



**"If one goes to a high peak of a mountain,  
he will only find a sort of echo and  
not any thought"**

**- Pujya Sri Ramchandraji Maharaj**

**SILENCE SPEAKS**

*SILENCE SPEAKS*

*SRI RAMCHANDRA*

Second Edition: May 2007

Handling Charges: Rs. 30/-

SRI RAMCHANDRA PUBLISHERS

5<sup>TH</sup> Floor, Laxmi Plaza

Entrenchment Road

East Marredpally

Secunderabad – 500 026

## **PUBLISHERS NOTE**

Sri Ramchandra Publishers, Hyderabad has been regularly publishing books on Pranahuti Aided Meditation in order to spread the Message of the Eternal Supreme Personality Sri Ramchandrajji Maharaj of Shahjahanpur. In continuance of the same we are privileged to present the following book "Silence Speaks". This book is the second revised edition of the earlier book by the same name.

The contents of the present book have been suitably edited and the topics have been presented under various categories and classifications of subjects.

Our profound thanks are extended to Pujya Sri K.C. Narayana for having taken the pains to reclassify the various articles in the book. Our thanks to Sri N.V. Raghava Rao for having assisted in proof reading and compilation of the volume.

As has been mentioned while releasing the earlier books, the price of this presentation has been

*Silence Speaks*

substantially subsidized and we are only collecting the handling charges. This has been made possible due to the generous contributions by the members of the “Institute of Sri Ramchandra Consciousness”, both in India and abroad. We extend our profound and heartfelt thanks to them in this regard.

Hyderabad  
May 7<sup>th</sup> 2005

R. Radhakrishnan  
For Sri Ramchandra Publishers

## **PREFACE**

Pranams to all the brothers and sisters.

“The soul is longing to feel its real nature which has gone out of sight, and this insignificant being is seeking his fellow pilgrims to march on the path of freedom. My desire my longing to get the fellow traveler, only for the sake of helping him to reach his destination safely. The idea may seem foreign to you at first sight. But, if you pause a little to consider the problem of the destination, you will surely come down to the conclusion that you are sailing towards your own home wherefrom you have been snatched away by the irony of fate”

Sri Ramchandraji, our beloved MASTER.

At any given point of time the nature entrusts the duty of bringing back the balance in the universe, to one entity. THE MASTER, the supreme incharge, supervising, the proper functioning of the universe – animate and inanimate beings.

This book introduces the advent of such an entity known as Sri Ramchandra’s consciousness, with the mission of overhauling the universe,

## *Silence Speaks*

teaching and training the right ways of living. Simple method to follow and every aspect of the method having reason, logic and the purpose.

This book is a collection of HIS messages, articles, clarifications etc., organized and presented to help the readers to understand this simple but revolutionary system to help us reach, own and live in the higher levels of consciousness.

The system is based on thought, the unique capacity of human beings, and all learning is through feeling.

A bundle of thoughts, along with buddhi and the false illusion created by buddhi called Ego is what every human thinks he is, and also is recognized by others as such. But, in reality all this is dirt, and behind this dirt is hiding the real divine being. The purpose of the system is to help us clean the dirt, and bring the real being into expression.

The system with His support makes the Divine knowledge and spiritual living, thought to be most difficult to achieve, especially in one life, so simple so easy, so much a part of normal living that every one can practice it.

## *Silence Speaks*

All the discerning seekers do know that the information given in any book is just information. This information can become knowledge only by practicing the system and by imperience that is ANUBHAVA.

Practicing the system as it is taught by beloved Babuji, and the imperience, together help one to know the Real One, and helps one to live up to one's own nature.

It is silence that keeps us close to Divine, it is in silence that the real knowledge is imparted and it is in silence that the real knowledge is understood.

May he bless us all with the capacity to listen and to understand the silence.

Hyderabad

6.5.2007

DR. H. RAVINDER

## **1. SRI RAMCHANDRA'S RAJAYOGA**

# ADVENT

## FIRST MESSAGE

Dear Brothers,

I have devoted the major part of my life to constant remembrance. I was twenty two when I gained access to the holy feet of my master, Samarth Guru Mahatma Ram Chandraji Maharaj of Fatehgarh, who brought me up in the lap of his grace and affection. My only object, and the main pursuit of life, has ever been the devoted worship of my master and this continues from the beginning to end (i.e., till my present state). I took him into my heart as an object of worship and never took, nor do I take even now, anyone else into my view. May God keep up this feeling of mine forever. I did not take in any one but my master, nor did I ever look to any other but him. It is, as a general rule, the primary duty of a true disciple and the only key to success. That is the only means which helps the removing of impurities from the heart and the overcoming of all obstructions on the path. It effects the unfoldment of the knots. It is in fact the real essence of all *Sadhanas*. One who has tasted it once, shall never

## *Silence Speaks*

part with it in life nor lean towards any other side. This is the unfailing process which our revered master and all the sages of eminence had followed. As for myself the process went on within my heart by itself during all my routine of daily work and it permanently turned in to my habit. It was, in short, the very foundation of my life. It helped to get over all stages up to the present extent of my spiritual elevation. It is, therefore, on the basis of my life's experience that I strongly affirm that it is the only method which ensures unfailing results, and guarantees the fullest help and support of the Master. I wish you all to have a practical experience of its deep-rooted effect. Those who want to adopt this method may ask for its details personally. There are several stages of it. When an *abhyasi* has got over one stage, he may then enquire about the next. He may also go on reporting the conditions that he passes through during the course. The process was advised to me by the master during his life time. But one of the most important points to be kept in view in this connection is, what sort of personality must he be from whom this process is to be undertaken by

*Sri Ramchandra's Rajayoga*

the *abhyasi*? For this the example of my master is already before us. One who is merged in a state of utmost moderation and balance is the fittest personality to whom this process can be directed.

This wonderful process which is based on spiritual science is of immense value to an *abhyasi*. In my case the process started by itself. As a matter of fact the process indirectly involves meditation on the form of the master. As such it is quite necessary that the form taken up for the purpose must be of one of the highest calibre endowed with all the greatest moral and spiritual values. In that case the process will help the development of similar virtues in the *abhyasi*. The scientific principle underlying this process is that when an *abhyasi* meditates his thoughts create a vacuum in his heart which begins to be filled up with the power of that which is meditated upon, so as to keep up the balance in accordance with the law of Nature. So long as it persists, the power continues to flow in automatically.

## *Silence Speaks*

Let us now consider for a while how one makes or mars himself. The world is composed of the finest *paramanus* (Sub-atomic particles) which are dense and dark, but in between there exists a faint glow also. That confirms the idea of the presence of both *purusha* and *prakriti* side by side. The wise and the prudent, inclined towards Divinity, take into view the brighter portion and get profited by it. On the other hand those held up by the charms for material objects get themselves linked with the darker *paramanus* and go on contacting the grosser effects thereof, which get solidified by the effect of their continued thinking. Thoughts create impressions which go on growing stronger, forming coverings. They offer a fertile ground for the *mayavic* effect to settle in. The effect thus cast upon the particles of the body, being thereby focussed on the membrane, is reflected upon the centre of the brain. This leads to the formation of *sanskaras* which having deepened make him easily susceptible, making his mind all the more rigidly adhere to environment and association which tend to support his evil tendencies. Thus he goes on from bad to

*Sri Ramchandra's Rajayoga*

worse. At this stage, it may only be the power of the Master that can save him and help in the transformation of his darkened inner state.

A true master can be he and he alone, who possesses such wonderful power and can at a glance create a state of light in an aspirant, diverting his thought from darkness to light till his tendencies, which were previously directed towards darkness, begin to absorb brightness within them. His passage towards light thus becomes smoother and his own internal power begins to act for it. His problem is thus solved and he is saved from all adverse influences, imbibing only that which is to his advantage. Another remarkable thing, which if adopted will leave no stage uncrossed, is that one should try to copy master's merging. I did the same and it helped me to attain my present state. May God grant you all the capacity for it.

One thing which I like to introduce in our Satsangh is that at 9.00 p.m. sharp every *abhyasi*, wherever he might happen to be at the time, should stop his work and meditate for 15 minutes, thinking

## *Silence Speaks*

that all brothers and sisters are being filled up with love and devotion and that real faith is growing stronger in them. It shall be of immense value to them, which their practical experience only shall reveal.

Happy be the time that brought forth the present day which promises fulfillment of the master's Mission. Every one endeavours hard for it, but only he whom God ordains is successful. But what may be the master's Mission and the purpose at its back? The simple answer may be: When a great master leaves for the Brighter world, he usually appoints one of his initiated disciples as his representative to look to the betterment of his associates, for which he receives light direct from the Master himself. In fact his job is the hardest. He cannot move even an inch nor take a drop of water without the Master's permission. For even the slightest mistake, he becomes the target of the Master's great displeasure.

A controversial point arises as to why this declaration was not made by the master during his

*Sri Ramchandra's Rajayoga*

lifetime. The reason for that is already explained in the notes, which anybody can go through if he likes to do so. These together with other facts may be sufficient to satisfy the people. The events too are already throwing light on them, by themselves. Moreover it is not always essential for a master to name his representative by the last moment of his physical existence and there are numerous instances of it. No further proof being necessary, I think what I have said above is all enough. Anyone who likes may try and test to judge things for himself. Besides this, my daily diary together with master's occasional comment on it may also offer sufficient proof of it. The master frequently quoted from my diary during his talks with associates and quotations from it have already appeared in the book '*Shri Ram Sandesh*'. All these points together with my diary notes of the 15th August 1931 (the date of master merging into infinity) offer clear indications of my present state which everyone is quite welcome to ascertain by any possible means.

## *Silence Speaks*

But unfortunately some interested persons with their selfish motives are trying to blacken it by misrepresenting facts in numerous different ways. I therefore place before you the details of events related with it. My present state was exposed in the last week of April 1944<sup>1</sup>, and direct communion with the master was established. Accordingly on 4th May 1944, I started working under his direct instructions of which there is a detailed record. From that day I went on transmitting to all his associates in general, trying to check in them the growth of misdirected emotions (described by the master as the pinching pain of a boil) which they had misunderstood as a state of ecstasy. I went on with it for some time but to my regret, I was afterwards ordered to stop, since the good results achieved thereby were attributed to the credit of others.

Dear Brethren! I have no personal motive in this matter nor do I have any desire for money or fame. All that I feel concerned with is that those connected with the great master be benefited and

---

<sup>1</sup> The Advent

*Sri Ramchandra's Rajayoga*

the master's Mission be fulfilled. This shall be a source of satisfaction to us all.

You may also be surprised to note that the link of connections which existed so far is now no more, since it has been cut off under Divine directions and another one has been established in its place which every one has necessarily to come up to.

It is therefore essential for you all to turn round — the sooner the better — towards this new link and offer me an opportunity to mend and correct your connections without which one shall remain deprived of the Master's infinite Grace.

(Showers of Divine Grace Page 1)

\*\*

## **MY MASTER'S MISSION**

It was the auspicious day of Basant Panchami (1873) on which the Divine Soul of the Great Master descended on earth in the physical form of Samarth Guru Mahatma Shri Ram Chandraji of Fatehgarh (U.P.). The happy day, so beautifully coordinated

## *Silence Speaks*

with the most pleasant season of the year, breathed into every heart the blooming freshness of the spring. The blissful time ushered in by His advent introduced a new era of spiritual awakening which promises a practical solution of the human problem of existence. Our hearts leap up with joy when we recall to our mind the grand renaissance brought about by him in the spiritual field. He offers an easy solution of the problem of existence which has ever been confounding even the greatest of sages. Practical experience alone can verify the truth of what I say herein.

There was a time when India was at the highest pinnacle of spiritual glory, claiming to be the world-teacher of religion and spirituality. But with the march of time the degradation set in and almost every thing of it seemed to be lost. In course of time we sank to such a low level that even those who previously learnt from us began to claim to be our guides on the path. There have been, no doubt, at times higher souls who tried to mend and correct the situation, but in spite of their efforts the degradation

*Sri Ramchandra's Rajayoga*

went on increasing on the whole. Finally we not only lost everything but also forgot about it altogether; and now, if anything of it comes to our view, it seems to be quite foreign to us, and we do not feel inclined even to believe it. It was however not only to revive this long-forgotten spiritual science that the great master had come into this world but also to bring it again to our practical knowledge and perception.

It is thus for the spiritual regeneration of mankind and the emancipation of the pining souls that the Great Master came down to help the masses on the Divine path through the old yogic process of *pranahuti*. The process, though age-old, had during the later period been quite forgotten and was almost lost to the Hindus whose saints were the very originators of it. It is this service of the highest rank that the Mission stands for. None of the workers in it including even the preceptors have any personal motive, neither for money nor for fame and appreciation. This is, as a matter of fact, one of the essential duties of a true teacher of spirituality. But it is a pity that few of the people perhaps take these

## *Silence Speaks*

facts into account since we do not bear any imposing appearances by way of particular form of living or dress. My master's calibre was, of course, beyond words. To enumerate all his merits would be like lighting a candle before the sun. Suffice it to say that he was a Samarth Guru in the true sense. He brought to the people's view the ideal of human life and the surest means for achieving it in an ordinary worldly life surrounded by troubles and worries. The means he suggested provided for an easy approach to the highest point for which one had previously to give up one's home, family and worldly life and to take up an ascetic form of living. He not only convinced the people of the efficacy of the natural means but also took them successfully along the path up to the highest level.

The system which he brought to light provides easy means for the highest spiritual advancement along with due discharge of our worldly duties and responsibilities. Similar in spirit was the practice in vogue in the time of Lord Krishna, through which he imparted spiritual training during his time. But in

*Sri Ramchandra's Rajayoga*

course of time the system, having been relegated into oblivion, was completely lost. Now the same old system has been revived and brought to light in new colours by our great master who had beyond doubt come into the world for this very purpose. Blessed are those who had the good fortune of having been associated with him. He was beyond all shortcomings and had in this respect no parallel. What he did for the bewildered humanity is really beyond words. He infused into all those who were connected with him a new life by creating in them a spirit of negation which is sufficient to absolve the very being of man. He introduced unfailing practical means for the attainment of the Highest. Such great personalities of calibre, though very rare indeed, have been in existence at all times and shall ever be. But to trace them out is the real difficulty, which depends to some extent upon one's samskaras or past impressions also. There is still another difficulty. Even if we somehow happen to come into contact with such a great soul most of us may not feel inclined to accept him as such, because he seems to offer no charm. This is all due to the *mayavic*

## *Silence Speaks*

effect they are encircled in, which keeps them confined only to things of similar nature.

In olden days the gurus usually demanded from the abhyasis a good deal of personal service in order to develop in them capacity for the Divine knowledge and to promote fitness for it, before they imparted to them even an iota of spirituality. But our great master, taking into account the helpless condition of a common man, most graciously dropped this precondition. All through his life he avoided accepting personal service of the abhyasis. On the other hand he himself offered to serve them physically at the time of need. Thus he devoted himself to the all-round service of humanity, all his life.

