally flows down to the baser levels of our existence is diverted to higher levels by the Force and will of the Master or His Grace, then it becomes possible for us to experience detachment, non-attachment and due-attachment according to our spiritual needs. In this Saga of vairagya, the role of the abhyasi is to practice meditation, when Master's support to divert the flow of consciousness from the heart to the

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Atman will automatically manifest. When these two things go systematically, then development of Vairagya which seems to be a life time affair elsewhere becomes a matter of few days of sadhana in our system. Thus, non-attachment can be attained only when one is wholly diverted towards the Divine. The Institute of Sri Ram Chandra Consciousness demands that we should do our duty - meditation earnestly, devotedly and consciously. This is the first stepping stone towards spiritual progress.

Meditation

With a view to bring the mind to a perfectly self-contained state free from complexities and disturbances, our ancient sages have generally advised Patanjali Yoga - known as Ashtanga Yoga (i.e. Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi). Under our Sri Ram Chandra's Raja Yoga training, we start from the seventh step Dhyana fixing our mind on Godly Light in our heart in order to practice meditation. The previous steps are not taken up separately but they automatically come into practice as we progress in our meditational practices. Thus much of our time and labour is saved facilitating attainment of the goal within one's life span itself. In short, we start our practice from third Sadhana (Shat Sampatti - six

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forms of spiritual attainments) of Sadhana Chatushtaya (four elementary means) - Viveka (discrimination), Vairagya (renunciation), Shat Sampatti and Mumuksha (actual merging in the state of non-entity). The six sampattis of third sadhana are Sham (peaceful condition of mind), Dam (control of senses and indriyas), Uparati (self-withdrawal), Titiksha (state of fortitude), Shraddha (faith) and Samadhan (state of self settledness to the will of the Master). With the practice of Dhyana (meditation), all other states naturally fall in line as the mind gets disciplined and senses begin to come under control through the assistance taken from the Ultimate Thought force - the psychic energy. To achieve best results, the nature of thought - which is common between God and Man - for meditation should be such that it is in consonance with the nature of mind itself. Based on this theory and logic, the Master has stipulated that we should meditate on the Divine Light in the heart; not bothering about the nature of light or luminosity. As this thought - a supposition only - is accepted by the mind and heart getting into a state of absorption becomes natural, smooth and easy. The thought of Divine light gets absorbed in the mind as it is approximately near to the Original Thought.

Meditation is the foundation of spirituality. In our system preliminaries to meditation, meditation

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proper, cleaning process and above all prayer form the core of Raja Yoga of Sri Ram Chandra. Regularity in practice, fixity in posture, place and time, efficacy of daily cleaning process and offering of prayer with heart full of love and devotion - all these four essential practices, therefore, constitute the basic role of an abhyasi in our system. During meditation, if we entertain the idea that not we but the Master Himself is meditating on His Own Form, it shall bring excellent results. Meditation on the point in the heart where one feels its beats is the practice. We should meditate on the heart supposing Divine Light there. The abhyasi should turn his attention gently towards the heart and suppose the presence of Divine light there. Any effort to localize the position in the heart or visualize the light in any form must be avoided. As we develop higher stages of absorbency, we become unmindful of various thoughts that come up during the meditation. Most of these thoughts would be taken care of by meditation on Points 'A' and 'B'. These two points should be attended to regularly to enhance the quality as well as the efficacy of our meditation. Three point Japa or Four point Japa can be taken up, if some thoughts still persist, on the advice of the Trainer only. What is important is not only regularity of meditation but the quality as well. We have known abhyasis who just sit for meditation with mind fully occupied with their

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worldly problems and affairs. Naturally, there will be no progress nor will one benefit from such type of meditation. In our system, the progress of an abhyasi can be intuitively felt and experienced. With the Master's support one is not allowed to stay at any level for any longer than necessary before he is pushed to the next stage. This is the Grace of the Master and splendour of the system. We can, however, profit from this Divine Benevolence fully if we continue our practice steadfastly. We must start our meditation with a pious attitude towards the Master, a yielding attitude towards Him. When we are able to create a state of vacuity in us then only, the Grace of the Master will flow into our heart incessantly. This is the most important thing an abhyasi has to do. It is his role in essence.

The observance of preliminaries is important in more than one way and enhances the efficacy of the meditation itself. The meditation posture, place and time prepare one to receive His Grace. An easy natural asana (posture) reflecting a form of contraction or withdrawal similar to that at the time of Pralaya would pave the way to the Ultimate and similarity of posture allows us to continue meditation for long time in association with the Great Power - the very thing one takes up in the beginning for the attainment of the goal. Fixity of time for meditation may have different connotations at different levels.

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For an abhyasi, adherence to specified timings specially before sunrise will put one in the state similar to that which existed at the time of creation. We should complete our morning meditation before sunrise. Thus we do meditation in close conformity with the Original state, the Ultimate we have to finally arrive at. This is essential. A fixed place has two inter related aspects. One - if we do puja from the same fixed place, it reverberates with the Divine consciousness. That particular place gets charged with Sri Ram Chandra's consciousness and it is the place where you find yourself always calm and peaceful. The second aspect of meditation place is offering of a separate seat for the Master while one meditates. While meditating we invoke the Divine presence of the Master to that seat and take a sitting from Him. This inculcates a spirit of humility and obedience to the Master. While fixity of time, place and posture are aids for effective meditation, what is needed in the abhyasi is the iron will to follow the directions of the Master and confidence in his capability of carrying them out under all circumstances, as far as one's physical and mental conditions permit. Many excuses are offered seeking deviation and dilution of these elementary preliminaries. We can satisfy our mind by several pleas. When we cannot carry out simple and easy basic requirements, it reflects on our inadequate and

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incomplete understanding of the System as such; our faith in spiritual upliftment itself becomes questionable. We need to make up our mind with a firm Sankalpa, then we can easily undertake these simple acts with greater understanding, willingness and regularity. This is the role we must set for ourselves.

As long as we do not remove grossness settled in our Spiritual Centres, the grace or effect of higher centres remains far apart due to the grossness and complexities we have accumulated. Our system of sadhana recommends the modalities and methods for cleaning of the Centres and the entire spiritual system itself. Though the Master Himself attends to this through the process of Transmission, each abhyasi has dynamic and particularised role in effecting this cleaning. The Master's support in this regard is comprehensive, but the role of the abhyasi is pivotal. Aspirants do not evince interest in 'cleaning process', probably because of their lingering attachment to what is being cleaned, nor do they feel much interested in meditation when the cleaning process is being effected and impressions and bondages are being loosened by the Master. As this is the only effective course for getting subtler, lighter and "Sookshma" day by day to secure Union with the subtlest, we have to pay utmost attention and ensure regular

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cleaning. The process of cleaning uses the Original Power of Thought in the form of human will for the refinement of the individual soul to enable it to ascend the steep and slippery path of realisation of the Subtlest Essence of Identity. There are five processes prescribed and one of these methods - as advised - only should be followed at a time. It is absolutely necessary to apply the force of the will to throw out impurities and to end the sadhana with a feeling of confidence that it has been done efficiently and impurities have been driven out. Thus, we can see the central role of individual abhyasi in this process. We should resort to cleaning process for about five minutes before meditation in the morning. In the evening, we should sit in the normal posture, at least for half an hour and think that complexities, the network of previous thoughts and grossness or solidity in the constitution are all melting away or evaporating in the form of smoke from the back side. Since this process purges the mind and heart, we will be far better receptive for the efficacious flow of Master's Grace. Abhyasi has, therefore, a great responsibility in the practice of regular cleaning, which paves the way for spiritual growth.

The most important and unfailing means of success is the prayer offered in a most suppliant and humble manner completely resigning to the Master's will. It connects our link with God to whom we

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surrender ourselves with love and devotion. The reason why prayer should be offered with a heart full of love and devotion is that one should create within oneself a state of vacuity so that the flow of Divine Grace is diverted towards him. A man has Bipolar existence. While our root lies nearest to the Base, Ultimate, Bhuma or God - which is spiritual, we have the worldly existence at the other end. It is an extension from the Base. This connection between these two has been mostly obliterated and blocked by grossness and complexities. It is only through Prayer - as a part of our meditational practices - we will be able to seek Divine Master's support to clear the path to our Base and restore our linkage through His Grace. Then only our understanding that "Man is made in the image of God" will attain Divine fruition. If somehow, the individual mind gets moulded towards the Cosmic mind, it begins to appear in its true colours. The individual mind is a part and similar to the Godly mind - the Kshobha, which set into motion the forces of Nature to bring into existence the creation. If somehow we turn its downward trend towards the base, it will become quite calm and peaceful. It is only the help of the Dynamic Personality - the Special Personality - that can turn it towards the Base. The aim of our prayer is to seek His intervention - in the form of Master's support. When man creates in himself a strong craving for the

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Absolute, he is indeed in a state of prayer and it is for every one to strive for. When a man enters into that state even for a moment, his prayer is granted. In prayer we stand before him as a humble supplicant and completely resigning ourselves to His will. It is a folly to pray to God for petty worldly ends except in most exceptional cases when the peace of mind is greatly disturbed for want of bare basic necessities. We should always pray to the Supreme Master - the Omnipotent and Omniscient alone with a mind totally absorbed in love and submission to His will, forgetting even ourselves altogether. Constant practice brings a man to a state in which he begins to feel himself in prayer all through – even while discharging worldly duties and the same state prevails during all worldly engagements without least disturbance or interruption. A permanent link of devotion is established with the Master. The prayer is to be offered in the most suppliant mood with a heart overflowing with Divine Love. The prayer must be offered in a way as if some most miserable man is laying down his miseries with a deeply afflicted heart before the Supreme Master imploring for His Mercy and Grace with tearful eyes. Then alone can one become a deserving aspirant. The prayer :-

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“O, Master!

Thou art the real goal of human life,

We are yet but slaves of wishes

Putting bar to our advancement,

Thou art the only God and Power

To bring us up to that stage”.