It is thus in compliance with his wishes, revealed to me as his representative, that the Mission has been established and a new system under the name of 'Sahaj Marg' has been introduced, in order to meet the need of the time. The Mission aims at the propagation of the ideology set forth by the great master through this newly

introduced system of Sahaj Marg, and to awaken the sleeping masses to Divine consciousness so as to set them right on the path of progress. For this purpose it is essential to set aside the old mechanical methods involving forced austerity and penance, most ill-fitted to the environments of the present day life, and replace them by simple and natural means running in collaboration with the physical and mental disabilities of man who is now weaker, less enduring and short lived. Moreover the ever-increasing activities of modern life do not allow men sufficient time necessary for the practice of the tedious *Sadhanas* prescribed under the old systems.

The Reality which one aspires for is really so simple and plain that it is, for that very reason, often beyond common conception. So, for realising it we must also become simple like it. For that, it is absolutely essential that the means, which we adopt for the purpose, must also be equally simple and natural.

I have already stated elsewhere that the plainness and simplicity of Nature is itself a veil to it.

## *Silence Speaks*

It means unless we transform our vision to that extent of simplicity, we cannot have even a peep into it. In our system such a capacity begins to develop in an abhyasi by the effect of his own abhyas and the transmission from the master, which a sensitive man can well understand. But at the same time it is also definite that such capacities are possessed only by those who are really deserving. Due to the present degeneration of man, however, the rule must need be amended so as to offer a chance to those who, though not deserving in many ways, are yet prompted by an inner craving for realisation and are inclined to take up practice. In that case his proper moulding is also taken up by the trainer who, by the force of his own will, promotes the required talent in him as well.

With this point in view the master has graciously bestowed upon mankind this wonderful system which is suited to the requirements of the present day. The most remarkable feature of this system is that it goes on in conjunction with the normal worldly living of the common man with due

*Sri Ramchandra's Rajayoga*

regard to his duties and responsibilities of life, so that both the faces of life — the worldly and the divine — may develop equally brightly. We do not mean merely to preach or propagate these ideas but also to bring them in practice and apply them in daily life.

## **2. RAJAYOGA SADHANA**

## **ESSENTIALS**

### **GENERAL HINTS FOR THE ABHYASIS PERTAINING TO SADHANA**

1. One should aspire for the highest. Peace and other things should be secondary.

2. One must be regular in the abhyas. If interest in meditation is created, half the work is done.

3. After finishing puja one must look to, or brood over his condition. This helps him develop sensitivity.

4. One should not worry about the thoughts that rise during meditation or at other times. They rise for the sake of evaporation. It is not possible to become completely thoughtless.

5. One should develop craving for realisation.

6. Abhyasis should imitate with wisdom the good things or good actions of the trainers.

## *Silence Speaks*

7. It is not possible to eradicate anger completely, as it is a thing bestowed by God. One should make right use of it.

8. Greed is our own creation. It should be eradicated completely. One should not have greed even for spirituality. It is seen that some abhyasis are very greedy of taking sittings.

9. Change/transformation can be brought about in two ways firstly by desiring for it and secondly by force. But in the latter case there is no lasting effect. So, every abhyasi should intensely desire for his transformation.

10. One should control one's freedom of action. The Ten Commandments are meant for this purpose only.

11. Abhyasi should have control over little things (Habits etc) of the daily routine. If not, how can they expect to have control / command over big things?

12. Chaste life should be preferred at all costs. There should be moderation in all matters. Chastity and moderation bespeak the character of a person.

13. One should be able to discriminate between good and bad. Having no discrimination is the characteristic of an inferior man.

15. It is not possible to attain a perfect balanced state, because perfect balance brings about death. But one can reach near to it where one becomes almost balanced.

16. Liking something means egoism. So, one should rise above likes and dislikes.

\*\*\*

## **SPIRITUAL TRAINING - INITIATION**

Initiation signifies that the disciple's link has been connected with the Supreme Power.

\*\*

## **PURPOSE OF SPIRITUAL TRAINING**

The main purpose of spiritual training is that a man should begin to imbibe within him as much of Godly Attributes as possible.

## **TRAINING – THE RESULTS THEREOF**

You must be sure that unless internal peace, calmness of mind, simplicity and lightness follow, as the natural result of your practices you are proceeding on the wrong lines and that your training is defective.

## **GOAL CLARITY – SELECTION OF PATH**

The very first thing to be looked to, seriously, is that the path we select is the right one, leading directly to our goal. It is therefore, quite essential to have in our mind a clear and definite conception of the final goal. Do not follow a path because it is oldest, for the oldest one may be most ill suited to the changed conditions of the world and the society. Do not follow a path because it has been followed by the majority of men, for the majority may not always be right and is more often led by only a chosen few, who in all possibility, might have been misled. It is consequently very essential for everyone to fix his eyes on Absolute Reality with faith and confidence and to adopt ways helpful and conducive to Self-realization. We then march on up to the final point

where we assume the same pure form we had at the time of creation. Raja Yoga is the old system of science followed by the great Rishis and saints to help them in realizing Self or God. It was first introduced by a great Rishi who lived seventy-two generations prior to Raja Dashrath of the Surya Vamsh (Surya dynasty). After pondering long over the subject, the great sage, at last, discovered that it is the outcome of the Power which is similar to or identical with the thought Power of man. The kingly thing in us is thought which ultimately develops steering us to our Goal.

## **ORIENTATION TO THE GOAL**

While describing the events of your life you have requested me not to read further if I have no leisure. In reply I may say that I do have enough leisure since I have attained leisure from my own self-creation. As such it is now wholly yours. The events you relate do normally happen in life, but when one arrives at the concluding phase all the past worries disappear in a moment. It is therefore advisable under all circumstances to have our

## *Silence Speaks*

attention directed towards the end or the goal. By God's grace you now seem to be inclined towards it. This must be strengthened further. The kicks of the past should be considered to be like the thrashing by a teacher to bring the pupil round to the right path, and for which we should be grateful. Now if I say that I am to bring you in to a spiritual life, it may not be quite correct since there is no question of bringing in. We have only to establish ourselves in Reality, and thank God your thought is already helping you in the pursuit. Definitely you have now gathered material to keep you up on the path. In other words, I may say that you have taken the *object* into your view. Now only the arrow is to be shot at the mark, the thought being the arrow and the heart the bow. But at the same time it needs the application of force which is there in the form of the master's support. you are now aware of the destination and of the guide too. Nothing remains to be done now except to attach your thought firmly with *That*. When the attachment grows strong it becomes indiscernible who is attached, and with what. The Consciousness of body drops off and the

## *Rajayoga Sadhana*

very thing remains which we may call *Elan Vital*, the life force. The method for this would be the same as referred to above, and the Master's help would be indispensable to ensure the sure hit on the target. For this it is also necessary to avoid taking in the impressions of bodily effects. This having been done, the formation of further *samskaras* will stop, bringing their progressive growth to a close. The only solution would be to break off from *this* and to connect yourself with *that*. For this the only method is meditation as already prescribed to you. I hope you will now be regular in your practice. As for my services to you I am ever ready for what I am capable of. I request you in all earnestness to accept my services, nay, rather compel me to render the greatest service, so as to enable you to take away all that I have with me as my master's trust for you all, and which I am ever eager to distribute amongst you. So long as you do not find an opportunity to see me in person think that I am already there with you. This will help you in promoting absorbency in yourself.

## **THE EFFICACIOUS WAY**

The rituals given in the Mimamsa are opposed by Shankara in his vedanta philosophy, but I have no concern with any of the above views. The rituals, no doubt, help to some extent but only in promoting Sattvik Vrittis. They may also offer preparatory grounds for spirituality. As such I have no objection if it is taken up, by the way, with every thing else co-operative to Realisation.

Worship of deities is too commonly prevalent among the Hindus. It is done with the object of material gain or safety of the children. The female folk mostly adhere to it, because they give birth to, and bring up, children and hence their ties of affection grow stronger. Let them play their own part and we should attend to our own.

I am not in favour of japa which is exclusively external in character, though I too advise japa in certain cases, but they are of different type. These are really the means by which an *abhyasi* is to try for his growth himself. But in our Sanstha the task is

## *Rajayoga Sadhana*

taken up by the master who feeds him with the spiritual force through Transmission. Now it depends upon the *abhyasi* to extract from the master as much as he can through love and devotion. The greater the devotion and surrender the greater will be the force flowing into him.

Now about reciting God's name over and over again advised by certain sages as the surest means of Liberation in the Kaliyuga, I believe that unless we merge ourselves in the vibrations produced by reciting God's name we can never be sure of getting the desired result. Some scriptures tell us that if we recite the name of God continuously for 24 hours we shall have his darshan. My mother once, long ago, did it in all earnestness but to no effect. The theory of darshan too, as popularly believed, is not at all convincing to me on the basis of my own experience and *anubhava* in Realisation. I too sometimes advise mental recitation of Rama, resting our thought all the while on His attribute of All-pervadingness. This process is helpful in bringing about the state of constant remembrance too.

## *Silence Speaks*

Strictly speaking we do not actually recite anything but only fix our thought on the attribute without trying to picture it in our vision. We have to approach the Immaterial Absolute. For that we have to take up the form of the master before us, but only when the Guru is admittedly of the highest calibre and has his condition merged completely in God, like my most revered spiritual Father. Patanjali too recommends the same in the 37th sutra. The four stages we come across through this process are explained in the 'Practice and Efficacy of Raja Yoga'. The last one almost ends egoism. It is the surest means. I followed it throughout my spiritual career. If such a Guru is available then his form may be meditated upon. Otherwise the direct method is the best.

Lastly, I may add that if you thirst for Realisation try to be as simple as Nature herself and adopt similar means, just as you adopt childish ways to please the baby whom you wish to fondle.

We should pass through family life in a disinterested way doing everything for duty's sake without any feeling of attachment. The family life is

not a thing to be cursed if it is moulded in a proper way. Suppose you are compelled to do something and do it for its own sake without any motive of your own, I will call it a disinterested action bearing no impression on your mind. We should think that we do everything, even in connection with wife and children, in compliance with the order of God. In this way all our actions will ultimately turn into puja. This is a very easy method for connecting your thought with the Almighty.

\*\*

## **SRI RAMCHANDRA'S RAJAYOGA – Centrifugal Process**

The Sahaj Marg system of training is of a very high standard. It hits at the very root and proceeds from the centre to the circumference. It is a centrifugal progress and produces deep rooted and lasting effect. There are, however, teachers of the type who follow a different course, touching the surface layers of grosser Consciousness in order to paralyze the senses of the *abhyasi*, and thus create a state of coma. The effect thus produced, though

## *Silence Speaks*

pleasing to the *abhyasi* at the time, finally results in dullness of mind and loss of intelligence. Under the Sahaj Marg system, you will find the intelligence of the *abhyasi* growing wonderfully till it is transformed into Divine Intelligence. One can feel the gradual transformation in his being if he is sufficiently sensitive.

“That there are particles pre-existing at the time of creation” mean particles of matter, since matter in its own form, being a subsequent creation, did not exist at that time. What existed then may better be termed as energy, and the word used here refers to the particles of energy which afterwards developed into matter by the action of *Kshobh*, or the Primary Stir. “God has no mind and requires human mind for connecting with Reality as it has evolved.” In this connection I may add that if God (Brahm) be supposed as possessing a mind, then the function of the mind must also be there. Then He too must be subject to the effect of His own actions. But He is universally accepted to be free from all such effects. That means the functioning of mind is

not there. This finally amounts to non-existence of mind. I think this complexity of thought arises only because of the numerous conceptions of God. But when speaking of God in this conception I mean God as Brahm, in His absolute state, beyond everything, beyond even power, activity or Consciousness, not to speak of the mind. Now the human mind through which it works, having been completely negatived, has no individual functioning of its own, and all that comes into action through its medium is Divine. Hence it serves as an instrument of God.

\*\*\*

### **THE PRACTICAL PURSUIT**

Realisation is a practical pursuit for which direct perception through practical experience is essential. The rigid rules of life generally put forth as essentials for the pursuit are hardly practicable in the normal life of man. What the world needs today is an efficient method based on scientific lines, and running in close collaboration with our normal living.

## *Silence Speaks*

Our great master, with due regard to all these difficulties and keeping in view our physical and mental disabilities and shorter span of life has, by his kind grace, offered us this easiest way which ensures greatest success in the least possible time without unnecessary toil or exertion.

Under Sahaj Marg the master, by the application of his inner powers, awakens to action and accelerates the dormant forces in the *abhyasi* and diverts the flow of Divine current towards his heart, through the process of *Pranahuti*. As a result, the *abhyasi* begins to advance spiritually, experiencing more and more of bliss. The *abhyasi* has only to prepare himself to receive it, or in other words to make himself capable and deserving of it. In this way all that which previously required ages of persistent labour and hardship can now be achieved very easily in a much shorter time with little labour. But it is all practical and cannot in any way be put in words. Only practical experience can reveal its merits.

## *Rajayoga Sadhana*

A great wonder of the system is that a teacher trained in the system, though he may not himself be actually up to a certain stage, can yet make *abhyasi* have a taste of that stage through transmission. The reason is that it is not really the teacher himself who is imparting anything to the *abhyasi* through transmission, but the Great Master himself who does everything through the medium of the teacher's person. Thus the personal limitations of a teacher do not have any effect upon the *abhyasi*, and what he apparently seems to be transmitting comes direct from the Unlimited. The teacher must however have his will sufficiently developed to effect the course of the flow towards the *abhyasi*.

The next important thing to be kept in mind is the moral discipline which every one must be very particular about. He must never do a thing which might bring a bad name to himself or to the *sanstha* he belongs to. His way of living and dealing with others should be simple, unassuming and cordial, inspired with a feeling of love and sympathy for

others. This will be a source of satisfaction and peace to him as well. One should lead a simple and pious life absorbed in constant Divine Consciousness, discharging properly at the same time all his worldly responsibilities and duties. There is not the least justification for any one to flee away from home in utter disregard of his worldly duties, and wander about without any definite aim or purpose. As a matter of fact, even in that state of so-called *vairagya*, one is seldom free from feelings of worldliness. If a *grihastha* who has ignored God can be presumed to be deceiving God, the so-called *vairagi* will prove a worse sinner. Saint Kabir has aptly remarked:—

“God remains twenty paces off from a *Brahmachari* and thirty paces off from a *sannyasi*; whereas He resides within a *grihastha* who entertains Him in his heart.”

We should really try to be with God and in God all the time, and never be away from Him even for a moment. When we come up to this state we are all the time in a state of *vairagya*. Thus, attachment

## *Rajayoga Sadhana*

with God results in detachment from the world, and that is true *vairagya*.

Some persons seem to be under the impression that the practices prescribed under this system are by themselves sufficient for the attainment of the final goal, but that is not exactly so. While referring to *Sadhana* under Sahaj Marg I must draw attention to the real spirit of it. The *abhyasi* must not fix his mind upon its outer features only. Unfortunately people keep their eyes only on formal rules and methods and ignore the real spirit. Under the system, though the spiritual training is imparted through transmission, still the most important and indispensable thing remains for the *abhyasi* to develop in himself. It is love and devotion to supplement the *abhyas*. This feature was introduced into Raja Yoga by Lord Krishna in order to speed up the progress of *abhyasis*. The only way to develop love is constant remembrance. While doing your daily work you must think that you are doing it in obedience to God's orders, and hence as part of your duty. This simple process, if followed in the

## *Silence Speaks*

right spirit, will keep you in touch with the Ultimate. Another advantage would be that you will stop further formation of *samskaras*. The constant remembrance promotes attachment to God which develops into *bhakti*. This is because the heat contained in the thought stimulates emotion which assumes the form of *bhakti*. If you turn it into a habit you will find how fast love develops in you. It is in fact an essential feature of spiritual life.

In certain *sansthas* the process followed for practice is often kept confidential. It is released or revealed only to those who undertake to join them formally. What their purpose at the bottom may be is not quite understandable. Nature has no secrets, and I think one professing to follow the Divine path must have none either. The practice followed in our Mission is meditation on the heart. The same method has been recommended by Patanjali. The basic principle of this process has been discussed in my “Efficacy of Raj Yoga”, which I do not mean to repeat here. The process helps us immensely in throwing off the grossness of being, and in assuming

## *Rajayoga Sadhana*

a state of greatest subtleness. God is completely devoid of grossness; so, realisation of God must also mean the attainment of a similar state of subtleness and purity. This is the greatest merit of this system. It helps the *abhyasi* to free himself from the grossness settled in the form of Coverings. Master's help through the process of *Pranahuti* is of utmost importance in this respect. For this reason it is essential for the *abhyasi* to keep away from methods and practices which, instead of eliminating grossness from his being, tend to increase it all the more. We must never keep ourselves rigidly fixed upon wrong traditional ways which do not seem to promise the desired results. Rather, we should adopt only those which may be helpful to us in our march towards subtleness.

A man can be a real man only when his eye is diverted towards his inner self. Therein lies the real quest for Reality. One who adheres to it establishes his footing in the sphere from which everything descended by itself. In other words he connects his link with the main Source. The only thing which

## *Silence Speaks*

remains then is its expansion for which the prescribed *abhyas* is sufficient. I prescribe the easiest means, still some people do not pay much heed to it. The reason may perhaps be that they have no real craving. When craving is created (May God will it so!) the attainment of the goal becomes a question of no time.

I regret to say that most of our fellow associates remain too much occupied with their own self, attaching to it the greatest importance. Innumerable lives have gone by but our return to the 'homeland' could not be effected yet. And even now the craving for that does not seem to have revived in the heart. In fact all this depends upon the sweet will of God. May they have of me even as much as I may be capable of imparting; and beyond that, if their longing still persists, I will most gladly advise them to seek for another, better accomplished one. The greatest joy to me would be to see people going higher than myself. What or where I am, the Master alone is in the full know of. Only so much am I able to understand that I am incapable of determining the

limit of my approach, not knowing how much more I have to swim on yet. However, if any of my associates at any later time comes to a full understanding of it, he may have to repent for not availing of it fully at the time. I wonder why their hearts are not moved even though I remind them of it so often. Perhaps it is due to some of my own shortcomings.

Our method is so simple that for this very reason it sometimes becomes very difficult for people to realise its true significance. Difficulties arise when people do not take God just as He is, but fit Him into numerous artificialities created in their own minds to suit their own taste and likings, and thus put Him completely within the sheath of *maya*. They worship Him as such, with the result that they themselves get engrossed in *maya*, or in other words they become the worshippers of *maya* in gross form. Now if anyone comes up to explain it to them they run away from him thinking that he is trying to delude them. They appreciate more the Mahatmas who, being themselves dyed in various

## *Silence Speaks*

hues of *maya*, offer them colourful things which are suited to their taste. The common mistake is that they do not care to pay attention to these most vital facts and they seek for liberation from those who have it not. Really most of them do not have any aspiration for liberation at all. They adhere to gods and goddesses only to serve their worldly ends. There may, however, be a few who worship God as well, but by the way only, and that too for merely selfish purposes. They are in fact not even worthy of having this type of spiritual training, nor are they capable of it. As a matter of fact while we are marching towards 'unity' they, on the other hand are drifting continually towards 'diversity', and are directing the flow of thought into numerous different channels. Thus our power of thought, being diversely applied, gets weakened and shattered and our efforts for realisation end in failure. Usually I do not take such persons into our *satsangh*, because I feel convinced that all labour upon them will be fruitless. Consequently, instead of wasting my time on them I must utilise it for the spiritual benefit of others who crave for it.

## *Rajayoga Sadhana*

Under this system there is absolutely no room for anything except true worship of God — the one Absolute. It is not at all possible to proceed with it with gods and goddesses besides. If there be any one who finds himself too weak to give it up, I cannot compel him to do so, but in that case I cannot be held responsible for his progress. If they are not prepared to give up what is not needed why should they at all go to others to seek for other means? Their very hankering after other means and methods goes to show that they have no firm faith in what they follow, that at the bottom of the heart they realise some error or deficiency. The only course open to them is to pray earnestly for sometime for His Grace to guide them on to the right path. For the practical aspect of *Sadhana*, it is essential to take up the practical course of spiritual training for which we need proper guidance. Guidance sought from books is not of much avail since it is often misleading, and sometimes dangerous too. Methods prescribed in books are generally confusing, touching the outer aspects only. One can never become a physician in the true sense by merely reading the names of

## *Silence Speaks*

medicines and their properties in books. Similarly, by acquiring an outer physical knowledge about God, soul etc. or of the various spiritual states on the path, one can never claim to have realised the object in the true sense. It is impossible to come to a thorough understanding of the taste of a mango merely by reading in books the description of it. That the proof of the pudding lies in the eating of it is a well-known saying.

The teachers of today, too, who profess to guide people on the path, induce people to similar means, giving out false assurances of progress; and people on their part never bother about having an understanding whether the methods they are advised to adopt relate to their physical, mental or spiritual growth, or to none at all. In most cases, even when they are presumed to have made an advance, they are actually found to be more entangled in philosophic controversies relating to *jiva*, *maya*, or *brahman*, (Soul, Nature and God). They are usually the only topics of conversation for people when they go to a *mahatma* for *darshan*

## *Rajayoga Sadhana*

perhaps without having any other serious object or purpose. Now the question arises whether the solution of such problems, if at all secured, is in any way helpful to their spiritual purpose. I think the answer must definitely be in the negative. Of what value can it be then to them? It is mere mental jugglery (*Tarka*) and nothing else.

Most people are groping in darkness. They consider stones could represent or stand for God. They have lost their sense of discrimination. They cannot distinguish between man and man, nor between man and other beings. Who is a man? Only he who is imbued with a sense of humanity. But the real man, in the proper sense, can be he who makes a man the man that he ought to be, a thorough man in the real sense. How can one judge him? He can neither be a magician nor a conjurer who can demonstrate things unusual and uncommon. But there may be many such conjurers among *bhaktas* who pretend themselves to be what they are not in the least. They go on crowing 'Ram, Ram', on every

## *Silence Speaks*

bead of their rosary with a heart wandering quite away from it.

The majority of people you will find singing songs of devotion, shouting 'Jai, Jai'. Worshiping pictures and images ceremoniously is a hobby for them. To them, stories and illustrations are the means of *bhakti*, recitation of sacred books is worship; and discussions and discourses, the attainment of *jnana*. Teachers and preachers too are not wanting. Go to anybody and he will tell you something or the other to follow. Their hue and cry is so great that the whole firmament is resounding with the noise. But the wonder of wonders is that even then it never is reflected in their hearts, and in spite of all the clamour they remain where they have ever been, neither gaining what they have to gain, nor even losing what they have to lose. In demonstration of their worship they have cried, chanted, flattered and wept, but all to no purpose at all. Yet they think themselves to be *bhaktas*, and are admired as great souls. Thus in a way they get their due remuneration for all their acting. They acquire a position and are

considered to be leaders or *gurus* among their circle of *bhaktas*. This is all that their flattery brings forth for them.

It may not however be unfair to say that most of the ways of worship commonly followed by the masses are but forms of flattery in one way or the other. They are completely devoid of attachment, love or surrender. Obviously, all that they do is aimed more at pleasing themselves rather than at pleasing the gods they worship, and this being closely associated with the senses, is of course a base desire. In other words they remain all through entangled within their senses, and this they presume to be *ananda* — an absurd idea on the very face of it. For this reason, in spite of all their toilsome acting, they remain forever deprived of the bountiful grace of the Divine.

My only object in relating to you all this is to impress upon your mind that such outer demonstrations of flattery do not count the least in awakening the inner Consciousness in the heart. It is all for worldly desires related with the senses

## *Silence Speaks*

which have really no end, because if one sense desire is fulfilled, then another associated with it crops up at once in its place. These practices do not therefore offer us means of deliverance from the network of wishes and desires, and consequently no practical purpose can be served thereby.

True *bhakti* is devoid of any physical desire related to the senses. It is actuated by the real craving — a craving which when fulfilled does not give rise to another in its place but puts an end to all cravings. It is in the true sense the reminiscence of the homeland which is the final end of our journey. As a rule the reminiscence of the home will keep the remembrance of God alive in our heart, and vice versa. It is in fact an end which is endless, and the craving for it is beyond the range of materiality, not to speak of the senses. It is what is commonly understood as realisation, oneness, destination or the end.

Attachment to it may otherwise be interpreted as 'constant remembrance', and that is what *bhakti* means in the true sense. If it is not there it is but a

mockery, and can be termed only as flattery. Flattery is harmful both to the flatterer and to the flattered. A king having all flatterers about him is sure to come to harm on that account. He must therefore apply stringent methods to stop this evil. Nature too may have possibly adopted a course of action for the purpose. The result shall however come to light by itself in due course.

\*\*

## **SAINT AND THE COMMON MAN**

It is really surprising that some people consider themselves to be too weak for practice, while actually they are not so. An ordinary man has within him the same power and the same soul- force that a saint has. The only difference between them is that the sage has torn off the covering round his soul while the others is just like a silkworm in the cocoon. And if one resolves firmly to throw off these Coverings no power on earth can stop him. What is required for spiritual growth of man is only an iron will. When it is there, the goal is just in sight. If you have these two things there can be absolutely no

## *Silence Speaks*

chance of failure. A powerful will once made is enough for the sure attainment of the Real. Half the distance is crossed when a man enters the field with a firm will. Nothing can then stand in his way. So please give up dwelling upon the false notion that you cannot reach the goal. Be firm like a rock and success is sure to dawn by itself. Faith in the guide of course counts for much. But in this connection you must remember that only he can be a capable guide who has torn off his own Coverings, and at the same time possesses the power of transmission to help and support others on the path.

I have studied your inner condition as far as I could, and I find there the healthy signs of improvement. There are no doubt a few complexities there, but they shall be easily removed if you go on with your practice. If you happen to trace out any weakness in yourself please think it to be mine and be bold and go in with your practice. The responsibility shall thus be shifted to me and you shall be relieved of its effect. This is quite easy to do. Do it and watch the results. Usually the intricate methods applied for the purpose often make matters

far worse and more complicated. Realisation is a very simple thing which can be attained only by simplest means. One thing is specially important here. It is that the *abhyasi* must ever remain restlessly impatient for the attainment of the goal. This is the key to success and it strikes at the very root. As for myself I may say that whenever I am on with my spiritual work, I never feel doubtful of success in the least. For that reason I never had to face disappointment in my entire spiritual career. An unflinching will was the secret of it. I want you all to develop that sort of unflinching will, and you can very easily do that.

\*\*

## **REAL SAINT AND GURUS OF THE DAY**

We know that is not royal robes alone that make a real king. Similarly it is not the form or the dress that makes a real saint or a *yogi*. External physical features are not sure indications of the heart within. A man of heart can be discovered only by one who is inspired with a feeling of true love. What kind of person must one be whose association

## *Silence Speaks*

might be of greatest advantage in the pursuit? He must surely be quite free from the idea of himself being the *guru*. He must be totally free from the feelings of self-importance and pride. He must be completely merged in Divine love, so that its effect may automatically remain radiating from his very being to cover all those sitting by him. Unfortunately today we have people who, having accomplished nothing, come out into the world as *gurus*, prescribing methods and practices for others to follow. They also include those who belong to the so-called higher class of Hindu society.

So far as my personal experience goes, I find in most of them a rock-like solidity firmly settled in their hearts. They are generally those who adhere rigidly to the worship of idols and images. In certain cases I have discovered peculiar types of folds and creases in their hearts, which are mostly due to the effect of wrong methods of meditation or concentration practiced by them. The most appropriate points for meditation can only be those from where the current flows on either upwards or downwards. It can only be either the heart or the

*trikuti* (centre between eyebrows). Meditations on the point of the navel has no spiritual value, except that it causes a tickling sensation which finally excites the mind and makes the passions all the more powerful.

\*\*

## **ONE THOUGHT, ONE OBJECT AND ONE PURSUIT**

Give up the mental complex of ill health. Consider yourself to be healthy, then alone will you find yourself healthy. A healthy man if he persists in thinking himself to be ill shall definitely be half ill at least. Do not give way to weakness. Man possesses everything of Nature but he does not take it into account. A man must keep his eye fixed upon the object, and so it must be in respect of health which is quite essential for the success of the pursuit. There must be one thought, one object, and one pursuit in view and that must be related with the Divine. That is the type of mania which I wish everyone to develop in himself. It is only then that one may perhaps be able to have a view of That

## *Silence Speaks*

which he craves for. When God feels that there is one in quest of Him, the Divine grace is set into motion to take him in. If the quest continues with a pining heart, it becomes so very forceful that the Lord himself sets out in quest of him. The intensity of eagerness together with restless impatience creates within him a vacuum for the Divine grace to flow in, establishing a connecting channel between the two. Remember, brother, that the time gone by shall never return! Therefore, try to avail of the opportunity to its best. One who gives himself up to his master in toto can alone be successful in the pursuit. Giving up everything means reducing one's self to beggary. In other words one has to become a beggar at the Divine door.

\*\*

### **ACTUAL PATH**

Often I feel restlessly impatient to see some of my associates physically. That must be due to the intensity of feeling they entertain in their hearts for me. Sometimes when this feeling gets subsided in them I too feel a bit slowed down. This is however

the only way by which we can strike at the very *Base*, the echo of our thought, and create ripples in the waters around. I like to remain absorbed in the thought of you all. That may in a sense mean my diversion towards diversity. As a rule we proceed from diversity to unity in the beginning, but at the end the course changes and we again begin to march towards diversity. That means we finally revert to the place from where we had started. In our march towards the Ultimate we must necessarily follow the same course, whether it be in respect of worship or anything else. That is in fact the actual path of spirituality. But when, by God's grace any one goes still beyond, even the Consciousness of the *Base* too may then become difficult to maintain unless he happens to be one of the highest rank who remains in touch with both the states, unity and diversity.

\*\*

## **SURRENDER**

As a matter of fact all of us are like beggars at the Master's door, having a begging bowl in hand

## *Silence Speaks*

which the Master readily fills. But when the bowl is already full with things other than spirituality, the question of getting anything from Him does not arise at all, for anything poured into it will flow out at once. The primary thing for us to do is therefore to make ourselves empty of all these so that it may be filled up with Master's grace.