Master's Support

The most significant aspect of Sri Ram Chandra's Raja Yoga is the support of the Master which He Himself called as the “Essence of Raja Yoga”. As discussed earlier, sadhana has two aspects - one the abhyas and the other ‘the Master's Support’. Unless we conduct and carry out abhyas in such a way as to attract the flow of the Divine Grace, sadhana will never be complete nor can we attain the Ultimate. A comprehensive understanding alone will lead to goal clarity and build up our confidence in our capability to achieve the goal with Master's help. In our system, Master's support is available right from the beginning. The most unique feature of this support is through Pranahuti - the power of transmission. Pranahuti is effected through the power of the will and with this power of yogic transmission, the Master through the trainer weakens the lower and baser tendencies of the mind of the abhyasi and more importantly sows the seeds of Divine light in the inner most core of his heart. Since the power of Pranahuti is a Divine power

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working through the channels of pure mind, the Master awakens and accelerates the dormant forces in the abhyasi to action and diverts the flow of the Divine currents towards the heart and of consciousness from the heart to the Atman Point. This is the Master's Divine role and spiritual responsibility. When we know our role, we need to be fully aware of Master's support and make preparations to receive his Grace by being deserving as well as spiritually attracting. By connecting ourselves with Him with obedience, love and devotion, we also begin to transform accordingly. In addition, the Master attends to the cleaning of the System by removing Mal (grossness), Vikshep (fickleness), and Avaran (covering) of the body, mind and the soul - in our march from gross to subtler levels. It depends on the abhyasi to extract from the Master as much as he can through love and devotion. The greater the intensity of devotion and surrender, the stronger will be the force flowing into him. The abhyasi has only to prepare himself to receive His Grace by making himself capable and deserving of it. This is the role of the abhyasi. Spiritual training for the attainment of higher stages is only possible by the process of Yogic Transmission and by no other means. Sri Ram Chandra's Raja Yoga is the only means presently available for the attainment of the highest - the

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Ultimate. Without Master's support, therefore, one cannot achieve the goal. Here, by the grace of God, the Master's power alone works all through and there can be no possibility of any harm in it at all. If you find any difficulty or entanglement or unbearable excitement of emotion during your spiritual journey, just refer that to Him through prayer at any time or from any place, it shall be answered and attended to at once. That is the type of responsive, parental support always at our beck and call. Babuji Maharaj often used to say that "the true cry of the aspirant brings the Master to his door". We have come down, now we are going up so as to arrive at the subtle forces of the Nature and to get at them is not an easy job for the sadhaka. The Master is invariably needed there. If a man somehow, reached a certain stage by self effort and he is unable to go up, a sort of grossness or curvature is formed. There are numerous different states which are acquired one after the other during the course of our spiritual march. But the condition that exists there is such that if an abhyasi attempts to cross over to the next level by self effort only, he is unable to bear the strong flow of the Divine energy and instantly slips down. It is only the power of the Master which can enable us not only to move on to next stages but also experience Laya Avastha for the required time at each point. In our system, the Master takes total

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responsibility for spiritual progress of the practicant and attainment of the Ultimate - Oneness with God, which is known to take innumerable life spans to achieve - is possible within one's life itself. From the very beginning, an abhyasi should devote himself to abhyas with diligence and persistency. We must have full trust upon the Master and must fully cooperate with Him in His effort to transform each individual. Unfortunately, there appears to be a growing trend in some of the abhyasis that since there is ever magnanimous Master's support available to them at all times, there is nothing much to be done by them specially in terms of their constant efforts. They think that just attending weekly Satsanghs and occasional individual meditation will meet the bill for attainment of the goal. Nothing can be more far from truth than this willful and wishful thinking. There is no denying of the fact of the availability of Master's support, but the role of the abhyasi is not only central but is the fulcrum for an individual's progress. The crux of our system and its principles are reflected in the Ten Commandments which Babuji Maharaj has postulated. A perusal of these Ten Commandments would reveal that they require unflinching faith, strong will and great determination followed by constant meditational practices in their entirety on the part of the abhyasi to reach the goal. What is so

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spectacular of our system is the certainty of achieving the goal of Oneness with God with ever flowing Master's support PROVIDED an abhyasi makes himself deserving by love, devotion, sharing and sacrifice in addition to the adherence to the Ten Commandments. These are the practical aspects of abhyas and inter se relationship between the Master's support and the role of an abhyasi.

Constant Remembrance

Constant remembrance of God is, of course, a special feature in spirituality. The method for cultivating constant remembrance is to think with firm conviction during your leisure hours, whether in office or at home, in the street or in the market, that God is pervading all over and everywhere, and that you are always thinking of Him. This thought should be maintained as long as possible until all worldly responses are influenced by such consciousness. Unfortunately, the issue of constant remembrance is misunderstood in our system. It is not that we go on repeating the name of Babuji Maharaj, as if it is some sort of a mantra. If we are going to repeat His name several times just like a mantra, grossness will be developed. This grossness is of a peculiar variety which is of a finer nature. Both the abhyasi and trainer will not generally have any inclination to remove such grossness of superfine nature. A thin

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barrier will be in place making further spiritual progress difficult, if not impossible. What we should have in our thought is the consciousness of Babuji Maharaj rather than His form and name. We should always be aware that we are the instruments of the Divine in the personality of Sri Ram Chandrajji Maharaj rather than people who are just seeking His blessings.

Frequent remembrance of God though greatly helpful, is not all that we need for our final success in Realisation. We generally begin an important thing in the name of God and it is customary almost in every religion to do so. But that is only a matter of formality and has no spiritual significance. We never dedicate the thing to God in the real sense, and at heart we are, in fact, quite away from the idea of God. Remembrance of God, thus, is of no avail. The real significance of the custom is that we must remain in touch with the idea of God in all phases of our mental and physical activities. We must feel ourselves connected with the Supreme Power every moment with an unbroken chain of thought during all our day-to-day activities. It can be easily accomplished if we treat all our actions and work to be a part of Divine duty, entrusted by the Great Master whom we have to serve as best as we can. Babuji Maharaj emphasised the principle of 'Trusteeship' in this regard. We need to develop total

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faith in being instruments in the hands of the Divine and Master being the doer - both in letter and spirit. While doing a thing, think you are not doing it for yourself but for the Master; rather think that the Master Himself is doing it for Himself. This should be in thought form while performing all and every activity. There should be no exception; then only the fact of constant remembrance will become a reality in practice.

During meditation, if we develop and entertain the idea that not we but the Master Himself is meditating on His own form, it shall bring about excellent results. The progress will be by leaps and bounds and we shall reach the Destination in quickest possible time frame. The intensity of our thought force will punctuate our progress towards the goal. Similarly we should modulate all our routine functions accordingly. Besides, constant prayerful orientation and constant remembrance have close linkages and inter se relationship. When you are in a prayerful attitude, you are in spiritual contact with the Divine and continuation of this thought is constant remembrance. If we cultivate this feeling and maintain the outlook that the Master is doing everything in our place, we shall not only be in constant remembrance all the while, but our actions will not cause any impressions whatsoever and so we will cease to form further Samskaras. This is the

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mystery as well as efficacy of constant remembrance. The moment formation of Samskaras ceases, the freedom from bondages is in sight and realisation is not far away. To achieve perfection and excellence in our abhyas, the most important and efficacious role is “Constant Remembrance”.

Devotion

Constant remembrance, in fact, is a natural development of meditational practices and it requires efficiency when the abhyasi has become devoted to the object of meditation or constant prayer. It then ceases to be dry abhyas and becomes a stimulating and all absorbing engagement. The fire of love and devotion alone burns down trivial trash and wins the gold from the dross. The burning of love may, however, have three stages. The first is the suppressed smouldering giving thick smoke. The second has occasional sparks in it; and the last one gives the bright burning flame capable of reducing every thing to ashes in a moment's time. The first two stages are subject to their exposure to the combustible matter in the air. When the solidity which hampers combustion is removed by the effect of inner heating, the final action starts with full force. But, then, there is the Electric fire as well which by passes the first two stages, and appears only in the final state, free from

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smoke and vapour. If you can light up such a fire within you, your progress shall be by leaps and bounds.

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

The problem of practising devotion, surrender, etc. in a natural way is there. For this purpose, it is said that one can love another person of his own species best, for Babuji Maharaj, Lalaji Maharaj was an object of meditation and love. The Adi Guru was no doubt worthy of it, being the fittest man to be meditated upon and be devoted to. He was a Divine Personality - an embodiment of moderation, toleration and devotion. He was altogether free from egoistic feelings, desires and worldly entanglements and devoted wholly to his "Own Self". This phrase refers to a spiritual state of a

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high order not commonly bestowed upon man. In the system of Sri Ram Chandra's Raja Yoga, the Master is the object of our love and devotion. We have to develop feelings of perpetual love towards Him; then only we can achieve our goal.

Surrender

The easiest and surest means to achieve the goal is to surrender ourselves to the great Master and become a 'Living Dead' ourselves. This feeling of surrender, if cultivated by force or mechanical means seldom proves to be genuine. It must develop automatically within us without the least strain or pressure upon the mind. If the knowledge of self is retained, it is not true surrender. What remains to be done when we have surrendered ourselves in the true sense? Nothing. In this state, an abhyasi will be in close touch with Reality all the time, and the current of Divine effulgence will continue its flow to him without any break. In this way, we can solve our problem of life in the easiest and most efficacious way in the shortest possible time.

We have to develop an attitude of absolute surrender to the Master. Most of the time we can satisfy ourselves that we have surrendered to the Master while in fact we have surrendered to our own wishes which we expect the Master to fulfil. We do

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not accept whatever the Will of the Master might be but expect our wishes to be satisfied. This we call surrender to Master. Thus it is clear that yielding attitude is bit different from the self surrender that we think we have got. This self surrender that many people claim is not surrender to Master but surrender to their own self. Further it has been our bitter experience that many people who think that they have surrendered to the Master are the people who are suffering from an extraordinary sense of egoism. They think they have done a very great thing by surrendering themselves to the Master. This is an unfortunate situation, where the psyche is playing a big joke on the person. He does not think that self surrender demands a surrender of the consciousness of the self itself. Somewhere in between he gets stuck up and he thinks that he has surrendered and therefore, it is the Master and the Master alone who has to attend to the appropriate action. So this shifting of responsibility of our sadhana towards the Master arises out of this peculiar clique of self surrender. It leads to lazy habits; it leads to extraordinary egotism, Ahankar and then arrogance and all such sort of things. But, if we have really surrendered ourselves to the Master, these things do not arise. At times, personalities at higher levels suffer from this misconception. This is mainly because that people do not do their sadhana.

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Self surrender is nothing but a state of complete resignation to the will of the Master with total disregard of the self. A permanent stay in this condition leads to the beginning of the state of negation. When we surrender ourselves to the great Master, we begin to attract a constant flow of highest Divine Force from Him. In this state, a man thinks or does only that which his Master's will ordains. He feels nothing in the world to be his belonging, but feels everything as a sacred trust from the Master, and he does every thing thinking it to be his Master's bidding. His will becomes completely subservient to the will of the Master. Surrender is not an ordinary thing to be achieved easily. It begins after complete negation of all senses and faculties for which we proceed by elementary rules of devotion. We submit to our Master, thinking Him to be a Super Human Being. We love Him with devotion and faith and reverence, trying by all means to attract His attention and favour.

As far as surrender is concerned, there are two examples of surrender. One - Markata Kishora Nyaya and Marjala Kishora Nyaya. In the case of former, a baby monkey clings to its mother under all circumstances and is thus saved. In the latter case, kitten completely leave it to their mother for safety of their lives. An individual has to choose himself the methodology and means of his surrender to the

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Supreme Personality. Whatever method or way one wants to follow, the most important thing is total faith, love and devotion. In either of these means there is liberation and realisation.