But it is a matter of pity that I find all my warnings going unheeded; few seem to be trying to develop that amount of capability in themselves. The whole atmosphere is surcharged with the strongest Divine force. Can liberation ever be so easy and cheap? It is definitely the time when everyone should give his entire attention to it, setting aside all other things and feelings. I do not thereby mean to induce you to give up your worldly living, discarding everything including your responsibilities and obligations, but only to give yourself up to your master in a spirit of surrender, availing of the time as best as you can. The Master does a lot for you even without your knowledge, to inspire you with the true feelings required for your spiritual uplift. But then

there must be a true response from your side too. You must promote within him the intensity of feeling which might compel him to push you on and on. That is, as a matter of fact, your part in the enterprise, and for that you have to develop intense love and devotion.

\*\*

## **SURRENDER - DOUBTS**

It is good that you like to have the *darshana* of the *maha-purushas* (saints). Better would it be to try to have the *darshana* of yourself alone. You say that you do not want to have 'originality' instantaneously, because it might be non-durable. Well, better leave this to me alone! As a general rule the spiritual journey is covered by stages taken up one after the other. If I neglect to take into account your capacity how can I impart training to the point? Please do not be afraid. There is neither the question of leaving the hearth and home, nor of any danger to life. You say that you have surrendered yourself but again you say that you doubt whether you do it fully or not. That is ambiguous. When you have surrendered, the

## *Silence Speaks*

question of doubt does not arise at all. So please give up doubting. When the thought of co-operation springs up in the *abhyasi's* mind he has come up to the first state of surrender. Be bold enough to make up your mind for anything. Step in with a strong will and your success shall be sure. You think your worldly responsibilities to be a hindrance on your path, but that is a grossly mistaken notion. We have to go along taking both the sides together i.e. the worldly and the Divine, side by side. My master was an ideal in this respect, and I am also following in his footsteps. *Vairagya* does not in any way mean the neglect of duty, whether in respect of the world or of the Divine.

\*\*

## **LONGING**

Your letter offered me greatest pleasure. I feel some lover has started thinking of this insignificant being. It is not however a small thing for me. My services to you may perchance be of a nature which might promote in your heart the growth of longing. But both you and I have to wait for that. Peace is

*Rajayoga Sadhana*

transmitted from heart to heart. If you have not started meditation yet, please do so now. May God bless you. I do not want to tell you much about myself since mere telling drove Mansoor to the gallows. Although those days are now no more, yet it is quite likely that people might begin measuring me with an undeveloped sight. I hope you will arrive at the reality by weighing me in the balance of your heart. Dear brother, you have taken into your heart my views expressed in the letters. Shall it not be regrettable then to ignore the writer thereof? No sooner do you form a will than the action thereof starts automatically (Ideo - motor action). Do pray and try to get drowned in it to the extent that the begging bowl alone remains in the hand while the begging also is lost in unawareness. If you create such a condition your prayer shall never go unheeded. Practise sobbing and weeping in love which, if it is not real, may be taken up artificially. Do this and see the result.

\*\*

## **MILD BONDAGE**

I am giving herein a short reply to your question on philosophy. As a general rule every action, whether of body or of mind, must produce some effect good or bad, whatever it might be. That means that there is definitely some effect of it upon the five senses. Now the lighter the mental pleasure, the lesser shall be its effect and consequently the milder shall be the bondage.

\*\*

## **DESERVING SOUL**

I wish every one of you to become contagious, in a sense, so as to cast a deep impression of your self wherever you go. The effect may flow out from you automatically like a contagion. You write, "Whomsoever I saw was enchanted; whomsoever I thought about has been attracted; whosoever saw me was converted". When I am having such souls for our Mission, the Mission is sure to shine.

You want me not to forget you. I also wish not to forget in any way my dear beloved, and for the

## *Rajayoga Sadhana*

fulfillment of this wish you may conveniently take it for granted. There is nothing of the ego in you, and whatever your condition may be, consider it to be from God. I am much pleased with your condition. You are a true *patra* (a deserving soul). On the other hand people come to me and go away, none taking me away along with him. You have really taken me away with you.

Do write to me if your present condition turns into a hindrance in your work or becomes unbearable to you, so that I may modify it. By God's grace you will definitely get some peace and this shall benefit you much. You shall no doubt serve the Mission immensely. When you remember me you may likely be feeling me just close by. May God grant you steadiness, and may your progress be rapid. you may finally prove to be an asset to the Mission. What is to be done is to be done by you and your associates. I have however sown the seed of spirituality. The tree shall soon bear fruit but it is now upon you all to look after its nursing. Thank God you have become a living message to your friends;

## *Silence Speaks*

that is enough for them to understand the importance of the Mission.

\*\*

### **JAPA**

I am not opposed to *japa* but I do not approve of the ways in which it is generally practised. *Japa* does not mean parrot-like recitation of certain words or phrases without any understanding of their real significance, and without any collaboration of thought. In our system too *japa* is sometimes advised when required, but it is of a different nature, and practised in quite a different way. For example, *Gayatri japa* is one of the essential features of general *Sadhana* and is practised by most, irrespective of other *japas* which might have been advised at times. The way in which it should be done is as follows. The *abhyasi* is to sit in a meditative mood, repeating the *mantra* mentally twice or thrice, keeping in view the sense it conveys. He is then to begin meditating upon the sense. The words will naturally go out of his Consciousness and the thought alone will remain in his mind. After some

time when he gets absorbed in it, the thought too shall vanish and nothing shall remain except absorbency in the prayerful mood. That is the proper way. *Japa* practised in this way will be of highest value and immensely helpful to the spiritual growth of the *abhyasi*.

\*\*

## **SERVICE - ABHYASI'S DUTY**

You are correct in your view that disinterestedness in *Sadhana* is due to the lack of love and devotion. But the problem is how to induce them to love God when there is a lot for them in the world to love and admire. They may perhaps come through inducement, but then only to give it up after a time. Here there is no charm, no pleasure, no enjoyment to capture their hearts, and to keep them bound within the fold. The only alternative for me would however be to take overall their responsibility upon myself, and to free them from all bindings, but that may be too much for me. If I take in some of my advanced associates for my help, they too shall thus be overburdened like myself. It is therefore

## *Silence Speaks*

necessary for every one to look to his own part of duty and to stick to it with sincerity. Few persons seem to realise that service to the Mission, besides being a part of every *abhyasi's* duty, is also highly beneficial to them spiritually. Moreover that which must be an objective of the *abhyasi* may also be pleasing to the master. But what is to be done when people do not take this most common place factor into account? Unfortunately there may be a few who might even get annoyed if they come across anything disagreeable to their taste and liking, even though that might be fair and proper.

\*\*

### **ABHYAS**

I agree with you that from the very beginning an *abhyasi* should devote himself to *abhyas* with diligence and persistence. I appreciate the idea and wish you to introduce it in your *satsangh*. Generally I find people complaining of the scarcity of time, which is for them a sufficient excuse for not observing regularity in *puja*. I think everyone does somehow manage to find time for everything of his taste and

liking except this one, *puja* (Living meditation). Obviously the reason is not the want of time but the lack of interest. But what can I say in this connection when I myself never devoted much time for it, though at the same time I never did miss it any day? My master was in the know of it, but at the same time I was all the time busy with constant remembrance and never missed it even for a moment. It was for this reason that he never objected to my short-time practice. As a matter of fact though I never sat for meditation for any long duration yet I was never away from it any moment. Consequently when I was relieved by my master from the daily routine of *puja* I felt exceedingly happy, though it was really no exemption in the practical sense but only a change in the mode.

\*\*

## **OVERCOMING WRONG HABITS**

People do not try to overcome their wrong habits because they would then have to put themselves to effort or a bit of inconvenience. Never mind, be it so. But if they only adopt the right course

for the realisation of their object and are prompted by intense longing for it, none of these things shall then stand in their way, but shall drop down like dead leaves.

\*\*\*

## **WILL AND DESIRE**

I have to make divisions to explain will and desire: (1) Animal Plane, (2) Mental Plane, (3) Spiritual Plane. These are the kinds of desires. Desires are good as well as bad. Bad desires are connected with passions, sex, etc. Greed, etc., also can be included only in this type. In desires of the mental plane is hidden the secret of self aggrandizement, self-progress, self-ability, etc. When these things are carried on to the spiritual plane, one is reminded of his duty, and is worried about getting out of the snare. The tendency is diverted towards God-Realisation. It is the same tendency which was once connected with the animal-plane, but as duty is included in it, it would be wrong to call it desire. Will is connected with the mental plane because you begin to act mentally,

thinking of the goal in view and this continues till the end. It goes on getting new life in every region. It acts quickly to the extent it is pure and becomes free from doubts. That is, its potency goes on increasing. Now, its actions are effective in any of the worldly spheres called Mahamaya. Afterwards it is turned into the pure original form, a jewel indeed. Reaching this level, it becomes very easy for a man to transport any one from one Spiritual plane to the other within no time. And when a man becomes a “Brahmanishtha”, i.e. deeply immersed in Brahman, his will becomes unailing. But, brother, this part of will which is developed to such an extent helps only in Godly works. If a man (You might have read in “Anant Ki Ore”) finishes the basis of doubt, then the will becomes supremely potent. Western philosophy is based on doubt, whereas it has no place in Eastern philosophy. To harbour doubt is to give room for a thief in the house. Brother, all these things will be known from practice (*abhyas*) automatically. The method must be correct and the guide an adept. One should remove grossness and go on dwelling in subtler conditions.

## **WILL – LOWER AND HIGHER CENTRES**

Our will has grown terribly weak. In order to make it strong again we have only to connect it with that which has it in full vigour. That means that our lower centres which have grown weak should be connected with the higher centres which are actively strong. As a result, our lower centres will also become strong and powerful. In other words we have to deliver the lower centres to the charge of the higher centres but only after bringing them to fuller consciousness.

\*\*\*

## **WILL, FAITH, AND CONFIDENCE**

I may assure you that you can win laurels in the spiritual field if only you turn your attention towards God and proceed with will, faith, and confidence, no matter how adversely you may be placed in, surrounded by all the worries and miseries of a house-hold life.

\*\*

## **SUBMISSION TO DIVINE WILL**

In this path I think the question of changing the outer circumstances does not fit in aptly. It is rather that the abhyasi has to adapt himself to circumstances in order to practice submission to the Divine Will. The Divine Will is predominant, and the circumstances are the result thereof. We have to learn to take them as divine gifts.

\*\*

## **FIRM WILL**

A powerful will made at the very first step, and maintained all through, shall never fail to achieve complete success. Difficulties and dejections will melt away at a mere glance and the path of success will be made smooth. Our firm will enables us, automatically, to draw in power from unknown sources for the accomplishment of the task.

\*\*

## **SPIRITUALITY AND RELIGION**

The highest spiritual attainment is only possible when we go beyond. In fact spirituality begins where religion ends. Religion is only a preliminary stage for

## *Silence Speaks*

preparing a man for his march on the path of freedom. When he has set his foot on the path, he is then beyond the limits of religion. 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 is gone, we have reached the destination.

\*\*

### **BHUMA**

One having dissolved himself embarks on an eternal existence, the real life worth having and the very object of life. The climax of non-entity is the ultimate state which is termed as Bhuma — a Being-less state.

\*\*

### **GOD**

Universal love, the very fundamental basis of religion having disappeared altogether, the religion which was generally considered to be a link between man and God has now become a barrier instead. God is not to be found within the fold of a particular religion or sect. He is not confined within certain

forms or rituals nor is he to be traced out from within the scriptures. Him we have to seek for in the innermost core of our heart.

\*\*

## **GOD – THE REAL GURU**

God is the real Guru or Master and we get Light from Him alone. But as it is extremely difficult for a man of ordinary talents to draw inspiration from God direct, we seek the help of one of our fellow beings who has established his connection with the Almighty.

\*\*

## **GURU – SUPREME DIVINE FORCE**

The idea of Guru as the Supreme Divine force is very helpful in spiritual pursuit.

\*\*

## **MAHATMA**

I would define a Mahatma as the most insignificant being or rather a neglected figure, beyond all feelings of greatness, pride or egoism,

dwelling permanently in the state of complete self-negation.

\*\*

## **CONSTANT REMEMBRANCE**

Mere Consciousness of God cures many of the evils of the mind and removes difficulties from our path. We have thus to become conscious of God for the most part of the day during all our worldly activities. 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 activities. If we think that while doing a work we are really serving one or the other of God's creatures and not our own purpose we are all along following the path of service although we are outwardly busy with our usual routine of work. The remembrance of everything should merge into the remembrance of one — the ultimate resounding all through in every particle of his being. This may be known as complete annihilation of self. If one develops this

state he should be considered as an embodiment of devotion and prayer. Every thought of his will be synonymous with that of the Master. He will never turn towards anything that is against the Divine will. His mind will always be directed towards that which is the Master's command.

\*\*

## **UNIVERSAL BROTHERHOOD**

The perfection of human nobility lies in the devotee's being always within the sphere of devotion. All things descending from the origin should be treated as coming from the same source. Just as children born of one mother are related to each other in one and the same way, so also are all bound together by the same common tie of brotherliness and are related to each other in the same way. All are connected with the same reality, the Central point, by the effect of motion which set everything into action. No substantial disconnection however existed between them. It was all really, the effect of our own thoughts and actions that converted brothers and friends into strangers. It was

due to our own feeling of selfishness that made them appear like aliens. This engendered separative feeling must now, therefore, be removed so that brotherly relations may be revived. The development of the feeling of universal brotherhood means the breaking up of the individual network that separated one from the other and the closer adherence to the tie of fraternity.

\*\*

## **TRUSTEESHIP**

If we are able to do everything in life thinking it to be our duty, it shall be a sacred trust from the Supreme Master.

Treat all actions and work to be a part of divine duty entrusted to us by the Great Master whom we have to serve as best as we can. This keeps us in Divine Consciousness all throughout. The philosophy involved in it starts from materiality and ends in the final state we all have to arrive at. A happy disposition is a state which percolates its effect upon the lower layers and purifies them. This

is a state which may aptly be taken as that next to the Divine.

## **TRUTHFULNESS**

Truthfulness really implies the sense of presenting one's own self in its true colours. This is the state at which a man exclaims spontaneously. 'It is as it is' — Jo hai so Hai. This is the state which in true sense is the reality. 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.

\*\*

## **KNOWLEDGELESSNESS**

Knowledgelessness only helps. A man of knowledge will never plunge into the ocean because he knows that the moment he does so his life shall be nowhere. Plunging in there is nothing but going on, and we swim on and on covering leagues. The way out to oneness is to take refuge in the lap of one who is ever ready to take you in his embrace.

## **CONTROL OF MIND AND CONCENTRATION**

### **CONCENTRATION**

Concentration, as commonly understood, refers to a state in which the conscious activity of the mind is brought to a stand-still. But that is not the correct expression of the sense implied in it. This type of concentration implies physical effort which one must resort to consciously or even unconsciously. Usually, one proceeds with it with a conscious idea of some particular state which he interprets as concentration. Generally people take it in the sense of an unnatural heavy sleep brought about by the temporary suspension of the senses. As such, it is just like a state of senselessness caused by the drowning effect of some intoxicating drug. It may perhaps be for that very reason that some of the so called mahatmas are found to be addicted to bhang, charas or ganja.

Generally, teachers advise the *abhyasi* to practice concentration as a preliminary step, and the *abhyasi* puts himself to efforts for effecting the

same. But in spite of all his labour for years together he is seldom able to achieve it. Why is it so? The failure can in no way be attributed to any of the defects of the *abhyasi* but to that of the teacher himself, who resorts to his bookish knowledge to guide the aspirant on the practical path of Realisation. The fact is that the entire process, as it is prescribed, is wholly unnatural and artificial, and the means adopted for the purpose are all physical and gross. The result is that instead of proceeding towards subtleness, they go on imbibing more and more of solidity and grossness, and finally turn into impregnable rock.

Taking up concentration in terms of suspension of mental activities, one has necessarily to apply his effort to create in himself a state of insensibility. The force required for the purpose is undoubtedly the physical force which acts in combination with matter. Thus the whole process undertaken for the purpose becomes a material pursuit in the real sense. Concentration in that sense relates to the condition of the physical mind at the conscious level, the

## *Silence Speaks*

activity of which is temporarily subdued by the application of physical force. Practical examples offer sufficient proof to show that those having advanced with the condition thus developed, become internally so gross and rigid that they become wholly insusceptible to finer and subtler influences. Concentration effected by forceful suppression of thoughts leaves its weighty effect upon the mind. The force applied for the purpose, also being a physical force, causes its own weight. Thus in a word the state of concentration interpreted as coma is basically wrong, since it keeps one in close touch with matter. In that sense concentration may aptly be compared to a marshy condition, from which it is very difficult for one to extricate himself. He cannot save himself from sinking down deep into it unless he falls flat over it, giving up all his efforts. Those who proceed on with that condition, carry along all through with matter. It may however help them to some extent in their material purposes and promote in them hypnotic powers, but it is not the least helpful in a purely spiritual pursuit.

## *Rajayoga Sadhana*

People like to go into concentration because it is pleasing to the senses. Obviously it cannot, therefore, be helpful in a spiritual pursuit. Concentration directly refers to suppression of thoughts. The idea entered into our mind only after mesmerism or hypnotism had come to our view, because there the physical force of thought was utilised all through. No spiritual purpose can be served thereby. It can, however, reveal the nature and character of a thing, but that can by no means help its achievement. It cannot therefore be instrumental in the attainment of God. On the other hand it tends to keep one away from Reality. The basis of meditation is purely spiritual, while that of concentration is only the ego. When you mean to concentrate, 'You' are there, quite definitely, but when you meditate, you wait for something higher, hence you are away from the idea of self.

The only proper course for an aspirant would therefore be to get himself absorbed in the light of the Divine coming to him from the Original source, without minding the implications of the word

## *Silence Speaks*

concentration. In that case the question of concentration will not arise at all, and one will all along be with that which can neither be interpreted as concentration nor otherwise. Concentration with all its implications affecting enclosure, being not of any avail, it is only the power of 'non-concentration' as I may call it that enables one's approach to higher and higher regions of enlightenment. Proceeding along in that way, one would keep on imbibing the power of the Source to light himself up with Divine effulgence.

Now what condition does the word 'non-concentration' refer to? Obviously it refers to a state associated with an overflow of thoughts. But then there are two aspects of it: the one when the flow is not conjoined with our conscious knowledge, and the other when we have a conscious awareness of it and take its effect upon the mind. This, the latter one, may no doubt amount to a state of distraction, especially when one is linked with the thought of some misery or affliction. In the former case, though the flow continues uninterruptedly, yet the

encumbering effect thereof is not felt upon the mind. Normally this state of mind is seldom found to be disturbing. Taking these two aspects into view I might say that the latter is quite similar to the state known as concentration, but with only this difference that here the object of concentration is one's distraction and worry instead of the godly thought. It may therefore be taken as crude concentration which is maintained by the force of our unconscious efforts. The effect in both the cases (viz., by conscious effort and by unconscious effort) is the same i.e., heaviness, dullness, sluggishness. The very word concentration implies a sense of artificiality, and effort is for that reason indispensable. When the flow of thought is spontaneous it is effortless and closely similar to the state commonly known as concentration. The proper word for that may therefore be 'absorption', which is a natural course and follows by itself as the result of meditation on the right lines.

Concentration taken in the sense of absorption (non- concentration, with flow of thoughts, without

## *Silence Speaks*

effect on the mind) is the real state. It may be of different types at different levels. One may be the concentration of the lower level, another that of the higher level, and still another that of the highest level. Now taking out the common factor 'concentration' from these, what remains thereafter is only the lower, the higher and the highest. That is how one has to go on with his march towards the Ultimate. On the other hand if our thought remains involved with the idea of concentration, the inner force will not be working actively to offer us impetus for our higher ascent. The proper course would therefore be to take up the thought in the form of *sankalpa* (subtle idea) without any imposed resolve or effort, and proceed on with it in a gentle and natural way without enforcing any artificiality or imposition. Such is the process followed in Sahaj Marg which, as a matter of fact, introduces through the master's *Pranahuti* from the very beginning that very state which lies at the farthest end. Though in the beginning one might have, at times, only glimpses of it, yet after continued practice the same condition covers him all over. This is why in spite of

the continuity of thoughts often present at the time of meditation, one proceeding by Sahaj Marg experiences a peculiar state of concentration better interpreted as “absorption”.

\*\*

## **CONTROL OF MIND**

I am glad that your desire to sit for meditation at the fixed time is growing stronger. This is no doubt an encouraging sign. But, dear brother, I do not expect you to neglect me, and if you make up your mind not to leave me, you will find me always beside you, and of that you will have experience in due time. Treat your thoughts and ideas as uninvited guests. If they trouble you further just imagine them to be mine and not yours. This process is very effective and can never fail to bring about the desired result. Please inform me of the result. Thoughts can be stopped just in a moment, but that will not be in our interest since for the attainment of liberation it is but essential to throw out the buried thoughts after having completed their *bhoga*.

## *Silence Speaks*

You say, "I hope my distress cry will move your pitying heart". In reply I may only say that my master has made me the target of the world's sorrows and I like to prepare at least one for the same. You can meditate for any length of time but there must not be any mental exhaustion.

\*\*

India is the home of spirituality. As such, speculation has been active in all ages. This is the time when the dormant forces of man are taking a deeper trend on the spiritual plane. The world is also having its own share in building the entire structure of man on the basis of spirituality. The most encouraging feature of the day is that they are all seeking the way for peace. In spite of so much wealth in some parts of the world, peace is wanting. The external means are adopted in vain for earning peace. Unless we turn ourselves inwards, seeking peace, we cannot have even a grain of it. Different methods are being adopted for securing peace; one adopts it according to one's own temperament.

## *Rajayoga Sadhana*

The teachers of the day mostly leave the burden of controlling the mind on the taught which really makes it a difficult problem for the *abhyasi*, with the result that he is unable to overcome the difficulties. In such cases the teachers feel that nothing remains to be done by them. In other words, the duty which devolves on the teacher is shifted on to the taught.

The Yoga Marga brings about the result very soon if one has the real devotion side by side, because by the instrument of devotion one soon becomes attached to the Beloved. The thought of the Beloved is there, and this helps a man to go into deeper Consciousness. If somehow we get the teacher who can foment us by his internal force acquired by being a *Brahmanishtha* then the difficulty is mostly over, and we soon begin to peep into the Real Being. There may be so many methods of yoga under different names and I present the remodeled method of yoga under the name of Sahaj Marg.

## *Silence Speaks*

The *abhyasi* is recommended to do the meditation on the heart supposing the Divine light within. The master attends to the cleaning of the system by removing Mal (grossness), Vikshep (fickleness) and Avaran (Coverings) and is a great help to the *abhyasi* throughout his spiritual career.

We have come down from the main source, and when we want to return there we will have to ascend, crossing the different *Chakras* or plexuses. I am not dealing here with the technique of Sahaj Marg, but with a few things necessary for those who have formed their tendency to rise above themselves. The training under Sahaj Marg starts from Karan Sharir (causal body) where the impressions are in seedling form. We do not stop the thoughts which come to the *abhyasi* but we try to clean every centre of the nerves and the mind lake (Chit Lake) itself. We clean the very bottom of the mind lake from where the waves start. If we somehow succeed in stopping its waves, the matter which gives them rise will remain as it is. It is possible that by the force of the will the thought

waves may be stopped, but the matter which had given rise to those thought waves remains. And if it is not removed, the liberation is not possible. We should proceed in a natural way so that the poison at the root may be removed. Our associates also complain of the incursions of the thoughts, but they are happy at the same time since they find thoughts less disturbing.

We can attain liberation, as our scriptures say, only when we are free from the coil of past Sanskaras or impressions. The present Sanskaras are so much controlled by themselves that no further Sanskaras are allowed to be formed. It is of course a spiritual state. And we come to it easily in Sahaj Marg when we go deep into the Consciousness.

The thoughts, which the mind creates, help a great deal to bring the past impressions to Bhoga. Some people may be afraid that, if they adopt the yogic means and the trail of Sanskaras continues, they may be in greater difficulties and may suffer from ailments, diseases and accidents. They may be right in their fears. But if such a thing is to happen

## *Silence Speaks*

the presence of the master will, in that case, become useless. The *abhyasi* himself works in removing their intensity, and the force of the Master too helps the *abhyasi* in his efforts to fry them to a great extent. The method may look foreign to the readers, but it is the ancient method which lay buried so far. The effect of the Bhoga is not so serious as the *abhyasi* considers, in spite of the fact that so many impressions have pushed themselves for the Bhoga. The cleaning of the system itself means the removing of all these things. The cleaning of the system brings the desired result very soon, and we become lighter and “Sookshma” day by day to secure union with the Lightest.

\*\*\*

## **THOUGHTS**

I do not understand why people often complain about thoughts arising as they start to meditate or contemplate on Divine pervasiveness or so. My specific advice to all abhyasis is that one should not worry about the thoughts that arise during meditation or at other times. They rise for the sake of

evaporation. It is not possible to become completely thoughtless.

\*\*

## **MEDITATION**

I rejoice to find that the thought of serving the Mission is gathering prominence in your heart. The very thought will eventually serve to augment your spiritual progress. If you only think of a river, your heart will begin to feel its refreshing coolness.

I insist upon you to practice meditation as prescribed. Do it for sometime at least and that too only for experiment's sake. If you can do nothing else, then just imagine in your mind that I, Ram Chandra, am myself drowned in your thought. Do this in your leisure hours and while walking or doing some physical work. This is neither *puja* (worship) nor any ritualistic binding. You want to know the method for keeping the heart free from the effects of body-impressions and for drawing the senses inwards, pulling them off from their objective. In reply, I may say that meditation alone covers all these things. There are also certain points in the

body which if merely touched with the thought-force will in a moment create the condition desired. I should like you to create within yourself the conditions required for the application of those methods on you, else it would be a risky process at this premature stage. These methods can, with due precaution, be applied only on highly advanced *sadhakas*, and in special cases only. By such methods the man's originality can be regained in an instant. I have related all this only by way of pleasantry.

\*\*

## **MEDITATION ON HEART**

Spirituality has taken a different trend in this age of materialism. Experimental value always precedes the actual thing. At present the real test of a saint is not his real internal condition but his outward appearance. The old ways of spiritual training have been set aside, because the experiments of the inner states are rarely available. Therefore, it now becomes essential to explain first to the readers the proper ways of life to be adopted. Hence arises the necessity for writing something

from which the readers may deduce the real grounds on which the whole structure of training stands. My books are written on the basis of my own experience in the line. I have dealt only with fundamental things, avoiding unnecessary comments, but what is given therein corresponds with the right proportion of the work I have undertaken.

Generally I advise meditation on the heart at the point where you feel its beatings, I do not want to expand its vision to the whole of the region of the heart. Therefore, an *abhyasi* is to know the heart, as said above, to meditate upon. The points 'A' and 'B' are also the other points for meditation but I have not prescribed them for all as they are unnecessary at the initial stage. We must satisfy our thirst by drinking the water and not by brooding over the cause of it. I have divided the heart into two parts, not dwelling upon its details which are to be understood practically by means of *abhyas*. Of course, to the preceptors of the Mission they have been fully cleared because they have to work with them. Various powers of Nature lie hidden in the

## *Silence Speaks*

heart but that is a secret which may not be revealed, since it may lead to the abuse of power gained thereby.

During our march we pass through the circles given in the 'Reality at Dawn'. You will find the entire Universe along with these circles even in every atom, but it requires a good deal of time and *anubhava* to come to its proper understanding. So, we must look to the real substance and not to that which it displays. The diagram showing the lower and upper regions of heart is only an imaginary ground to come to an understanding. How the heart in its lower state takes the reverse trend onwards is a problem not to be understood so easily. If I try to clear this mystery, I may hardly find words to express it, except that the phase is changed and the life is transformed. Then the heart, instead of being a field for defective mental activities, becomes the ground of Nature. Everything is changed into Real. The position of the heart, though physically at its own place, is also changed. It may be a greater ambiguity to say that 'L' becomes 'U', but for explanation of it the word 'Silence' alone will perhaps

serve the purpose best. I shall request you to go through the book over again. If you do so, you will find therein answers to all your queries. Putting before you my most favoured view, I may say that instead of pondering over how the world came into being, we should admire the Being who brought it into existence. This wonder will reveal to you how the creation set in. But when? Only when you know the Real Being in His real state. If you go on counting the leaves of a tree it is likely that you may soon begin to forget what you have already counted. The method will never enable you to have the taste of the fruit which it bears. If you want to analyze the leaf, it is better to analyze the very fruit which it bears. How can you analyze it? The modern means are to test it in the laboratory, but the ancient way is to eat it and digest it to feel its effect. So, you must develop the capacity to drink the ocean like Agastya Muni. If you go on drinking the water from petty rivulets it may never be possible to get time and age to swallow the whole of the ocean, nor even to reach its very shore.

## *Silence Speaks*

My advice, therefore, to everybody is, 'Seek the Being that seeks you, and not that which tends to neglect you'.

\*\*\*\*

The connecting link between the animate and the inanimate is its root. A poison and its antidote are mostly found adjacent to each other. When we are in the state of inanimation, it is but natural to think of animation because it is at the base of the inanimate and both states are inter-related. Now the first thought that flashed across the mind was to proceed towards animation which constituted our very first step towards growth. It is a matter of fact that our vision fails to apprehend a thing situated at a very high or a very low level. But since man occupies the middle position the medium state of samavastha came to his lot. What can that middle point in us be? It is only the heart and it is at this point that the connecting link between the animate and the inanimate is most clearly felt. This is the reason why meditation on heart is very useful. Now either we ourselves thought of it or the environment

pushed us that way. Anyhow, we leaned towards animate Consciousness. But so long as the sense of Consciousness lingers, the idea of worldliness exists and this the pseudo-seers have called as jnana or knowledge.

\*\*

Why do we meditate on the heart when the brain alone thinks of everything? The heart is the field of work for the mind, and all the points which are in the body and the brain, almost all of them, are found in the heart and, by meditating on it, it facilitates in purifying all those points.

\*\*

## **MEDITATION - FOUNDATION OF SPIRITUALITY**

Meditation is the foundation of spirituality. If you meditate having your real goal before you, you are sure to arrive at the destination. Generally people complain of the numerous ideas creeping into their mind at the time of meditation. They think they have failed in their practice unless they bring their mind to a standstill. But it is not so. We are not practicing concentration but only meditation. We

## *Silence Speaks*

must go on with meditation unmindful of the foreign ideas that happen to come to our mind at the time. The flow of ideas is due to the activities of our conscious mind which is never at rest. We are still busy in meditation with our subconscious mind, while our conscious mind is roaming about and forming numerous ideas. Thus we are not the loser in any way. In due course, after sufficient practice, the conscious mind too gets moulded and begins to act in harmony with the subconscious mind. The result thus achieved is deep rooted and lasting, and finally calmness, the characteristic of soul becomes predominant.