Spread of Sri Ram Chandra's Raja Yoga

The timeliness of the introduction of Raja Yoga System in the present Yuga or Age by the Supreme Personality Rev. Sri Ram Chandraj Maharaj has its cosmic relevance to the restoration of spiritual and harmonious living of human life on the earth. We have the grace of Babuji Maharaj and are the most fortunate ones in the world today. This one factor of Divine Grace has totally changed the very complexion of our lives. The feeling of calmness, of balancedness, of pious attitude and of total absorption even for a few minutes is something that every saint has craved for ages. Even a glimpse of This State is known to release us from the bondages and enable one to attain liberation. In our system, we secure this state of spirituality all the time, day in and day out. It is only under this system a human being can reach the farthest limit of spiritual approach possible for any one. Our Masters secured It; some of the reverend disciples attained it; it is possible for any body to reach it and all are welcome to seek and experience this state during this very life itself.

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We have been bestowed with His Grace by sheer fortune; not that all of us are deserving but He is always to bless any and every seeker. As an abhyasi, we should, therefore, see that He alone exhibits Himself through us. It is He alone who should express Himself in us. Babuji Maharaj said, "On seeing an abhyasi, one should ask who is your Master?" People should interestingly seek and ask what is the System you follow? How is it you could say or do like this without fear or favour and conduct yourself in such an upright and righteous manner? This is possible because we know that there is Divinity in our hearts, there is commonness in our Origin, there is a feeling of fraternity amongst us and love, devotion, sharing, sacrifice and concern govern our relations with each other. If this path of Sri Ram Chandra's Raja Yoga is any value, it is in this harmonious living, that is Divine. This is possible; this is our experience. To make it work and condition our life in its totality with the System is the role of an abhyasi. Babuji Maharaj never called upon us to just do meditation, sit at home looking after our own respective families most selfishly and do not care about other people, the society and the world. That is not our understanding. The underlying philosophy is that we should live together and for others as well. Then only we can play a meaningful and purposeful role destined to each of us in the Divine Lila or

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Scheme of Nature. The tolerance and respect towards all can never develop unless we have assimilated the fundamental understanding of fraternity. This fraternity is possible because of our common cosmic parenthood and Origin. If we comprehend the common spiritual source from which we have evolved and feel the commonness in our hearts, then it will become natural for us. Otherwise it is artificial, remains a catch word and will just be a lip service as is generally the case with most of us. Everybody - the politician, the social worker and the religious teacher - has talked about this; nothing is new about the idea itself. But to live with that idea as an integral part of our life itself and practice it as such, we require sadhana and this is what Sri Ram Chandra's Raja Yoga aims at. This sadhana must be underlined with total love and Message of the Master.

When every one of us lives his life in unison, in cooperation and in conformity with the Nature as well as all other people, then, that alone becomes Divine life. Whatever little we have, let us share with somebody else including some agony. In case, it comes to us we should not say that our need is not taken care of. This concept of sharing is lost mainly because we have understood our needs to be absolutely individual and as not something that is shared by all of us. An analysis of rapidly declining

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joint family system and its subsequent degeneration into nuclear and individual families would tell us how united we were and how we got separated now. Common concern was basic to our group living specially in rural areas. It has become almost extinct now; thanks to the materialistic society now - even old parents have become burden to their children. This cultural and spiritual degradation mainly due to evil influences of the Western based life -concepts have eaten the very vitals of our great civilisation. It is only individual transformation that can rejuvenate our life-system as a whole. The only answer lies in proper understanding and spread of the message of harmony, love, sharing and sacrifice of Sri Ram Chandraji Maharaj of Shahjahanpur. All of us are united that we should spread His message and it is our duty. But, then that is the basic role for which we should get an eligibility, authority and arhata. For that we have to do sadhana. This sadhana is a comprehensive exercise system we carry out in order that we express Him to others. Divinity wants us to be harmonious, Divinity wants us to be united. It wants all His manifestations to live together with all the diversities. Unity in diversity is not a mere slogan, but it is (or it was!) the Indian way of life. It got afflicted. Our sadhana must lead us to be imbued with the Divine qualities of Sri Ram Chandra's Raja Yoga, then only its relevance will be

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fully established. That is the role which Master expects; that is what we have to do in our life. Such propagation and spread of His Message is the bounden duty of all of us.

It is our firm conviction that the Sun has already risen and is very much engaged in His Mission. He is Sri Ram Chandraj Maharaj of Shahjahanpur - reverentially addressed as Babuji Maharaj. This is very clear way of putting our point of view, where we feel His presence so much. While several lines are there towards the Divinity and the Ultimate, all have to channel themselves through the Controlling Spiritual Centre in the Cosmic phenomena in the Special Personality of Babuji Maharaj and His Divine Consciousness. He is the Master of the Universe and the Supreme Personality who is deciding the destinies in spirituality. We have no doubt. Somehow, if we can bring about the awareness of Ram Chandra Consciousness, people will automatically gravitate towards Him. There is no other way; there is no other path; there is no other go. He is the Way; He is the Means and He is the Goal. We, the abhyasis have to do certain things as a part of our Sadhana - invoke in others the feeling of piety and a propensity of devotion towards the Master. The relevance as well as the spiritual inevitability of Babuji Maharaj and Sri Ram Chandra's Raja Yoga in our life should be

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spontaneously felt by one and all and be the cause to “foment” and “kindle” the Divine Consciousness of the Master. This is the only Divine Mission not only for individual redemption but to the world harmony as well; We will have to play our role in this greatest and unique spiritual “Yagna” for the upliftment of the mankind. It is, therefore, the duty of every abhyasi to pass on this “Way of Life” - Sri Ram Chandra's Raja Yoga System; His message; that is the most important role and Service to the humanity.

SRI RAMCHANDRA'S **COMMANDMENTS**

*“Discipline with love:
Corrects baseness of worldly passion
Fortifies the Heart with virtuous principles
Enlightens the mind with useful knowledge
Furnishes enjoyment from within itself.”*

Lalaji Maharaj

It is a fact that man is in search of happiness and somehow this happiness seems to be closely linked up with the “Peace of Mind”. Man's efforts in fulfilling the demands of the body have been continuous and labour of extreme concentration and untold mortification of both body and mind have gone into his struggle, to live and realise happiness in terms of the wants of his body. True also indeed we have felt that in transitoriness of happiness achieved, there can be no real happiness. The very definition of illusion - Maya - is precisely this transitoriness of all material and body-conscious and body-related happiness. The search for the Eternal and the permanent happiness is the real search and this entails the renunciation of the search for the transitoriness of happiness or success. Surely men have thought a different solution for wish fulfilment and satiation of desires. They endeavour to realise the Eternal in the temporal, the Infinite in the finite,

the Unbounded in the bounded, the Spirit in the bosom of matter and so on, because of the double demands of the human nature for both the worlds. Futile have been their efforts to fit in a "Square peg in a round hole". We forgot completely that it is only when one seeks oneself that one realises Reality and not when one turns to the world to realise oneself or oneself in it. The dual functions of human life; spiritual and material - need synthesis and harmonisation. This should allow full Divine expression in human life rather than subjecting it to exclusive material pursuits with lip service to the spirituality itself. This is possible only when both spiritual and worldly expressions of Divinity are conditioned by moderation, sharing, sacrifice and fraternity towards fellow beings and love and devotion to the Master. Stability to our flight to spirituality can be assured only when both the wings fly together in harmony and balance.

Sri Ram Chandraji Maharaj in His Ten Commandments elucidates the conditions which are necessary for realising the Ultimate. They are commandments which we must follow implicitly. They are not merely orders arbitrarily given but clearly explained in order to show their rationality in respect of the goal that has to be achieved. They are, of course, easy to follow when there is the earnestness to reach the goal, the Ultimate -

Oneness with God.

We had earlier deliberated about the Supreme Personality in the form of Rev. Babuji Maharaj expressing itself from 4th May, 1944. The purpose(s) of such Divine descent may be largely inscrutable. Limited being the comprehension of the Divinity and its cosmic scheme to the human beings, yet man's is the only 'life' which can explore the mysteries of the Nature, fathom the Origin of creation and eventually attain a state of Divinity - nearest to the Ultimate. Over the ages, this capacity of the man to realise the Ultimate has been continuously eroded, dwindled and wearing out due to grossness and complexities that have come to surround the soul and the self. This erosion in individual existence has resultantly affected the collective living of the world. A state of solidity and morbidity has set in and the whole environment is grossly polluted and vitiated. In earlier ages, *Avataras* had come at certain points of time to cleanse the world of few 'evil personalities or *Asuras*' who were the sources of spiritual burden to the Earth and were the fountains of unrighteousness and extreme vices in the society. Hence one of the special purposes for which this Supreme Personality has now come is to redeem the individual souls leading to the transformation of the man itself. Rev. Babuji Maharaj comes forward with an assurance that the Divinity is prepared to enter into our hearts

and then transform us individually. When we undergo such a reformation, we will be much more relevant to speak about the Greatness of the Great Being or God.

Ethics is nothing new. Every religion, every society, every sect has a specified or unspecified code of conduct. Such codes have generally been governed by - "Live and Let Live" and "Do unto others what you would like to be done by" - concepts and doctrines. Even atheists have a code of morality - which is based on rationality but not any Divine principle or precept. The Ten Commandments given by Rev. Babuji for the first time are not based on any such social contracts nor - "Live and Let Live" principle nor does He dwell on merits and demerits of such sociological discussion at all. So far, we have failed, in understanding to live like that mainly because we never understood the logic behind this spectrum of moral conduct. Rev. Babuji Maharaj comes with an unquestionable logic - which is based on His Axiom that "Everything in this universe is consciousness in pure state or gross state". If this fundamental of Raja Yoga of Sri Ram Chandra is accepted, the power of the Highest can descend, thus, into the human heart and begin to purify and lead it to the subtlest state. The ascendancy from gross to subtler or purer levels towards the Origin or Base is what is sought to be achieved - with a degree of unflinching certainty - under the system of

Sri Ram Chandra's Raja Yoga. It is possible only when the Ten Commandments of the System are scrupulously adhered to. Rev. Babuji Maharaj said that these are "spiritual secrets" which have up till now come down from heart to heart. Since they relate to direct perception which depends upon the study of nature and can be revealed by means of vibrations, it is not only difficult but almost impossible to express them adequately in words. "True love cannot be expressed by words. This is the very Reality which is inexplicable in any way". One can profit from these commandments, when one can understand them in correct light, adhere and implement the same both in letter and real spirit and experience the Divinity that resultantly will be bestowed on us.

"Though it is undoubtedly a folly to think oneself too wise, it is a greater folly to think himself too foolish or weak". We must dedicate ourselves, as we may be, to the remembrance of the Master - abiding by His Commands. These commandments, in essence, form the system of Sri Ram Chandra's Raja Yoga itself. While adherence to these principle Commands ensures speedier spiritual progress, attainment of higher spiritual levels will in turn, enable greater and more dedicated following of these Divine Commandments. Such is their inter twining and snow balling relationship.

COMMANDMENT 1

“RISE BEFORE DAWN. OFFER YOUR PRAYER AND PUJA AT A FIXED HOUR PREFERABLY BEFORE SUNRISE, SITTING IN ONE AND THE SAME POSE. HAVE A SEPARATE PLACE AND ASAN [SEAT] FOR WORSHIP. PURITY OF MIND AND BODY SHOULD BE SPECIALLY ADHERED TO”

The first Commandment is the basis and the seed from which the Tree of the system of Sri Ram Chandra's Raja Yoga practice will sprout to reach its goal. Efficacious indeed would be the training which is founded on strong initial preliminary practices that form into a strong base and shape the aspirants into dedicated and disciplined soldiers rushing towards their objective. This commandment has four requirements that constitute it - Meditation time before sunrise, Meditation posture, Meditation place and maintaining purity of mind and body.

The Command “Rise before dawn” is based on its connection with That that existed before the creation. When the time of creation came, preparations commenced, currents flowed out, vibrations intensified, formation of knots (Grandhis) started, momentum gathered, churning process set in and action and reaction began and continued till objects began to assume individual forms. The latent

thought came into action and the subtlest particles got heated up. The fire of the Divine which has been burning since the beginning of Time has not yet cooled down. By the effect of continuous heating, motion amongst the particles set in and resultantly vibrations commenced. With growing intensity of vibrations as well as heat, grossness began to develop adding veils after veils. Every particle got affected, absorbing due share of it. In course of time, animate and inanimate objects came into being and the universe was formed. The activities which started went on developing till finally the idea of inactivity which lay at the bottom of motion began to surge up in our minds. This led to philosophical speculations and became foundation to the formation of religions. The activity reminded us of its non-existent state. While activity reminded us of inactivity, the inactivity explained to us the meaning of activity as such. Thus, these two opposites came to our view. This was the basis as well as the beginning of our understanding of what existed before the creation. Before the creation, everything was in an almost inactive state and was dissolved into the Origin losing their individuality. Every embodied soul must have an Identity - which is in the nature of Permanent Existence - simply to maintain nominal difference between 'Being' and 'Non-being' as also to serve the cause of further

'creation'. This Identity is mainly due to the effect of impressions during the entire existence under the "Shade of Reality". The effect taken in by them was no other than the motion which generated from the shocks of the 'Root-Power'. This remained "Silently Active" and is known as "the Latent Motion" around the Centre. This latent motion which is concentrated energy cuts out crevices for the power to burst forth and flow out afresh leading to the reformation of the universe. Man developed the latent craving to return to his Origin because the real 'Essence' he partook of, being very powerful, pure and Divine, began attracting him towards it. So, we want to create conditions around and inside us which are, as close as possible, similar or identical to those that originally existed - before the creation. May be such conditions are images of the Origin - but what is important is our understanding and 'will to reach the base' that would make the beginning of our efforts conducive for the Yatra. It may be like assuming an answer before solving a mathematical equation. This conception of merger with or return to the Origin constitutes the preliminary preparations reflected in this commandment and these are of prime importance for an abhyasi in the System of Sri Ram Chandra's Raja Yoga.

So, the "Rise before dawn" concept has been followed by several religions and great spiritual

personalities alike. The environment before the creation, there was neither heat nor cold, neither day nor night, neither light nor dark. It was what it was. The closest thing that we may conceive is what lies between those two sets of contradictions - at the end of the one and before the advent of the other. In fact, it could be the meeting point of these two. Motion (activity) and heat - through inter action and counter action - impacted on the subtlest particles leading to the formation of the universe of animate and inanimate things. These things get, therefore, influenced by the heat produced by external causes including the sun. Now, the time when the external heat begins to subside, yielding place for the cooler effect to settle in, or the meeting point between these two is known as "Sandhi Gathi" and this is known to be best time for the practice of Puja. This is the time of the advent of that which is opposed to heat and it can be that alone which existed prior to the generation of heat at the time of creation and which is in close conformity with Nature. In other words, this is the image or reflection of the Ultimate state we have to finally arrive at. Thus, the environment, space or external atmospheric conditions or point we start from is verily that which corresponds closely with the Destination. Besides, performing of meditation before sunrise is stressed upon for the reason that the external and other

influences, which have been driven out of the body, may not creep again by the effect of sun which would prevent our deriving the best advantage of the Time.

Rev. Babuji Maharaj laid down meditation before sunrise because it is the best time to carry out the spiritual practice which would be most efficacious towards the achievement of the goal of Oneness with God. There is unquestionable logic in this and the clarity is crystal clear. Yet, people tend to seek deviations regarding both meditation and time for its practice.

The principle underlying meditation on the divine light in the heart is exactly same: The kingly thing in man is thought and that is Prana in human context; it is also 'thought' that is common between man and the Ultimate. Prana is always in a state of balance and equilibrium whenever it is dwelling on the thought of the Origin, Base or Ultimate. Therefore, if one wants best results, the nature of thought for meditation should be such that it is in consonance with the nature of mind itself. Based on this precept, the Master has stipulated that we should meditate on the Divine Light. Then only absorption is possible and prana will attain a state of equanimity. "The awareness of thoughts is due to their rejection by mind" is the most profound theory

of Sri Ram Chandra Maharaj. When we meditate on Divine Light, this thought gets absorbed in the mind naturally. Why, then, Divine Light in the heart only? Why not elsewhere? The logic is exactly the same as the fundamental of Commandment One; heart is the only point at which the connecting link between the animate and the inanimate is clearly felt. It is the field of action of the mind. It is heart which is to be set right. Heart is the meeting point between activity and inactivity. Besides, all the spiritual points, which are in the body and brain, almost all of them are found in the heart. Meditation on the Divine Light in the heart facilitates purification of all the Chakras or Knots. That is the reason and logic behind meditation on Divine Light in the heart. Also, we are now gathering ourselves at one point so that our individual mind may leave its habit of wandering about which it has formed. We shall talk of this subject in greater detail in subsequent chapters.

When the craving to return to the Origin stirred up steadily, it dawned on us that the present state based on activity is contrary to the original condition of 'staticness' or 'inactivity' and hence the need to bring activity into a latent state. As the search for means to achieve this continued, it has come to our understanding that just as the latent motion - which was the basis or cause for the creation - was grosser in comparison to the Absolute

with which it was linked, we must similarly take up something grosser to attain our Ideal of Reality. We should, therefore, create in ourselves a form of contraction or withdrawal similar to that at the time of Pralaya or Dissolution. The creation is the result of Kshobha - the primary motion or stir; it is the seed in which the entire cosmos or universe was contained; as an unexpanded condition of Divine Scheme of creation. The state of Pralaya comes in when contraction begins to take place. Similar contraction in man leads to his individual Pralaya - a refinement of the soul from grosser to subtler real state. The contraction always starts from below and proceeds gradually upwards because of the upward tendencies of subtler or finer or lighter states. So, in order to move to higher and subtler states - upwards - one must start contracting from below. The form would only be to bring one's legs and other limbs to one pose and keep them steady. Whatever way it is postured, the form would finally be that of 'Asan'. The posture must always be the same - reason being that in this way one gets associated with the Great Power - the very thing we take up in the beginning for the attainment of our particular objective. The form of contraction which is associated with Reality, therefore, helps one in primary initiation. It inculcates a capacity to meditate for the specified time without physical-related

diversions - over a period of time. The performance of Sandhya and meditation in an upright sitting position - with the back bone, neck and head in erect straight line - has been thought to be most advantageous from very ancient times;; because the flow of Divine grace is believed to descend straight upon the abhyasi in that posture. In our system of Meditation, this is not insisted upon. The abhyasi should sit in a natural easy posture. Moreover, even though those who assume a tight straight pose are found to give away automatically to a suppliant, slightly forward drooping posture, as a state of blissful absorbency sets in. As such, it may be considered to be more natural even for the purpose of an ascent into higher states of consciousness. If an abhyasi, sits crookedly or obliquely or in an unsteady pose, the flow of Divine effulgence will necessarily be impeded or disturbed. The posture adopted should generally be the same so that we get used to for unchanging or disciplined presentation of ourselves before the Divinity evoking feelings of our association and connection with the Base or Ultimate. This is essential. There is another angle to the Asana. It is related to the purpose of creation. The purpose of creation is, the Divinity wanted to express Itself, It has manifested Itself in so many forms, It never wanted these forms to express themselves. Each and every one of these

forms is to express the Divinity and this is His Lila. Because we have created our own creation in the middle and we are expressing ourselves, the whole problem has arisen. That is the reason, He says “Put an end to your individual creation; His Creation will work”. This is what precisely is the first principle of meditation. What are we trying to do in meditation? We are trying to allow the Divinity to express Itself through ourselves rather than expressing ourselves through Existence. In order to do that, we have to control our activities - bring it to a latent state similar to our Origin. To do this, we have withdrawn our limbs ‘the organs and instruments of activity’ and that is Asana. Though He allowed some freedom in ‘Asana’, it should be in such a way that our meditation is not affected. Some may feel it difficult to sit in meditation for an hour. It has been our experience because of the flow of Divine consciousness that enters into our being, the moment we think of Him, our posture gets regulated in accordance with our capacity. In a constant posture, meditation becomes undisturbed and absorption becomes natural. This absorption is a Samadhi of a kind, a balanced state of mind. “Sama” “Dhi” that is how Babuji Maharaj put it. Asan is the initial small step for the great goal of life.

The meditation place and seat have considerable impact in Yogic practices. A separate

place must be reserved for each type of work so that relevant thoughts conducive to the nature of work would spring up on arriving at the place. So is the case for a separate place for our meditation. Man possesses power which he has derived from his thought connection with the Reality. When one resolves to do a thing, the connecting link between the thought and the work becomes intensified and one begins to draw power from the real source in accordance with the strength of one's thought. When the Power begins to flow in, and we associate it with a particular point of time, then the remembrance of the work begins to revive in our heart and we begin to feel motivated to undertake the work. The room or place we sit in for meditation is also charged with our thought force and a feeling of sanctity begins to prevail all over. It reverberates with Divine consciousness. This influence of the spiritual environment helps us further in the accomplishment of our goal. Now, it depends upon one's individual capacity to expand it as much as he can. This Godly environment of sanctity spreads carrying its fragrance to the adjoining layers. Since there is contraction and expansion in each layer, the effect thus caused, continues to develop and expand.