\*\*

### **VAIRAGYA**

What wrong can there be if I advise you not to take anyone into your Consciousness in the sense of a brother, son or daughter, but to go on with your duty with due regard to the position and personality of each? If a thirsty man takes water without an idea of its being water, shall it not quench his thirst? One must actually live up to what he thinks or talks about. You often come across *mahatmas* and *sadhus* who,

though they preach about high ideas, are themselves inwardly puffed up with feelings of greatness and superiority, and try all means to pose themselves as world-teachers of Divine knowledge. What opinion will you form of them when you peep into their hearts to discover their real worth? For certain you will find in them nothing that can command your respect for them. The Hindi word *maan* (self importance) when reversed becomes *naam* (name), and with it their physical form at once comes to view. Thus they remain attached only to the physical form thereby creating for themselves more and more of attachments and entanglements.

*Vairagya* can be attained only when one is wholly diverted towards the Divine. When it is so, one naturally becomes disinterested in his own self including everything connected with it. Thus he loses not only the body Consciousness as well. What remains then is nothing but the 'being in dead form' or a 'living dead'.

\*\*\*\*

I do not agree with those who hold the view that the only way for non-attachment or *vairagya* is

to get away from home. One should be able to discriminate between good and bad. Having no discrimination is the characteristic of an inferior man.

\*\*

## **RENUNCIATION**

Renunciation is a condition of inner state of mind where one's eyes are every moment fixed on the reality alone which is unchanging, eternal and free from attraction or repulsion.

\*\*

## **CHANCHALTA**

Happy was the time when you saw me and happier would it be when I have a chance of seeing you. The sentence has a deep meaning and may be taken up in that sense. When I saw you for the first time I found in you many things mingled up together, presenting a view of diversity in unity. The existence is no doubt the result of amalgamation of matter with the soul. But then there is one thing more there. There is a house which has all things in it upset and scattered all over, while another has everything in it well arranged in proper order. Naturally the former will be said to be in a disturbed state and the latter

said to be undisturbed and regulated. Similar is the case with this human frame, or the house we live in. There are numerous things kept in it. They exist in the form of results of the actions of the various functionaries at work in the system. If they are let loose to work independently according to their own trend or inclination, their actions will mostly be unregulated and disturbing. They therefore require a strong masterly hand to keep them in check, and this generally remains wanting in most cases. It is only in this respect that we present the picture of a house in disorder. The same was the case with you when you came to me first, and this is but usual in most cases.

We have now to enter into a new life, a life which is beyond this outer life of ours. We might just as well say that the real man exists behind this, the apparent man. Now since you want to enter upon the real life, you have to seek for the real man, the man behind the man, or the man beyond man. Such a personality, if he does exist, can be traced out only by the heart's eye and can be felt in every molecule and atom of the body. Though possessing a physical

## *Silence Speaks*

body, he shall in no way be attached to it and he shall be nearest to zero. His covering shall be the whole universe wherein he shall have his own play. You will find him present in the sand of the desert, as well as in the waves of the ocean. You will find his presence in the light of the sun, the moon and the stars. He shall be in existence everywhere, in hell as well as in paradise. But how to trace him out is the real problem. In fact that is the very thing which by my master's grace lies pouring on me, and which I impart to the *abhyasis* through transmission. I take it as a part of my duty, not expecting any return for it, though it automatically becomes due from the *abhyasi* in the form of *rina* or debt (not taking the word in its popular sense, of course). What I mean thereby is only the reaction on the part of the *abhyasi*. The inner disorder and disturbances can never be set right unless you react yourself. They must at least be suspended so as to introduce an atmosphere of peace and calmness. But unless they are suspended, the ways of living cannot be regulated and improved. So long as the proper regulation remains wanting there can be no

equilibrium, hence no balance at all. Without it we can never stand by nature. It is only when we get closely in touch with nature that we begin to breathe in the purified air coming therefrom. By and by we begin to acquire identity with it. In a word everything becomes possible and attainable when we get ourselves attached with the *real* man beyond man.

In the beginning the necessities of life were limited. As time went on, the surroundings affected the lives of the people with the result that necessities began to increase. From the materialistic point of view the world is progressing day by day, and for that reason luxuries are gradually taking the place of necessities. In a way life has become quite luxurious. Our appetite for charms and attractions is growing greater and denser, and it is constantly being reinforced by the thought force. Thus the individual mind is being altogether spoiled. That is why it has become over excessively restless (*chanchal*). The excessive restlessness or *chanchalta* of the individual mind goes on increasing and intensifying by the action of our thoughts and

doings, and this subsequently results in the formation of our fate. Our fate is thus governed by this *chanchalta* of the mind. The individual mind having now become used to such a type of character, leads us on to follow its own dictates. We are thus completely spoiled. We have therefore to correct the individual mind now. The process would be to adopt simple ways of living dissociated from the unnecessary hankering of the mind. It does not mean lowering the standard of life but only purging out from it what is superfluous and unnecessary.

\*\*

## **OVERCOMING DESIRES**

You ask me how desires can be overcome. The only answer I have is, 'Try to give yourself up to God like a dead man in the hands of the dresser'. But if you want me to prescribe some method for it I shall offer you a very simple method and it is to think your desires to be mine, not yours. you can ask me any question you like. I am glad to find in your heart light and nothing but light. Devotion as great as possible is necessary, and constant remembrance creates it in one's heart.

### **3. SPECIAL PERSONALITY**

## **SPECIAL PERSONALITY**

### **THE LIGHT BURNS ON**

There have been numerous saints, sages and teachers in the world who did something or the other for the upliftment of the people. They spread the light among people in general but they were all like candles lighted up at times at particular places to give light to the people near about. They did good to the people who thereby improved spiritually. But the Divine lamp gets lit to light up the whole world at one time on rare occasions only, when God so ordains it.

It has already come down and is aglow all around, but few seem to be really eager for it. The enshrouding darkness has completely engulfed the world so heavily that the glimmer of this Divine Light is yet beyond their view. This is a natural phenomenon which has come into action several times before in the period of the world's existence. Whenever evil reaches its climax, some such Divine Soul does come down into the world to dispel the clouds of darkness and to spread light all through.

## *Silence Speaks*

The Light is already lit. Only devoted hearts are required to gain it and be profited. Do you expect a repetition of such an occasion in the near future? Can such a Personality come down again and again? Can you match it with any of the personalities who had come down previously for a similar purpose? Was such a one in existence in the form of an incarnation? Certainly not. The capacities and the capabilities of every such being differed in accordance with the conditions at the time. This is one of the rarest occasions, for such is the Divine Will. The Personality now come down for Nature's work surpasses all previous ones in respect of potentiality and the scope of Nature's work entrusted to him. The world of today is in need of such a personality. It was Nature's demand and so it has come into being. But few seem to be coming forward to avail of it in full, though for His own part He is ever for giving you all the highest life. Let God's Will be done. This may be a surprising disclosure. From amongst all the saints and sages of eminence of the past it is only my special privilege to have one of

## *Special Personality*

mine in that capacity, for which some of the credit may go to me as well.

This is the time for you all to join together to make the most of the opportunity. Nature, with her hand outstretched, is eager today to take you in her lap. Divine grace is flowing with full force. Such a time as it is today may not be repeated again during the course of thousands of years. Those who miss it now may not have it again for ages, until the time of the advent of the next Divine Personality into the world. That may perhaps be the time when liberation or realisation may again be easy. But it may not even then be up to the extent it is today, because only the constructive programme and not the destructive one may then be in force. Even a little sacrifice today may count much in bringing forth the greatest results. The Divine current is already aflow. May all be up with at least as much of sacrifice as might enable them to get up to the shore of the Infinite Ocean where they might be able to breathe in the cool refreshing air of the Divine.

## *Silence Speaks*

This is all due to the Infinite grace of the Divine Personality in existence today in this unhappy world. Do you expect a repetition of the time in the near future? Shall such easy approaches up to the farthest limit ever be possible at a mere glance as it is today? It may however be your good fortune that alongside with his primary function related with Nature's work he is also devoting himself to your spiritual training. Those who do not take these promising features into account may have subsequently to lament for the loss when he is gone from this material world.

As for myself I can only say that with a rent-up heart I have plunged down deep into the Infinite, not knowing what to do or where to go. May He carry me wherever He likes. Everything rests upon Him alone. But as a general rule one having a plunge in must rise again above the surface once at least, and so did I, but only to find myself being carried away by the silent waves, where, I do not know. On and on I do go, not knowing the end.

### *Special Personality*

I pour this out to you without reserve, only with the purpose of exciting in you a similar fire of madness as I am burning in, but he alone whom God Himself pulls up may be successful in the pursuit. But to my greatest regret I find that though all my downpour in this respect is meeting with high appreciation from the people, they do not lend their thought in the least to what they are to do themselves. Still I am every ready to serve them as best as I can.

We must all join hands in making the best of the opportunity that has so fortunately fallen to our lot this day, though complete success is no doubt destined for him alone whom God has ordained. But the labour never goes in vain. It brings forth its own fruits to set the Divine flow in motion. But persistent labour often becomes a difficult job for many. The reason is simply a lack of interest and craving. Some of them make their own self a sort of showroom; others convert their hearts into a caravan sarai to admit all passers by. Every one is quite sure that he has to give up his body some day, still he remains

## *Silence Speaks*

devoted to it beyond due limits, and often at the cost of other necessary things. I do not mean to induce you to neglect it altogether, for that too is a great sin. What I really mean is that due care and proper nourishment of the body must necessarily be looked to but in accordance with fair need and necessity, so that it may be fully capable of discharging its due duties towards God and self as well as others.

Every one must be prepared to meet his end. That means he must attain the highest spiritual level as early as possible so that he may not have to regret when his end comes. Devotion and constant remembrance are the only surest means thereof. God- realisation is not at all a difficult task provided one diverts his attention to it in the real sense, with faith and confidence, resigning himself completely to His will. It can be very easily accomplished if one attends to the due discharge of one's worldly duties taking everything in the sense of God's command.

Self-dissolution is the only course for a pursuer of the Divine path. He must pursue it with persistence. Love and devotion are of course the

### *Special Personality*

main features thereof. One having dissolved himself embarks on an eternal existence, the Real life worth having and the very object of life. This can more easily be attained during the life-time of the master than after him, because his power remains aflow all the time during his life. After that, as they say, rarely may there be a few among the whole host of moths that might be capable of immolating themselves in the dead flame.

During my great master's lifetime devotees clustered round him like moths round a flame. It was so because the candle was alight. They went on making progress on the path, but after him the situation changed. There were then few amongst them who could burn themselves with their own internal fire over the flame that had gone out. This was possible only to one who had absorbed into himself sufficient light to keep himself aglow with, and to consume his very being in it. Such a one is for all to imitate, so that they may not remain lacking in that inner heat to consume themselves with afterwards.

## *Silence Speaks*

I have never seen one who, having firmly resolved to reach the ocean of bliss, might have remained short of it. When you have the proper means at your disposal, there is no reason why you cannot win. I find people hankering after seeing the light in their heart, but that is to no purpose at all, for that light is far heavier than the real bliss one craves for. An *abhyasi* should not try to see the light, but to suppose that it is there. I may say that it is so much repelling to me that I try to be away from it. Light is in fact only a shadow of Reality, and not Reality itself. We have to gain true Reality, of which light is only material exposition. It is felt during the course of *abhyas* but we ignore it as superfluous. In fact we have finally to arrive there where there is neither light nor darkness.

I have a keen desire to pull up everyone nearest to the Centre, and to start his swimming in the region, unfolding the point which might help them to secure mastery over nature so as to work with it. But that is purely a Divine gift, destined only for him whom He wills. Every particle of the human body

## *Special Personality*

possesses immense force and the entire universe is closely connected with it. Every point of the spinal column is full with the greatest power. But no heed has so far been paid to it. People are all crying for *kundalini* alone, hankering madly after its awakening. Every particle in the composition of the kernel of the various brain cells has its own powerful force which surpasses that of the *kundalini*. But nobody has yet tried to utilise it for the good of humanity. My view may not be acceptable to most of the *Jnanis*, and even if I demonstrate it to them they may not be sensitive enough to realise it. A time may however come, as it must, when people will understand and realise it. Let people create in themselves a keen interest for the attainment of that higher most state for no price whatsoever. But the response seems to be very poor. It is perhaps due to some of my own shortcomings. If however none comes forward to have it of me, I may drop it off at large, to be picked up by anyone who may be capable of doing so. I may assure you that I am over-flooded with that feeling but I keep it under restraint lest it flow out by itself. The out-flow can

however be effected in a moment by touching only one of Nature's knots, but that is not the Divine will at this time.

\*\*

## **SPECIAL PERSONALITY - INTERCOMMUNION**

You say that you want to inter-commune with the Special Personality in existence today. Well, I have already given you the method. Sit in meditation for some time praying sincerely to God for it. The physical form of the Personality may come to your view. If you want to see him with your physical eyes it can also be possible if you are keenly eager to trace Him out. But intercommuning with Him can be possible only after sufficient advancement. For an answer to your question as to where you should seek for Him, I would only say, just above yourself! Or else seek Him at the highest level up to which the stream of your thought can flow. In a fit of emotion you might as well say, 'Please show Him to me'. What I have to say to it is that my thought is, and has ever been, inclined towards it, and I am trying to

## *Special Personality*

make the manifestation of the Personality, with all its effects, possible to you.

\*\*

## **MISCONCEPTIONS REGARDING YOGA**

Some say if you take up the path of *Yoga* you will be faced with serious afflictions and difficulties throughout your life. That is the view of the weak and the superstitious people, and must never be accepted on practical grounds. Besides, if it happens to be so at all, what harm can there be if, by undergoing afflictions for a life, one is likely to be saved from the miseries of all the subsequent lives? So please do what seems to be appealing to you, using your own discretion, or else rely upon the experience of a practical man.

\*\*\*

## **AVATARS**

I do believe in the theory of *avatars* and Lord Ram Chandra was one of them. He was of immense help during his own regime, but with the advent of

## *Silence Speaks*

Lord Krishna, the regime of Lord Rama was over. It is now the regime of Lord Krishna which is to continue till the next *avatar* comes into the world. This is the phenomenon of Nature which I bring to light for your understanding.

For myself I can say that gods as they are were there even before I had submitted myself to my master. But none of them ever felt inclined to pull me up. It was my master alone who picked me up to help me in the pursuit. Whom should I now be indebted to, to the gods or to my great master?

As a matter of fact gods are the various powers of Nature, set up to work out her designs. In that respect they are therefore like the different parts of a machine. The *avatars* too have generally induced people to worship God, and if one adheres to them he must follow their advice in the literal sense. Singing of hymns in praise of gods may promote the feeling of *bhakti* and may thus be useful to some extent, but they can never be helpful to you in the solution of your real problem. It would therefore be better if during leisure hours you rest your thought

### *Special Personality*

on the 'all-pervasiveness of God' and try to remain in that thought so long as you have time. This may serve a double purpose, of constant remembrance and of a happy pastime as well. This is for every one to follow in all seriousness.