The entire practice is based on our need to utilise the Nature and its environment for spiritual progress. That is why we have a fixed place and

separate seat. God is everywhere, so why insistence on such trivialities? We may question. We are not discussing a metaphysical issue but making a 'Yogic' point here. Whenever we go to the daily place of meditation, the whole environment changes. We feel His presence; we remember Him; this is the uniqueness. One can experience it even with a small degree of sensitivity. Also, we have been meditating with the thought of Revered Babuji Maharaj helping us in the sadhana in the meditation place or room; over a period of time, that particular place gets charged with what we call "Ram Chandra's Consciousness". That place is something where we find ourselves calm, quiet and our orientation towards the Divinity becomes right and straight. Even the seat, we daily use, gets charged with our thought force and the moment we touch it - leave alone use it - it evokes similar feelings. These have 'Yogic' values especially in the initial stages of practice. These are the preliminary small aspects which are known to be the stepping stones for climbing to higher levels of spirituality. So, this leads us to the firm conviction that when we do meditation, we must adhere to a fixed place and seat. A separate seat should be earmarked for the Master; both during our own meditation or while giving sitting to others as a trainer. Thus we invoke the presence of the Master to that seat. We take a sitting from

Him. While giving sitting, if we think that Master is seated in our hearts, the other person gets full benefit of whatever the trainer does. Then only, we can develop 'Sri Ram Chandra Consciousness' and benefit from the Divine Incarnate and the system of Sri Ram Chandra's Raja Yoga.

The Ideal of purity held by the Hindus in particular is indeed very high. Over the Ages, due to grossness and complexities compounded by selfish interests, egoism, jealousy and rivalry, this ideal has not only degenerated completely but assumed its grossest state of Maya - finding acceptance amongst gullible masses. Pseudo Gurus and hypocritical spiritual personalities specially those with baser 'Siddhis' to influence the people are 'galore' who further manipulated the desires and even the 'will' of the common men towards God and distorted the entire spectrum of spiritual practices with rabidness and turpitude. God is simple, plain, pure and pristine, completely free and devoid of everything not to speak of any solidity or grossness whatsoever. This very simplicity and purity itself has become a veil to It and clouded our vision specially under the influence of pseudo-spiritual persons. Thus the ideal purity exists now only in our imagination. All the principles of purity have been completely forgotten and only external factors like bathing, washing, wearing of religious emblems and

other beauty related signs have remained. The principle of purity is based on the thought that Eternal and pure Existence which we have to enter into is entirely free from all contaminations and impurities like Mala, Vikshepa and Avarana. It is perfectly pure and is taken up for the Ideal. Since our being is contaminated with all these impurities and our aim fixed towards the achievement of Eternal Pure Existence of the highest level, we start to imitate it in all outward ways, looking particularly towards the cleanliness of the body. The external ways adopted for the purpose begin to cast their effect upon the mind and thus internal purity begins to develop. The external purification processes like bathing must be carried out with our firm attention fixed on the ideal purity; then only these actions will contribute and help towards the attainment of highest purity. The spiritual process thus gets accelerated, real purity begins to flow in all through and the mind begins to get purified producing Godly thoughts which help us further in our pursuits. Thus we are doubly benefited. We have already resorted to means for internal purification and now the external ways too begin to help us good in our sadhana and both combined together help us immensely in reaching the goal. When both these processes - external and internal - get harmonised with each other, it becomes in itself a Power which

clears our path for soaring higher and higher. Thus our feeling of purity helps us so efficiently in the attainment of the Ideal.

Our first and the foremost commandment relates to the proper observance of meditational preliminaries. By following them, we begin to draw in Power which we have to finally attain as a goal in due course. The meditation before sunrise is auspicious because it is the meeting point between activity and inactivity. It is the Beginning. It is the Origin. Before that there was total Zero; after that there is total activity. We are seeking to go to the state of Origin because It is the real expression of Divinity in us. This has got completely hidden and we have started expressing ourselves due to interaction with gross elements. Our very existence is meant only to express Him. All our capacities - mental, physical, vital etc. are meant for the display of Divine. That is total surrender - that is the real and pure existence. That is what is our goal as well. So, the first commandment starts with all this philosophy behind it and it is not just a statement saying you follow this, if possible and seeking to circumvent it when required. No. It is a command of the Divine. As soldiers of Sri Ram Chandra's Raja Yoga, we have to implicitly and faithfully obey it. It is an Article of discipline and faith. There is no way of disobeying it wilfully. The Institute of Sri Ram Chandra

Consciousness insists that it is something which has to be adhered to. How best we can do it, let each individual experiment himself. These are all experiments with Truth; experiments with Divinity. We must put in our best to carry out these precepts and with the blessings of the Master always we will certainly succeed. In fact, this is an important aspect of the role of an abhyasi. We must do it as far as possible and as best as we can.

COMMANDMENT 2

“BEGIN YOUR PUJA WITH A PRAYER FOR SPIRITUAL ELEVATION WITH A HEART FULL OF LOVE AND DEVOTION”.

Prayer is a sign of devotion, a condition of love, a spirit of total surrender, a selfless feeling of sacrifice and above all the quintessence of service and meditation. Prayer is the medium and the cause that re-establishes our relationship with the Holy Divine. Our connection started since the time of creation. Before it, we were all merged in the Absolute Itself. Because of coverings of grossness, we have lost the connection. When we say that the spiritual lines to the Divine Master are re-established, there are two fundamentals that come to our understanding. Firstly, the Bi-polarity of man. We have got our root nearest to the Base and the other end towards the world. When Divine currents

began to flow, their actions and counteractions created a state of grossness which led to the formation of atoms (anus) and sub-atoms (paramanus) in their particular forms and shapes. The continuance of the flow created heat which was the very basis of life and which gave further stimulus to existence. But though the heat remained in existence, its force got diverted downwards. The 'up' and 'down' and 'high' and 'low' are thought and idea concepts and reflect essentially acclivitous and declivitous oscillatory tendencies between the subtlest and the grossest. When the downward tendency begins to diminish, the very same force which had been continuously pouring heat into the particles help to direct them upwards - like the power in the movement of a pendulum - wherefrom the existence started. There is great difference between the Nature's heat and that caused by the sun. The former originates from the reality and totally devoid of materiality, whereas the sun's heat originates from a comparatively gross or material source and is heavier. The Nature's heat may be more aptly called as force or energy. In this force or energy, the heat exists in a latent state whereas in the sun it is apparent. So, this downward tendency needs to be checked so that one can start the acclivitous movement towards the subtlest. The second fundamental is that when the world emerged into the

present form, the Central point was already rooted deep in all the beings. This being part of the Supreme, it turns its attention towards the source in its pure state. This can be possible only when we create a similar state within. Under Sri Ram Chandra's Raja Yoga, our system of spiritual training, the Master at the very outset weakens the downward tendencies of the Abhyasi by the effect of His own Power, so that it may get automatically diverted towards the Divine. This Master's support is the 'Essence' of the system. The purification process of the system by the subtle process of transmission by the Master is an achievement that can find no parallel in the spiritual history. To live in God, for God and by God is the burden of the path of Sri Ram Chandra's Raja Yoga and this naturally leads to the realisation of one's Reality in God, for God. We must, however, be very clear in our mind, that just by facing in the direction of the objective or destination, we are not going to reach there. We have to make every effort, to reach there. The mode of practice directly affects the time taken to reach the destination. The system of Sri Ram Chandra's Raja Yoga offers the fastest known method of reaching the goal of life - Oneness with God or Realisation within one's life itself. While meditation is the foundation of spirituality, prayer is the link between man and God and the 'core' of spirituality.

In this commandment, both the method and the objective are reflected therein. We have to begin the puja with the aim of spiritual elevation. The method is prayer with a heart full of love and devotion. As we discussed, prayer is an unfailing means of approach to the objective and merger with the Absolute. It restores the original relationship and connection with the Holy Divine. The idea of Divine Mastership gives us an inclination of total service to Him just like of a serf or slave. This selfless service to the Master is the true form of devotion. It is the connecting link with the Master. As we progress and are able to see Divinity in all, and experience the same, service, devotion and love will have no bounds; we will render similar service to one and all irrespective of caste, creed, religion and every type of 'life' itself. It can extend to cover all and every possible area of the universe, depending upon the individual capability, comprehension and levels of spiritual progress. Universal service, Universal love and Universal devotion are highest reflections of Reality - a goal of life for any human life.

As a devotee, we have to take the initial bold steps communicating to the Master by the current of our own power. Rev. Babuji Maharaj gives the example of the principle of telegraphy. When there is a current on the line, there is connection between two ends - the Divine and the human. This link we

have inherited from the origin. But we have disconnected the current, our thought of the Divine. Once our thought is diverted, then the linkage, the communication is established. In our system, the Master diverts our thought by His Power, we are most fortunate but we have to maintain it, operate it and see its logical utility to the conclusion. Once we send even one effective signal of prayer, the Master graces us - inundates us with His Consciousness. This is the beginning of communion, Oneness and the first phase of initiation - through an unsnappable system of communication - comes into effect. The reason why prayer should be offered with a heart full of love and devotion is that one should create in himself a state of vacuity so that the flow of the Divine grace may descend on us. With Master's grace, our downward tendencies remain always checked; we have to ascend the path. With the Divine grace, making us lighter and subtler, the ascent will be characterised by soaring higher, faster and more importantly smoother.

Constant practice brings a man to a state in which one begins to feel himself in prayer all the time. This state is acquired when an abhyasi offers his prayer in a most suppliant, humble and devoted manner putting up everything before the Master, resigning himself completely to His will. In other words, one may assume His real form after

surrendering every thing to the Master. He should withdraw himself from all sides and turn completely towards Him loosing all worldly charm. The remembrance of everything should merge into the remembrance of the One - the Ultimate, resounding all through in every particle of one's being. This may be termed as complete annihilation of self. If one develops this state, he is the 'embodiment of prayer' and every thought of his will be synonymous of the Master's. That is the true type of prayer; we must aim at. What is required is the iron will and regularity of sadhana and prayer and confidence in our capability to achieve that state. This state can be achieved by the continued practice of doing everything with our thought resting all the while on the Real Point, which forms the very basis of existence. This pointed attention upon the Real may be taken as the essence of the prayer. This is the starting point and the removing of superfluities is the first step towards it. It is in fact, a state of consciousness. Though consciousness is present at every step, yet, this one is higher and superior. In the final state, Oneness prevails in full swing. It is inconceivable even to human perception and imagination. Prayer comes before this state is entered into. When this preliminary state is attained, one must, then, try to get it expanded. Expansion means development by introducing into it power

through prayer - to the extent that grossness begins to be converted into lightness almost up to the point of extinction. This is possible, one can experience it in a graduated manner and in our system Master's support at every stage will ensure its achievement by every abhyasi provided one is totally in a prayerful mood throughout.

Another aspect of this commandment is the aim of spiritual elevation. The prayer to the Master is not for relief of any problems of existence. It is for spiritual elevation. As of date, we are totally materialistic. We have become obsessed with the display of our own individuality, our own comforts and seeking relief to the endless cycle of miseries and sorrows. The aim is to attack the cause of all these maladies at the source itself. We have come to the understanding that the problem is not temporary deliverance from one misery to be followed by another, but freedom from bondage - which is the ultimate cause of the misery and pain. This freedom from bondage is liberation. This is possible only when we grow out of ourselves. We can grow out of ourself and not destroy self. How? We should be fruitful to this Earth, as Divinity wants to express It and be useful personalities. When our wishes which are binding us shall grow out of ourselves, our wish shall always be something connected with all. The individual transformation

which can lead to universal harmony is the only answer to redeem the humanity and this is in consonance with the Nature and is Divine. This spiritual elevation, is what we should aspire and pray for. The prayer with a heart full of love and devotion is the only means. We must make it an effective and purposeful prayer - then only Divinisation is possible.

COMMANDMENT 3

“FIX YOUR GOAL WHICH SHOULD BE COMPLETE ONENESS WITH GOD. REST NOT TILL THE IDEAL IS ACHIEVED”.

Before we undertake to carry out any act in any field, first we decide as to what is the aim or objective. Then we plan and devise means to achieve it. This is rational and logical. In our system, before we commence our spiritual practices, we have to decide our aim or the final goal. Having full faith in Sri Ram Chandraji Maharaj and the system, we have, now, to fix our thoughts, at the very outset, on the goal which has to be attained so that our thought force and will - with the Master's support - pave the way up to it. In the path of spirituality, those who did not fix their goal definitely remained short of the mark; before arriving at the final point, they mistook one or the other intermediate states to be the Destination or Reality and stopped there. They suffered merely for not having fixed their goal and

set their thought on it constantly. In Raja Yoga, the helm is our strong determination which helps us to steer on to the destination. Master's support is the 'boat' itself to ply through the vast ocean of spirituality. It is the essence. There will certainly be numerous whirls and currents at places but the strength of our 'will' and 'complete surrender' to the Master help us proceed straight to the Destination. Faith in the Master is basic for reaching higher levels of growth. Since our eye is fixed on spirituality, we should take up the ideal which is the highest as also that associated with the Absolute. Thus, to reach the Infinite Absolute is the primary spiritual duty of the man. Divine help is always available and Master's support is the 'Essence' of our system of Sri Rama Chandra's Raja Yoga, there is no doubt; but only when the Supreme is convinced of the aspirant's earnestness of purpose. When the reaction creates a stir in the Infinite, it indicates that we are getting absorbed in the great Being. This means that the distance between the God and the abhyasi is reduced and this idea of remoteness begins to fade away. With increasing intensity of our meditation with love and devotion, our nearness goes on increasing up to the final limit where the very feeling of separateness or aloofness, having merged in the Reality, becomes completely extinct and assumes the form of latent motion that existed at the time of

creation. In this way, our merging in the state becomes permanent and everlasting. This is our ideal. This is what is complete oneness with God - the Ultimate.

The question, now arises, how long should we do sadhana? Obviously, till the ideal is achieved, as long as it requires to be a 'Big Zero', 'Living Dead' and allow the Divinity to express Itself through us. Divinity only shall be seen in us by others. Rev. Babuji Maharaj has given this image only to us and that Image is He is the Divinity in expression. There is no other image He is capable of giving us. He annihilated Himself to that extent and pleads with us to come to that level. He beacons us, extends His hand to us, lends His support to us and above all assures us to take us up to that level. This goal clarity must dominate all our spiritual orientations. The goal of Oneness with the Master is not only to be achieved during meditation - we are fortunate to have been bestowed with this condition. After meditation what? People continue to identify us with our individual names and forms. That means we have not been able to achieve the goal totally. They do not see Divinity in us. The reason is that we have still hidden Him inside us; inside the cave of our heart only. 'You have been displaying yourself only having Divinity hidden inside', Rev. Lalaji Maharaj used to say 'Now, you hide yourself and allow the

Divinity to be seen by others'. This is what sadhakas should strive for.

COMMANDMENT 4

“BE PLAIN AND SIMPLE TO BE IDENTICAL WITH NATURE”.

This apparently open and direct command has lot of special significance. If we have to be identical with the Nature, which is pure, sacred, primeval and unadulterated and unpolluted subtlest thing, we have to be plain and simple. The plainness which is transparent and which is in its original state is what is being called for. At the time of creation, the perfect calmness, a type of see-through transparency and plain nature - was disturbed by the effect of the Primary Stir leading to the formation of forms. All the created things had the effect or reflections of the Real Power. Gradually, the power inherited by one began to develop and the same original thought that caused the Primary Stir, being present in man, started to manifest itself in proportion to its magnitude. It commenced to display its actions similar to those related to the Divine. Thus, man took up a contrary trend and began to build his own creation. Though action in the Divine manifestation and man's own network of individual creation is the same, in respect of plainness and purity, it was an absolute contrast to the Divine and

promoted intricacies. As mind and thought became grosser and grosser, they increasingly cooperated with man in his tiny creation of contrast which is not obviously in consonance with Nature. The Divine qualities of Kama (desires) and Krodha (anger) which are God given became most intense and gross and lost their original traits of moderation and cosmic order, due to formation of veils after veils around soul. The self created Vikaras (impediments) of Lobha (miserliness) and Moha (attachment) have come to completely dominate our lives; whereas Ahankar (ego) has assumed an over-riding characteristic of our being. Thus, all these five Vikaras have totally obscured the plainness and transparency of the self. So, in order to be in tune with Nature, we have to retrace our steps and restore the Original state. Kama and Krodha, the Godly attributes, should be moderated and must play their role within the parameters of Divine virtue and cosmic expression of creation. Lobha and Moha need to be brought under complete control. While their neutralisation will totally change the very being of our life, Ahankar of course, will have to be gradually reduced almost leading to its extinction in tune with our spiritual progress.

The purpose of the creation is expression of the Divinity through us. Divinity wanted to express Itself through us and the Nature as a part of Its

Cosmic Lila and Scheme. That is the original state, pure and plain - a perfect transparency. Nothing hidden and an open book of self. We have started hiding the Divinity and have started expressing our grossness, Lobha, Moha and all non- spiritual and non-Divine qualities. Then, the plainness, the transparency is lost. We have to restore this. We must allow Divinity to find its full and unhindered expression through us. Then only we will be in tune with Nature. It is based on the concept that it is our primary duty to express Divinity in us rather show our own creation. This is being in plain state - same as existed before creation.

Simplicity is the very essence of Nature. Even an empirical knowledge would reveal that in this Akash (space), how simple is the Organisation of Divine manifestation of apparent magnitude and complexity which is beyond human imagination. How cosmic events take place with unerring regularity and purpose? one only shudders even to think of a slightest deviation which will lead to catastrophic consequences. Simplicity is therefore, the very basis of creation. It is the reflection of That which existed in the Absolute in a latent state. It promotes growth by allowing constancy of both movement and activity in accordance with Divine Scheme. It can be aptly described as the quintessence of the Ultimate. This is in fact the life

substance of Nature. Activity starts from this point which is verily the very Origin. This perfect simplicity was disturbed at the time of creation by Kshobh (Stir). Man has shrouded himself with layers and layers of grossness leading to a spiralling development of further evils like passion, anger, lust etc. A complete conglomerate was, thus, formed. The retracing from this can now be effected only by the process of casting away all that one has accumulated over the period of existence so far, in terms of impressions and removing the perversion of thought by fixing it firmly in the right direction. Now, since this diversion of thought is beyond the capacity of common men like us, we need Divine help. It is here the Master - Rev. Babuji Maharaj - offers His unconditional assistance to the humanity. Under the System of Sri Ram Chandra's Raja Yoga, Master with His power of Yogic Transmission weakens the lower tendencies of the mind, sows the seeds of Divine Light in the innermost core of the abhyasi's heart and diverts the flow of the Divine Consciousness towards the heart - in the initial stage itself. For shattering the network of grossness with its manifold facets of evil, the support of One who has shattered his own is really invaluable. Here is, therefore, the relevance of Sri Ram Chandra's Raja Yoga system; here is the Master's support, the essence of this system. This is the surest and best

way of our assuming the Original state of simplicity with concerted sadhana. This is the Oneness with God. This is our goal.

COMMANDMENT 5

“BE TRUTHFUL. TAKE MISERIES AS DIVINE BLESSINGS FOR YOUR OWN GOOD AND BE THANKFUL”.

Here the Command 'Be Truthful' has been interpreted variously. Some great pioneers of the System felt that it is 'Speak Truth'. Babuji Maharaj said that 'Truthfulness' really implies the sense of presenting one's own self in its true colours. This is the state at which man exclaims spontaneously 'It is as It is'. This is the state which in true sense is Reality. Even this does not convey its express meaning. This is in fact the point at which all the powers are drawn in and accumulated at the time of Pralaya - Dissolution - and nothing but absolute Reality remains in existence. When consciousness ends, we may then consider to have arrived at this primary state. The 'Truthful' presentation of 'self' gives, therefore, an understanding that it was the condition that existed prior to the primary Stir - before the creation - and it is the state to which we will return after Pralaya. So, it is one existence and part of the Base - the Ultimate. We cultivate this habit of truthfulness - purity, plainness, simplicity - so

that our actions are in consonance with the Original state and just as it is in the dealings of Nature. Thus the power generated by the habit of forbearance helps a good deal in our spiritual pursuits and enter the state of Absolute.

What is our Real or Original condition? What is the real nature? Our real nature is to be a Bandha - a disciple of the Divine. The life is meant for Him to express Himself fully according to His Scheme. Any existence for that matter is totally dependent upon God. That is the 'Truthful' condition. A dependency on God is the beginning. Yet, over a period of time, with the effect of grossness, we turned into 'Bhaktas' and finally 'Shaktaas'. This is the reason for degradation. But the basic point in truthful existence is to be dependent upon the Great Master. 'Be truthful' means that be truthful to the original nature of being dependent on the Master. So, it does not matter much what happens to us. There is neither misery nor happiness. When we feel total and complete dependency on Him, whatever comes to us is a Divine blessing for our own good and we must be thankful to Him. Unless we practically attain, feel and experience this dependency, accepting whatever miseries that befall one as Divine blessings will be difficult. By constantly presenting one's own self in true colours, we endeavour to attain that condition. 'It is as It is'. Babuji Maharaj in

his Masterly stroke said about God 'He is neither Saguna nor Nirguna but beyond both; He is what He is'. Once we correlate 'Truthfulness' as 'It is as It is', we may get an idea of its proximity to or even part of Absolute itself. It is this Divinity in us that should be presented in its true colours so that we can, with the support of the Master, enter that sphere.