Man, as a part of the manifestation like all other beings, was subject to the effect of the root-force, and so are the *avatars*. The difference between an ordinary man and an *avatar* is that man is enclosed within numerous sheaths while an *avatar* is free from most of them. They have the Divine within their perception, while a man is deprived of it. Thus though the origin of man and the *avatar* is the same, the *avatar* is in closer contact with the Divine. Everything he stands in need of comes to him from the eternal store. He receives Divine commands to guide him in his work, which are popularly known as Divine inspirations, *Devavani*.

For a man too it is quite possible to receive Divine commands but only when he has attained a similar state of elevation. The origin of man is similar to that of the universe. It was what is known as

## *Silence Speaks*

*Kshobh* (Primary stir) which stimulated motion and activity. The reflection of *Kshobh* exists in man as well as in other beings. If it is not there then no activity could be possible. In man this reflection of *Kshobh* is known as mind or *manas*, which is an indispensable factor of existence. In the lower region or *Pind Desh* it is known as the *Pindi* mind, while in the *Brahmanda Mandal* it is known as the *Brahmanda* mind. At higher levels it goes on becoming further refined. The condition at each level differs from those at the others, and they may be innumerable. Now since *avatars* possess activity, the possession of mind or *manas* is necessary for them also. But theirs is purer and more balanced, and their actions are strictly in accordance with the Divine will. It is wrong to presume that *avatars* do not possess mind or *manas*.

The *avatars* come down for a definite purpose, endowed with all the necessary power required for the accomplishment of the work allotted to them. In other words that may serve as the *samskara* which brought them down into the world. The power

## *Special Personality*

withdraws after their work is finished. This may be sufficient as an answer to your query about the theory of *bhoga* for *avatars*.

Strictly speaking, it is we who have set up the creation by providing the material which formed its basis. In it the function of God was but nominal, except for the primary stroke of will which stirred up action (*Kshobh*). The actual root of all things in existence was matter which existed in essence-form, just in the same way as the root of all machinery is the iron ore under the earth. The stroke of will was full of high velocity, which is still there and shall continue till the end. In this respect the beginning and the end of creation are like the two extremities of the same velocity. The middle space comprising the real force was the main instrument for bringing into existence the entire structure of the universe. It possesses immense power and gives out shocks like those of an electric current. The middle portion serves as the centre. A little below there is the chief activating force which serves as the cause. There is also another point, where something like an

## *Silence Speaks*

animating force exists in proper moderation. I put it as only a few millimetres distance because of its being observed from a great distance. But if one takes a closer view of it after getting out of his body-limitations, the distance would then appear to him as unlimited. The higher we go above the central point the dimmer becomes the force, and this serves to indicate our closer proximity with the Real. The dim force is that which falls to man's lot while the stronger force at the central point falls to the lot of the *avatars*, who are fully charged with the condition of the point. Lord Krishna as an *avatar* had come down from the sphere of the central point, while Lord Ram Chandra came from that of the other end. For this reason he had more of human synonymity in him. He presents to us an ideal life as one must try to have as a man.

Regarding the present Personality at work today, so far as my reading goes I can say that he comes down from the region beyond the central point, and hence is in possession of highly potential powers, though to our outer view they might appear

## *Special Personality*

to be dim or subdued. None of the *avatars* who have so far come down to the earth had ever been bestowed with the power of the Root. I reveal this on the basis of my reading of Nature through the grace of God, who alone is the real knower of things.

\*\*

Shri Aurobindo has talked so much about the Supermind which he claimed he was bringing down upon the Earth. But as a matter of fact it always comes down upon the earth when some superior force in the form of a Special Personality is in existence in the world. It is not actually the supramental that works by itself for the changing of the character of the world, but a still stronger power of the subtlest nature which I might, for the sake of understanding, call as Super-supramental, which is above the level of *sattva*, *rajas* and *tamas*. Higher above there is a still greater force which is used, and can be utilised, by the Personality who comes down for the special work of Nature.

\*\*

## *Silence Speaks*

There is every hope for the betterment of India and the world at large. The Personality working for the change of the world has almost finished his work. It is coming very slowly to the earth in material form because if it is brought into full swing, the Personality may have to depart immediately as his work will be over.

Regarding troubles of the world, nobody having material form is free. Even our avatars were not free from troubles. We must bring about the end of the troubles we get from birth to birth. If we compare ourselves with those in trouble, I am sure we will find that our pangs are in lesser degree, because there is something reigning inside which does not give rise to the seriousness of it.

\*\*

## **LIMITATIONS**

Dear brother, I do not consider that the Special Personality can do everything, like bringing each and everybody on the path of righteousness. Even Shri Krishnaji Maharaj could not rectify the brain of

## *Special Personality*

Duryodhana, and there were many such people. And finally, he had to bring about the battle of Mahabharata. Even now it is possible that wars and bloodshed may rise to such an extent that a very large portion of the world may become devoid of population. Only those who were the devotees of Shri Krishnaji Maharaj could get benefit from him. Therefore, Shri X cannot be correct in saying that the Special Personality himself shall turn the people towards spirituality. Your suggestion that we may get benefited by the Special Personality is extremely sound.

\*\*

A saint, even at his highest approach, cannot wash off humanity because in that case life will be extinct. This limitation will always remain, and it will play one part or the other. This is the secret of Nature.

\*\*

## **DIVINE LAMP**

The Divine Lamp gets lit to light up the whole

## *Silence Speaks*

world at one time, on rare occasions, when God so ordains it. It has already come down and is aglow all around. Only devoted hearts are required to gain it and be profited. Nature with her hands outstretched, is eager today to take you in her lap. Divine grace is flowing with full force. Such a time as it is today may not be repeated again during the course of thousands of years. Even a little sacrifice today may count much in bringing forth the greatest result. May all be up with at least as much of sacrifice as might enable them to get up to the shore of infinite ocean where they might be able to breathe in the cool refreshing air of the Divine. It is your good fortune that along side, his primary function, the Divine personality in existence today in this unhappy world, and working for the change from the end of the year 1944, is also devoting himself to your spiritual training. Those who do not take these promising features into account may have subsequently to lament for the loss when He is gone from this material world.

\*\*\*

#### **4. GOAL OF LIFE, WAYS AND MEANS**

## **GOAL OF LIFE**

### **THE GOAL AND THE PATH**

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 by them, take in their effect and begin to produce thoughts and more thoughts. In this way we have been spoiling the cosmos ever since our birth. That is the reason why we are never without a thought even for a moment. But those who rise above the cosmos can no doubt become almost thoughtless. When a man goes on with his usual work, of whatever nature it might be, in the sense of duty having no weight or impression of it upon his heart, he spoils neither himself nor the cosmos. That is why Lord Krishna has insisted so much upon the recognition of the true sense of duty. We have thus been spoiling the cosmos ever since, while Nature,

## *Silence Speaks*

the supreme force, is ever engaged in clearing off all these things. At times when it gathers heavily, a special personality is brought down to do the work. An atmosphere of *bhoga* is created all through, which causes suffering and affliction over humanity. Special means are also adopted for the purpose in the form of wars, diseases and heavenly calamities. A great power of that type is already at work today to accomplish the task which is similar to that which Lord Krishna came down for.

People often say that they are too busy with their private affairs to spare any time for *puja* and *upasana*, but that the busiest man has the greatest leisure is a common saying. To my mind a man has more time at his disposal than he has work for. Service and sacrifice are the two instruments to build up the temple of spirituality. Love is of course the foundation. Any kind of service done selflessly is helpful. Service carries with it a sense of worship, and we should be as busy with it as we are with our daily routine of life. The easiest method for it would be to think every thing one has to do as the order of

## *Goal of Life, ways and means*

God, and treat it as one's duty. We must remember that every thing we have in this world has come down to us from God. Our fellow beings are also His creation. He is the Master of every thing and we are all His children, no matter if a few of them are specially entrusted to our charge. In this way we shall be relieved of the feelings of undue attachment. If this feeling becomes deep-rooted, one will be serving them with a sense of duty and at the same time be remembering the Great Master as well. This will finally develop into the habit of constant remembrance.

The goal of life can easily be achieved, if we are sincerely devoted to it having in mind the idea of the Great Master all through. By devotion we establish a link between us and the Master which serves as a path for us to march on. All that we have to do is to keep it clear and free from thorns and shrubs which might be impediments in our way. Earnestness of purpose and the intensity of devotion help to keep the path clear. When the path is clear, the heart pushes one forward on it. The

## *Silence Speaks*

impediments comprise chiefly of the conflicting ideas which keep on haunting the mind. A temporary lull created by the effect of meditation means a step onwards. As one proceeds on with it one will experience that the conflicting ideas begin to disappear. When that attains a state of permanency, the thought of closeness with God gets into prominence.

Numerous ways are prescribed for securing Realisation, each one suited to a particular taste or mentality of the individual. A man of the lowest standard, who cannot give his mind up to meditation, may however, on account of his inner grossness, take the solid things to start with and begin worshipping images with the *bhava* of Almighty of course. But, unfortunately, they usually take the image itself as God, omitting altogether the idea of any higher being. A little advanced amongst them are generally considered to be those who keep in view the imaginary form similar to one they have fixed their mind upon, and who go on with the usual routine of mechanical worship of offering flowers,

### *Goal of Life, ways and means*

sandal, and incense to them in their imagination. This they call as *manasic puja* and consider it to be an advanced stage. As a matter of fact they are no better than those of the former type. The result in both the cases would be exactly the same, and finally they would become solid like rock.

\*\*

### **BOUNDEN DUTY**

To realize our goal of life is our Bounden Duty. Therefore, one should aspire for the highest, peace and other things should be secondary.

\*\*

### **GOAL OF LIFE**

Now about the goal of human life. Anything short of liberation cannot be taken as the goal of life although there remains still a lot beyond it. We find but a few persons who have even liberation as their final goal of life, which represents the lowest rung in the spiritual flight. The problem of life remains totally unsolved if we are below this level. The goal of life means nothing but the point we have finally to arrive

## *Silence Speaks*

at. It is, in other words, the reminiscence of our homeland or the primeval state of our present solid state of existence, to which we have finally to return. It is only the idea of destination which we keep alive in our minds and for that we practise Devotion only as duty. The highest possible point of human approach is much beyond the sphere of mahamaya, wherefrom avatars like Rama and Krishna have descended; hence, a good deal above that level. It may be surprising to most of the readers but it is a fact beyond doubt. The final point of approach is where every kind of force, power, activity or even stimulus disappears and a man enters a state of complete negation, nothingness or zero. Such is the extent of human achievement which a man should fix his eyes upon from the very beginning, if he wants to make the greatest progress on the path of realization.

\*\*

## **DESTINATION**

The point we start from is the very point which corresponds closely with the destination.

## **YEARNING – FINAL GOAL**

The natural yearning of soul is to be free from bondage. If there is one who does not like to free himself from the entanglements, there is no solution for him.

My humble request to you is that you should try to re-own the latent power which is the very quintessence of the final goal, by breaking up the network, interwoven by yourself. Taking up the ideal of the simplicity of nature, which is before everybody's view, you should set to work for the attainment of the goal in a way that all senses having merged in, one may become synonymous with that which remains after the fading away of the previous impressions. Then alone can you think yourself as diverted towards Him in the true sense.

It has been observed that those on the path of spirituality who did not fix that final state for their goal have definitely remained short of the mark because before arriving at the final point they mistook one or the other of the intermediary states

to be the final point or reality and stopped there forever.

\*\*\*

## **WAYS AND MEANS**

### **THE MEANS**

There are numerous means and practices prescribed for Realisation, out of which we have to choose that which guarantees speedy success. Now what that may be let each person judge for himself. For a hint I quote below the judicious opinion of Swami Vivekananda on this point. "It is Raja Yoga alone that successfully leads a man up to the highest level of approach, and none but one having the capacity to apply his own internal powers through *Pranahuti* is fit for being a guide or master." I may also assure you that Hatha Yoga has no access beyond *ajna chakra*. Besides, there is another serious defect in it. When we start with the bodily exercises of Hatha Yoga, the consciousness of our physical efforts with the idea of self in the background also remains all through. Thus the ego

### *Goal of Life, ways and means*

instead of reducing goes on increasing thereby. But that is not the case with Raja Yoga where one proceeds with subtlest means for silencing the ever-active tendencies of the mind. Besides, in practicing this one is always away from the idea of the body since he has fixed his attention upon the subtlest.

*Grihastha ashrama* is not a bar in gaining the Real. I think this is the best *ashrama* in which higher approach is easily possible. I am a *grihastha* and my master was also one. I assure you that a perfect saint may be found in this *ashrama* alone. We perform our duties and remember Him as the Ultimate Reality. Duty is itself worship if the idea that it is the order of God remains in the mind.

The method of meditation on the heart is to think of the Godly light within it. When you begin meditation in this way please think once only that Godly light within is attracting you. Do not mind if extraneous ideas intrude during meditation. Let them come, but you go on with your own work. Sit in an easy posture for one hour in the morning in quite a natural way. If you require the philosophy of this

## *Silence Speaks*

method I shall reveal it to you after sometime. You should only meditate. You should not struggle with the ideas and thoughts which generally come in during meditation. Concentration is the result of meditation. Those who want concentration for the sake of meditation and force their mind to it generally meet with failure. It must be remembered that while practicing these methods one should not force his mind too much, but only sit in a normal way. Sit in an easy posture for one hour in the morning in quite a natural way. It is better to sit in the grey of the morning for meditation or, if that is not possible, then at any fixed hour convenient to you, the *abhyasi*. Do not feel disturbed by the outer things but remain engaged with your work, thinking that they are in a way helping you to feel the necessity of greater absorption in your practice.

In the evening sit again in the same easy posture for half an hour and think that the complexities, the net-work of your previous thoughts and grossness or solidity in your body, are all melting away or evaporating in the form of smoke from your back side. It will help you in purging your

*Goal of Life, ways and means*

mind and make you receptive of the efficacious influence of our great master. As soon as I find that you are free from undesirable matter I will take appropriate action. We soar high by awakening and cleaning the *chakras* and the sub-points thereof, taking up *kundalini* also in the end, with which the *abhyasi* has nothing to do by himself. It is exclusively the outlook of the master.

To impart spirituality really takes no time for a guide of high calibre like my master. The time is mostly spent in effecting the making of the *abhyasi*. We should proceed with our *abhyas* with faith and devotion, and the thing desired will come to us by itself.

I have often met the heads of various *sansthas*, and to my greatest surprise and sorrow I have found not only transmission sadly missing everywhere but also that to most of them it was quite a stranger. Swami Vivekananda had that capacity but such personalities are always rare. Personalities like my revered master are not accidentally born. They come down only when the world waits for them

## *Silence Speaks*

in eager expectation. Such higher personalities or incarnations come down in material form to remodel the ways and methods of *upasana* in accordance with the need of the time. So was the case with Lord Krishna, who was a great master of his time. My revered master too has modified the system, adjusting it to the needs of the present time. His most wonderful invention in the spiritual field is the one related with the *abhyasi's* approach to the Central Region, as stated in the *Efficacy of Raj Yoga*. I am following in the footsteps of my great master. Often people ask me to infuse into them the Godly force or energy up to the highest degree all at once. To be frank I am always eager to do so, but to my regret I seldom find the necessary capacity in the *abhyasi*. The delay caused is only on account of that deficiency, and for that I cannot be blamed as a miser by any means. All that I possess is for all humanity. I am bound by the sacred pledge given to my master as *guru-dakshina*, to spread spirituality far and wide without any reserve or distinction. I am doing it now and will go on with it all my life. You must not, however, be disappointed. If you have

*Goal of Life, ways and means*

really entrusted your case to me I promise my full support for your perfection provided you too do the needful.