Lalaji Maharaj considered three things necessary for a Saint. One, permanent bodily ailment; two, financial stringency and three, Nindak - being found fault with. This invitation to ailments, miseries, sorrows and the like would develop in us the quality of forbearance and habit of truthfulness simply because we start seeing the 'self' in its true colours oblivious of the superfluities of miseries, diseases etc. and other physical impediments. In this case, such ailments are really Divine blessings for our spiritual amelioration and we should be thankful to Him. The axiom of Rev. Babuji Maharaj that 'physical ailments are really meant for the cure of spiritual diseases', is a Truth. The medicine may be bitter and in the end, when we are cured and reach the Destination, we must always thank the Divine Doctor - the Master. We will always do this. Everybody does the same.

Man is a bipolar being. It has got its roots nearest to the Base and the other end towards the

world. If somehow, the individual mind gets moulded towards the Cosmic mind - of which it is a reflection - it begins to appear in its true colours. This is 'Truthfulness'. If we somehow turn its downward trend towards the Base, it will become quiet, calm and peaceful. Then, by sheer dint of sadhana and Master's support, one can reach the state of Origin. It is our experience that only the help of a Dynamic Personality, the Supreme Personality, - the Master Rev. Babuji Maharaj - that can turn it towards the Base. It is only His power and will that can make the turn and make a mark. The abhyasi with faith, devotion and self-confidence wins. Such an aspirant, with the help of the Master, can develop the sense of presenting one's self in its true colours. This is 'Truthfulness' in essence. It is only the support of Supreme Personality that can lead us to Deliverance and to the condition 'It is as It is'.

COMMANDMENT 6

“KNOW ALL THE PEOPLE AS THY BRETHREN AND TREAT THEM AS SUCH”.

This is the most lucid Commandment; yet most difficult to grasp and more difficult to implement. Many of the religions and a large number of sects have been professing common brotherhood, universal brotherhood and equality. None have been clear about the Cosmic reason behind this; so most

of these religions having been continuously carrying out a war of proselytisation, of violence, of atrocities, of barbarity and of senseless destruction against humanity and fellow beings. The serenity of human life rests on its being in tune with the Origin and the Nature. All things including the human life have descended from the Base by the effect of Primary Stir or Motion which set everything into action. All are connected with the same Reality - The Central Point - by this effect. Just as children born of the same Mother are related to each other in one and the same way, so also all of us descending from the same Origin or Source are bound by the same common tie of fraternity. This has not been adequately grasped and vested religious or sectarian interests distorted the same to suit their respective non-spiritual interests and people are being carried away by dogmatism and fundamentalism. It was also really the effect of our own thoughts and actions that converted brothers and friends into strangers. It is our own feeling of selfishness that makes others appear like aliens. We have to know the commonality of parenthood of all things in this Universe, then only we can appreciate and recognise all people as our brethren. This engendered separative feeling must be removed so that brotherly relations may be revived.

The individual soul is Jiva and whereas the

Cosmic spirit is Brahman. The Cosmic Mind is Brahman and the individual mind is Jiva. It is heavenly mind and this is earthly mind. It is one and these are many. It is the sum total of all, these are separate pieces. Atman is called Jiva when there is desire for life in it. Jiva is that which has a desire for life. Due to formation of series of veils over veils, the attention of this Jiva is always towards short comings or imperfections. It develops the feeling of want and attachment which are the causes of sorrow and suffering. It creates many defects in itself, forgetting to be part of same Whole - the Brahman, and these include wishing own good and harm to others. This view of duality – 'I' and 'You' - its thought and action creates otherness in it. This feeling of otherness throws it in a state of multiplicity, which it begins to like in a condition of grossness. The Jiva does not see itself but sees others. This defect throws it in illusion. Unless these shortcomings and imperfections of the Jiva are made up, filled in or set right, we continue to be oblivious of our part in the Omniscient Being - the Brahman - the Cosmic Mind - the heart of creation of the universe. It is here that Rev. Babuji Maharaj who has descended to restore world harmony through individual transformation comes as the Supreme Personality. Under His system of Sri Ram Chandra's Raja Yoga, an aspirant's - Jiva's - tendencies of

otherness are checked and the mind is diverted to the Whole and the Origin. With sadhana, one begins to realise one's own part in the Whole - the Brahman and identify the commonness of our Origin and hence our fraternal relations. This is the most efficient and best way of knowing, feeling and experiencing the real nature of fraternity. It is then, then only, we can treat everybody as brothers and sisters, respond towards them with fraternal feelings and interact with them as we do amongst children of the same Mother.

In our system, we have total faith, love and devotion towards the Master, the Supreme Personality - Rev. Babuji Maharaj. We have willingly resigned to the Will of the Master and have undertaken to follow Sri Ram Chandra's Raja Yoga Sadhana throughout our life both in letter and spirit. Our minds are already diverted to the Origin and the march towards the goal is in full swing. Some of the greater souls have already reached the pinnacle and are beckoning us to hurry. In this great Cosmic and Divine Lila, it comes to our understanding that the Destination of all is the Origin. We were together, when we started; we are now together in the return journey too. We are all same direct descendants of the Divinity. We are bound by the bonds of fraternity. It is the spread of this spirit that will let all other fellow beings know that all people are our brothers

and sisters and hence we have to treat them as such both in mind and deed.

The individual network has resulted in our own tiny creation of a small circle, Father, mother, wife, children etc. Why this brokenness? Why cannot we merge our tiny creation into the Whole - to which it belongs? The development of the feeling of universal brotherhood means the breaking up of the individual network and the close adherence to the tie of fraternity with one and all. It will naturally lead to mutual association. Our dealings with one another will be moulded accordingly, ensuring greater peace and harmony in the society. Our Rev. Babuji Maharaj has introduced in our Satsangh; - Universal Prayer - to be carried out at 9 p.m. sharp. Every abhyasi should meditate for 15 minutes thinking that all brothers and sisters are being filled up with love and devotion and thus the real faith in the Master is growing stronger in them. This shall be of immense value in fortifying fraternity amongst us. Besides, the introduction of meditation on Point 'A' - thinking that all men and women are brothers and sisters - is revolutionary practical meditational method that will inculcate feelings of fraternity in us by checking the indulgences of mind and impropriety of conduct. In our system, we have a well chartered path and methods to adhere to this most important Commandment.

COMMANDMENT 7

“BE NOT REVENGEFUL FOR THE WRONGS DONE BY OTHERS. TAKE THEM WITH GRATITUDE AS HEAVENLY GIFTS”.

This is a Command the full comprehension of which can be appreciated and felt once we achieve adequate levels of spiritual growth: “To be not revengeful for the wrongs done by others” is possible only once we are clear in our minds the reason, and logic behind this and more importantly the futility and counter-productivity in being revengeful. We have talked about individual soul - Jiva - being in a state of multiplicity due to its feeling of ‘otherness’ and its defect of seeing only others and not itself. This in effect, creates a state of illusion. It begins to perform selfish actions which contain wonder, greed, envy, hatred, competition, enmity, selfishness and desires. Wounding others feelings is the worst among these. The reaction to these actions - may be termed as ordained punishment - is sorrow and suffering. All religions, therefore, generally agree that whatever happens is the result of our own actions. Nobody ever suffers in contravention of this principle. This can be correlated to the cause and effect theory to some extent. We can, therefore, conclude that it is really the fate or destiny we have built up ourselves. There is a need to analyse this action and reaction cycle.

Whenever any wrong - an initial action - is committed by person A against B, A will undergo the effect for it in any case as ordained. But if B reacts to it and commit a more grievous wrong against A, then B will become subject to resultant reaction later. When A in any case suffers for his action against B, why B should do anything at all against A which will boomerang against him in greater sorrow and suffering? Secondly, if A has done something against B, due to latter's action at a given point of time, B is undergoing the process of the effect of his action (Bhog). This, in any case, ensures that B is cleansed of his impressions and is more nearer to the Origin, being purer after this. In all most all cases, the sorrows and sufferings due to wrongs meted out by others is essentially in the form of effects of our earlier actions. As a spiritual aspirant, solely concerned with making ourselves purer and purer, subtler and subtler, we should feel gratified with the heavenly opportunity (gift) given to us to get nearer to the objective - the Absolute. This purification process - this Bhogam process - may come about from internal and external causes. In external causes, these reflect as wrongs done by others. The internal causes may be physical ailments which may be treated as cures for spiritual diseases (impressions). We should not, as such, poison the thoughts at all out of ignorance and think

in terms of revenge. When this is the case, the work done by any external agency - it may be any - has in other words rendered the function of a true friend. This may seem uncommon approach since the basic philosophy was never taken into account before, for the reason that it came out simply as religious dictate to take everything as coming from the Lord, so that the feelings of revenge and resentment may not arise and one may not lose the nobility of character. Thus, it is clear that anything that comes to us is for our ultimate good, may it be from any medium, fills our heart with delight and promotes in us a sense of gratitude.

Another practical aspect that comes to our mind is the feeling of fraternity amongst all people and complete surrender to the Master. When we know we hail from the same Origin - common parenthood - when we know we have resigned ourselves completely to the will of the Master, where is the reason for us to react, to be resentful, to be revengeful for anything that might be done to us. Any such sentiments will show inadequacy of our understanding and also lack of complete faith in the Master. Whatever, therefore, happens to us is for our good and we should be grateful to the Master to have gifted us that. This complete surrender and total faith in the Master would make us feel every event in its correct light and express our gratitude to

the Master for having ordained so.

This Commandment is a dynamic spiritual precept. It should never be taken as cowardly and meek surrender of individual self to others. It is so that we accept whatever happens to us - even deliberate wrongs meted out by others - as Divine gifts in the overall cosmic sense. But whenever we carry out duties as a worldly functionary - be it of an employee, businessman, soldier, teacher or policeman or any duty even as a house holder - we have to oppose injustice, corruption, deliberate misdeeds by others or all acts against righteousness tooth and nail. We have to come out with all the mettle at our command to fight against such acts. Such wrongs may relate to the injustices being perpetrated on our fellow beings of the same race or country or otherwise. As a soldier of the system of Sri Ram Chandra's Raja Yoga, we must rise in unison. In fact, the spirit of Rev. Babuji Maharaj in the remodeling of the Raja Yoga to make it accessible to all common folk, may be this that the spiritual strength to transform the individual self lies in upholding what is right, while scrupulously avoiding causing harm to others deliberately. One may rationally understand the dynamic nature of this principle - essentially as a spiritual pursuit and its relevance in the world of today's chaos, confusion and materiality.

COMMANDMENT 8

“BE HAPPY TO EAT IN CONSTANT DIVINE THOUGHT WHATEVER YOU GET WITH DUE REGARDS TO HONEST AND PIOUS EARNINGS”.

This sacred Commandment has two specific aspects. Firstly, whatever one gets to eat, it must be through pious and honest earnings. Secondly, we should be happy to eat that in constant Divine thought. The first principle of honest and pious earnings mostly covers our conduct in material life. So, the philosophy involved in it starts from materiality and ends in the final state, we all have to arrive at - Constant Divine Thought. Whatever we get from Nature is very pure because its basis is purity. The thing earned by man can also remain in a pure state when that is got through pure, honest and pious means. When we earn in such a manner, the influence thereof will affect the layers of veils we have built around and help purify the web of tiny network and creation of our own, which we have erected. Unless one is seriously concerned with the means of our earning, there will be no end to the formation of Samskaras (impressions). Due to our dishonest and impure methods, we resort to such ways exclusively to satisfy our own unending desires and thus get irretrievably caught in the whirlpool of materiality and grossness with its cascading and expanding effect. All religions give great prominence

to this philosophy of honest and pious earnings. One can resort to such means only when one develops Vairagya, due attachment or non-attachment in its correct spirit. Our conduct should be underlined by feelings of fraternity and our mental attitudes must be governed by proclivities of selflessness, sharing and sacrifice. What is honest and pious earning? What is the yardstick or dividing line between dishonest and impure deed on one hand and honest and pious deed on the other? Our conscience is the only guide. Our Self knows what we are doing. Whether it is right or wrong, honest or dishonest or pure or impure. Positively one knows the best. If any other persons come to tell what are the limits or outline parameters of honesty and piety, we will always come up with some justification or the other specially for our dishonest or impious acts. Abhyasis, as we are, endowed with the spirit of Sri Ram Chandra's Raja Yoga, our conscience ought to know, it knows well and it shall be only our guide in this respect. Notwithstanding some general axioms and principles of honest or piety, we should depend on our inner conscience - the Voice of God - that will show us the right path, the right direction and right course and action. This is the reason why sages have laid so much stress upon honest and pious earnings.

Meditation is the foundation of spirituality. If we meditate having real goal before us, we are sure

to reach the Destination, as many of the seers in our system did. There are ways and ways converging towards the Ultimate goal, which we have been putting across in our system. There are external forces too, helping us to the Destination, if properly guided. The eastern thinkers have taken special regard of the question of food. It should be cooked neatly and cleanly in a proper manner. That is the hygienic point. But if it is sattvik and is cooked in constant remembrance of God, its effect will be surprising, and if it is taken meditating all the while on the Master, the Divine thought will cure all kinds of spiritual diseases and remove things which hinder our progress. In Hindu tradition, it is profound in this regard. ANNAM PARA BRAHMA SWARUPAM. Anna, the food, is Divinity. Everybody knows it because by this we are going to live. Not only by the consciousness of Rev. Babuji Maharaj we live but also by the physical form of His expression namely by food also we live. But let this not be earned by foul, unfair, inhuman and adulterated means; because the Divinity has willed that we can earn what we want in a very natural way; honest and pious earnings. Many times we resort to base means to enhance and accumulate our earnings. Such thoughts pollute the food we earn by foul means. We are not talking of physical pollution; here it is mental pollution. The latter is more damaging and is much

worse. When we eat it, the effect taken in by it enters our body and begins to spread all through our veins and arteries. So, if we take such food which is earned through honest and pious means, then, the particles and atoms of the body begin to get purified. The impulse of Divine thought thereby combines with food and helps to promote our physical and spiritual health.

COMMANDMENT 9

“MOULD YOUR LIVING SO AS TO ROUSE A FEELING OF LOVE AND PIETY IN OTHERS”.

The kingly thing in the man is thought. Prana is the life energy which is essentially in the nature of consciousness. This thought is the Prana in the human context. It is thought, as we talked earlier, that is common between man and the Ultimate. We get power from our thought only when it has proper interface with the Absolute and there is perfect harmony between things of our own making and those of the Divine. As far as Vyavahara (practical dealings) is concerned, there is absolute uniformity in Divine dealings but only in a particular sense. For example, He gives light equally to all. He has created air for everybody to freely breathe in. The water, the Nature's resources and all are His creations. There is everything for 'life' and 'human'

needs but none can satiate man's greed. The Nature's resources are not to cater for man's avarice and own creation. The creation of the Absolute has all for the pious needs of life. We have to present ourselves before the Master in such a way that He feels inclined towards us, accepts us and takes us unto Him. All our dealings must, therefore, be moulded accordingly with due regard to proper needs and fair right of everyone and bring them in close conformity with those of the Nature. Then only, we can harmonise ourselves unto God by utilising the Nature and power of thought in consonance with the Nature of mind to achieve the best results in our meditation under our System. This is what is Divinisation. All senses and faculties are harmonised, assuming their original state and are merged in the Real. Every atom of the body becomes one with the Real and expresses only Divinity. Even blind can see and feel such a divinised man - a man one with the Divinity. We have to mould ourselves to be like that. That is our goal.

This commandment, as discussed above, reflects the very 'soul' of Sri Ram Chandra's Raja Yoga. An embodiment of the System. Total faith and surrender to the Supreme Personality - Rev. Babuji Maharaj, complete belief in the Principles of Sri Ram Chandra's Raja Yoga and most importantly the

dedicated sadhana and adherence to its precepts - both in letter and spirit - are all the ingredients - ways and means - that mould our living in such a way as to rouse the feelings of love and piety in others. In our System of Sadhana, individual transformation is the objective of the Great Master with a view to restore world harmony. So, this transformation would involve control and moderation of five Vikaras (impediments), a perfect balance between the spiritual and material facets of our life, development of feelings of fraternity amongst us, and above all practice of Raja Yoga as modified by our Master to achieve the spiritual goal of oneness with the Master. Rev. Babuji Maharaj assures His constant support through Yogic Transmission - Pranahuti - at every stage of this transformation.

It is this utilisation of Divine force for the transformation of the man that the Master has assured us. It is, therefore, this method of moulding of our living that will positively arouse feeling of love and piety in others. As an abhyasi of the System of Sri Ram Chandra's Raja Yoga, we have to be only identified as Master's expressions. This Divinisation - this expression of Divinity through us can trigger feelings of love and piety in others - that is the beginning of the transformation of each and every individual. That is the stepping stone for the restoration of world harmony and peace.

COMMANDMENT 10

“AT BED TIME, FEELING THE PRESENCE OF GOD, REPENT FOR THE WRONGS COMMITTED UNKNOWINGLY. BEG FORGIVENESS IN A SUPPLICANT MOOD, RESOLVING NOT TO ALLOW REPETITION OF THE SAME”.

This Commandment is of special importance to us. As a follower of the system of Sri Ram Chandra's Raja Yoga, the adherence to the Ten Commandments is a Way of Life. These contain both the spiritual goal and ways and means to achieve the objective. They are in essence Sri Ram Chandra's Raja Yoga system itself. The tenth commandment is a daily bed time prayer, where we take stock of our activities and seek Master's indulgence for the mistakes committed - knowingly and unknowingly - and beg His forgiveness. It also reflects our resolve in not allowing such mistakes to recur. In fact, this is the mode of applying mid-sadhana corrections everyday in our life. It is this mechanism - which makes our system unflinching, most efficacious and successful in reaching the goal of life. We need to utilise this Divine practice to derive maximum benefit to us.

At bed time, we have to invoke the presence of our Master. For this, we have to create a state of negation which attracts His direct attention and establishes a link with Him. Now it is incumbent

upon the abhyasi to continue to hold His attention on him by continuously feeling His presence in the heart; this will ensure the linkage, the connection with the Master remains in tact. Then we have to open our daily record of events and put up for His scrutiny. In normal life, higher officials do visit and carry out on-site inspections. In our system, the abhyasi prays for the presence - visits - of his Master and opens the book of his heart to Him. We have to put up to Him all wrongs committed by us. The Master is so gracious with His servant, He does not scold us or point out our mistakes. We have to do it ourselves. This is the self-effort in sadhana. This is the difference and uniqueness in our system. We have to identify all wrongs, mistakes and misdeeds committed by us in a state of true supplicancy. When we do this, firstly we become aware of the magnitude and enormity of consequences of our misdeeds. This will fortify our resolve not to allow recurrence of the same, provided we are honest, pious and totally committed to the service of the Master. Then only, the impediments present in us (Mal, Vikshep and Avaran) are removed and the weight thereof is set aside making us subtler. Thus, we assume a state of absolute purity - a state of simplicity. When this happens, all blunders and wrongs committed by us begin diminishing till their very existence fades away finally. This is the result

of sincere repentance. This will happen only when the formation of more impressions by doing further wrongs ceases. This calls for a constant prayerful mood - not at bed time only - so that we carry out all activities with the Master ever in our consciousness. This will prevent repetition of any and all misdeeds and wrongs by us. The nearness with the Master, thus goes on increasing until oneness is achieved. This is the goal as well.

It is also considered that this service is best done at bed time because one is then free from all engagements and the only point in one's mind is rest and repose. In other words, one finds himself in a comparatively free and composed state. This state of balance can also be interpreted as Nature's state of equilibrium. Thus, we are in conformity with one of the manifestations of the Nature. This is the reason why bed time prayer is very effective and actions done accordingly are all well adjusted. We shall be in the right frame of mind not only to courageously present one's wrongs to the Master but make firm resolution not to repeat the same. The Nature Itself helps us and we derive maximum advantage of the environment. We must, therefore, derive the greatest benefit from Time and take up the bed time prayer as a token of service to the Master - to help the transformation of ourself. This is the grandeur of the system of Sri Ram Chandra's Raja Yoga. The

Master's support is a cosmic certainty and we will succeed in our goal of life.

Another important dimension of the Bed Time prayer is to seek the Master's help in enabling us to adhere to and follow the path of duty and righteousness. In the present day vitiated environment, it is extremely difficult – almost impossible – for a normal grihastha to carry out his duties and responsibilities with honesty, piety and dignity of purpose. At every stage, one encounters corruption, nepotism, treachery and exploitation. One is at a loss as to what to do? – either to follow what is right, of which one is not always very clear – or kill one's conscience and adopt a course which everyone knows to be outright illegitimate, selfish and above all non-spiritual and un-godly. Who will guide us and who will give us strength to follow the Natural Path and support us in adhering to the tenets of Ten commandments and Rev. Babuji's way of Sahaj life? None but the Master himself. Each one of us must turn to Him, with a sincere heart, to guide and provide us his support so that we can do what is right without fear and always in his remembrance and service. The guidance will always – as is the day-to-day experience of sincere seekers – come in the form of enlightening us the right path and bestowing on us the mental, vital and physical strength and capacity to traverse such path of duty

under all circumstances. Such is the efficacy of Bed time prayer and more, such is the certain and unfailing way of getting the Master's grace and support. Let each one of us resolve now to abjure the ways of selfishness, ego and unabashed materialism and benefit from the Master's Divine support to transform oneself into a real man and thus to be His partner in restoring human values and world order through the Natural Path. Amen.