As to how the mind should be kept engaged, I may relate to you what I did during my period of *abhyas*. My master was everything to me as He is today. I meditated upon his form within my heart and outside as well. But I do not recommend this to you for you have not seen him. The benefit I derived from this process is beyond words to describe. Some people may have objection to it though the 37th Sutra of Patanjali's 'Yoga Darshana' fully supports it. (*Vitaragavishayam va chittam I.37*) I am not at all in favour of meditation on the pictures of saints. Constant remembrance of God is, of course, a special feature in spirituality. The same I recommend to you to try, besides your usual practice. The method for cultivating constant remembrance is to think with firm conviction during your leisure hours, in office or at home, in the street or in the market, that God is pervading all over and everywhere and you are thinking of Him. Try to remain in the same thought as long as you can.

## *Silence Speaks*

I am glad that you are eager to reach the stage of *vairagya* you will attain it without doubt, but only when you are sufficiently cleaned; and it depends upon you as well, for which you are advised the evening practice. I feel you are improving spiritually, for which I give you a hint to understand. You must be feeling lightness, though only a little, which is a sign that complexities are melting away gradually and the spiritual force is flowing into you. Try to feel it and inform me accordingly. If you do not get time for meditation during the day then do it when you go to bed, or after midnight (after a short sleep) when everything around is calm and quiet. In that case proceed first with the cleaning process fixed for the evening. Do it for about fifteen minutes and after it devote an hour or so to meditation as directed.

We should not weaken ourselves by thinking of past *karmas*. We should always try to attempt the highest in order to make the future bright. It is very difficult to have all favourable circumstances in this worldly life. What we are to do is to adjust ourselves to the conditions as best as we can, and to utilise them to our greatest advantage. Constant

*Goal of Life, ways and means*

remembrance will greatly help you in such cases also. The domestic problem is acute everywhere, but we have to put up with it somehow.

One thing more by way of practice is to offer daily the following brief prayer at bed time, in the most suppliant mood and with a heart overflowing with Love for the Divine.

*“O Master!*

*Though 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.”*

Repeat the above in your mind once or twice and meditate over it for a few minutes.

The prayer must be offered in such a way as if some most miserable man is laying down his miseries with a deeply afflicted heart before the Supreme Master, imploring His mercy and grace with tearful eyes. Then alone can he become a deserving aspirant of spirituality.

Whatever comes into action is always in accordance with the will of God who is the actual

## *Silence Speaks*

doer. The difficulty arises when we link it with our own will or action, thinking it to be the result of our efforts. We rejoice at success and feel aggrieved at failure merely for that reason. This is the only thing which serves to keep us in bondage. The absence of this egoistic feeling means the advent of real potent vigour. How can this be achieved? Only by linking the self with the great power of the Divine. Doing so, we go on covering stage after stage and we get closer and closer to Him. It is a pity to find only a few persons trying to link themselves with the Supreme, not to speak of achieving complete negation. For that the only path is that of surrender, though it is a pretty hard task especially for those who are overloaded with their own weight.

Discipline is the elementary step of surrender. If it is not possible to adhere to mental discipline in the beginning, one can take up at least the physical discipline to start with. After that if the teacher's capability is well-established upon the mind, and the pupil too is a sincere seeker of Reality, mental submission will begin to develop by itself. When he has set his foot on the lowest rung of the ladder the

*Goal of Life, ways and means*

next one will be in his sight by itself. When the pursuit is taken up thus, love and devotion will begin to develop automatically, especially when one is convinced of the merits of the teacher. I am not sure whether all those associated with me have craving for realisation or not. If they have, these things must have developed in them automatically. There must be in their heart an interest for that, and the interest develops only when one feels firmly attached to the goal. Some may however sit by me only to have their mind at rest for a while. Even this may be worthwhile to me to some extent, for I may thereby be offering them some comfort for a while at least. But that alone is not enough. There may also be some who like to associate with me on the basis of fellow-feeling and friendship, not of course taking into account anything of spirituality. This also may not be too little for me, because I greatly rejoice and feel refreshed when I find anyone bearing in his heart love for me. But why after all should anyone bother about it for my sake when there is a lot for him in the world to love and like? He alone who is himself lost, or at least likes to be lost, or is even

## *Silence Speaks*

willing to lose all, may perhaps be inclined towards me. My tendency of mind is somewhat peculiar. Having lost myself in toto, I now like others to trace me out. I believe a wise man will never come up for it. That may be the reason why I fail to excite emotion in the heart of others because in me that too is lost like my own being. When that is the case, what else then remains in me for a clue to help them to trace me out? The idea will be more clear if one develops a similar type of Divine intoxication.

### **DOUBTS**

I do not know whether your Maulvi Saheb has given me room in the cabin of his heart or not. If he has, the question then arises whether he has kept me free or in bonds. If I am free then alone can I be of some use to him. The meaning implied therein is whether he has made me his own, allowing me my rights, or depriving me of them. If he kept my rights reserved I may then prove helpful to him. As for the other friend, I wish him speedy progress. But the fact is that he wants to build his temple of spirituality on the sandy foundation of doubt which is the

*Goal of Life, ways and means*

quintessence of philosophy. My view is that philosophy must start from 'wonder'. Under our system of *sadhana*, there comes a stage at which the feeling of wonder gets created in the *abhyasi*. I had remained in that condition for a number of years. With the introduction of this stage spirituality takes an entirely new turn.

\*\*\*

## **5. ROLE OF MASTER**

## **ANGUISH**

### **MY PAIN**

Everyone has his own story of pain and sorrow. I too have mine, but that is of a different nature. When fortune favoured me, I got access to my master's feet and submitted myself entirely to His will. Soon I developed a peculiar state of mind which continued for a considerable period of time. After that I developed a feeling of impatience in me which persisted. It soon developed into a sort of restlessness and pain. After a time the pangs of it had aggravated so much that if anybody else, not in touch with spirituality, had it, he might have been inclined to commit suicide. But the feeling, 'Let Thy will be done', which was deeply rooted in me, gave me courage and consolation to bear it.

I had that pain-longing, craving or restlessness, as one may be pleased to call it, so dear to my heart that for it I could sacrifice even thousands of lives of mine. I wish to have the same pain created in me again, which no joy or bliss can ever match. It had no parallel and for it one might be induced to forego

## *Silence Speaks*

even the bliss of paradise. I fear people might be led away to misunderstand it as a fit of lunacy. But dear brethren, all that a hungry man wants is loaves, and my entire structure was built up in that way. For this reason I eagerly wish this pain to be created in you all which shall be a source of satisfaction to me as well. Does it not thus become a part of your duty to see that I am satisfied in this respect? If one has got even an iota of devotion in him, he will feel naturally induced to take up what may promise me peace and consolation, after all my life's toil and unrest. It is one of the primary duties of a *sadhaka*.

People hanker after peace; so how can they be induced to take up restless longing for the realisation of the object? I may assure you that the charms of this restlessness are far greater than those of peace. Peace which people talk about may no doubt be a high attainment, of which an *abhyasi* experiences a taste during meditation. But that also reveals that there must be a central point of it. When restlessness reaches the climax it makes the beginning of peace. It may be. I fear lest some one should come forward to say that he has stepped into

## *Role of Master*

the field of spirituality, not for having pain and unrest but for achieving peace and tranquility. He may be right from his point of view; but from my point of view I would say that the former is for those alone who have their eyes fixed firmly upon Him, while the latter is for those who want only the enjoyment of the delights of the intoxication, so to say. This is not so very difficult to achieve but the attainment of the other i.e., 'pain' is not of course any child's play. The greatest saints have passed away, ever thirsting for it. A good many of them must have tasted 'peace' but let us now have a taste of that for a spark of which one might well forego a thousand states of peace and calmness. This is the foundation of the structure which helps to bring forth rare personalities into the world. I may also say that that is perhaps the best way of serving humanity, and a pursuer of this path cannot but be successful. It helps immensely the unfolding of the knots to clear the *abhyasi's* way onwards.

But most of those coming to me for spiritual training seem to be eager to have peace and I have to comply with their craving. There are rare

## *Silence Speaks*

examples before me where the *abhyasi* was found to be really eager to have that sort of restless pain. In fact the real state of peace is that which is beyond comprehension and where there is nothing in contradiction to it. It may however be roughly denoted — not quite appropriately — as the 'Peace of peace' or the essence of peace. A poet puts it thus:

*Dardkaa hadsay gujarnaa hai davaa ho jaanaa*

When pain passes the limits of intensity, it becomes its own cure.

This is in brief the story of my pain which I have perhaps related in painful words. I shall have the fruit of my labour only when your hearts get flooded with it so much that you may yourself become an ocean of pain. What does it come to, then? Neither pain nor restlessness; neither union nor separation; neither peace nor its opposite! It is only that for which we had developed pain. May my words which have come out from the deepest core of my heart produce the desired effect on you all! I may assure you that it is not at all difficult, for there

## *Role of Master*

is nothing difficult on the Divine path. A firm will coupled with undivided attention is all that is required. Every thing that you seek for shall then be found to be quite close to you, rather with you; nay, in fact you are yourself that which you seek. The only thing wanted for it is the burning heart which might burn down the weeds and bushes on the path. You are to be what you really are and pain is a proof of it, and restlessness its fore-runner.

I remained in that condition for more than forty days after which it changed its phase and assumed the form of inner peace inter linked with a peculiar feeling of restless impatience which persisted continuously for about twenty two years. In short, all my period of *abhyas* passed on in painful restlessness in place of peace and calmness which everyone craves for. But that was exclusively my share alone and none of my fellow associates partook of it in the least. I had in my heart a peculiar attraction for it. It is just possible I might have misunderstood the meaning of peace, thinking it to be a state of pain and restlessness. But since times are now changed and every one understands fully

## *Silence Speaks*

the actual meaning of peace, so they feel inclined towards it and crave for it. No such thought ever arose in my mind at any time, and I was thereby saved from a black mark against my name to show that I had induced my master to grant me 'Peace'. Whatever I had was a boon to me for which I owe my greatest gratitude to my great master.

Let us now take into consideration the means by which we can develop that feeling in our heart. For that we must take into account the factors that are helpful in this respect as also others that serve to impede our progress on the path. The greatest obstruction on the path, as I could discover after a life's experience, is offered by our feelings of partiality and prejudice, which may be roughly assumed to be a type of *ahamkara*. It exists in numerous forms which are known to every body. To clarify my point I may take up an example. If a king thinks and repeats every moment that he is a king, it means he is adding round himself more and more layers of grossness and solidity, and in that case every one would be accusing him of arrogance and vain pride. When it surpasses the limits he gets

## *Role of Master*

transformed into a second Ravana, who along with his many heads had one of an ass which symbolized his foolish arrogance. It is really not for the king himself but only for others to regard him as a king. On his own part he is expected to be gentle and kind and a supporter of the weak and the poor. Then alone shall he be able to command the full respect of his people. One rises to prominence only when he thinks himself to be humble and low. Humility brings forth what arrogance cannot. One must, therefore, never part with this noble virtue, be he great or small, high-born or low-born, *brahmana* or *sudra*. God belongs to no caste, creed or society, hence there must be no difference between man and man on that basis. This is a godly quality and one must try to imbibe it within one's self. If instead we look down with hatred upon the low and small we swerve away from the path of duty or *dharma*. God resides within everyone, so there is no ground for treating anyone with hatred. This is one of the conditions which an *abhyasi* comes across during his march along the path. Kabir puts this idea nicely in one of his verses:

## *Silence Speaks*

*“The low-born having submitted themselves to the infinite grace of the Master have achieved emancipation, whereas the high-born being saturated with the pride of caste-superiority finally got themselves drowned”.*

Everyone must therefore try to be free from this evil.

My lot is perhaps very miserable, for it is I alone who am held responsible for all the vagaries of an *abhyasi*. There are some among our associates who do not care to exert themselves in any way but expect me to do every thing for them by the exercise of my inner powers. They want that I must pull them up for *satsangh!* I must fix them up in their daily *abhyas*; I must set them firmly on the path and make them cross regions and stages, all by the force of my will and powers. They do not like to do anything themselves by way of adjusting their ways of living or moulding their habits, or even doing and practicing as they are told to. But in spite of all this they have only to blame me for all their backwardness and lack of progress; and I too, on account of my peculiar nature, begin to feel like that.

## *Role of Master*

I therefore try to thrust into them what seems best in each case, even without their care or co-operation. In one or two cases the *abhyasi* has gone so far as to blame me for not giving him higher approaches all at once. Can such a thing ever be expected anywhere else? Certainly not, I am sure. Why then is it so here? It may perhaps be due to my being over-indulgent in this respect. How far it can be justified, I leave it to your own judgement. In this connection I know of an instance which I quote here. A great saint once being deeply impressed by the devoted services of one of his disciples bestowed upon him his full grace all at once, transforming him completely like his own self. The result was that by the time the transmission was over the man began to breathe his last. Now suppose, by the Master's grace, I have that power and I may even exercise it with all the necessary precautions to safeguard the *abhyasi's* life, it will then be a matter of a second no doubt; but of what avail shall it be to him, as the state thus thrust in will not be cognizable to him, since he has till then been accustomed to the conditions of the lower plane only. Consequently he

## *Silence Speaks*

may not be able to take it into account at all. Ordinarily, to a common man, the highest pursuit is the attainment of peace, while the aforesaid condition is far beyond. The result will be that he takes a considerable time to have it fully manifested. It is also possible that not having the patience to wait so long he may break off during the time, thinking that he has been deceived. However, if the condition is instantly brought into full swing, there is then the danger of his nerves being shattered and that may, in other words, amount to deliberate murder for the sake of sending one to Heaven.

There can also be another alternative. It is that the mind may be brought to a disciplined state in an instant. I had once practiced it on one of the highly advanced *abhyasis* only for a second, with the lightest touch, together with all necessary precautions. The result caused was exactly as desired and to the extent I actually wanted. But his heart remained overburdened with the effect for more than a month and a half. Consequently during all that period I had to keep a very close eye upon him lest his heart give way. I did this, having been

## *Role of Master*

moved by his intense devotion, shielding him at the same time from every risk and danger, and it was he alone on whom such an experiment could have been tried. I however regret to say that none else has so far offered me sufficient inducement to act similarly in his case. On my part I am ever over-desirous to give you all the greatest by way of spiritual lift and in the minimum possible time. If you advance even one step onwards, I am over-zealous to advance four steps towards you.

I am reminded of the words of Swami Vivekananda saying, “The human form, longing for *moksha* and association with an elevated soul, is a difficult job to secure”. It is no doubt exactly so. There are of course very few who really crave for *moksha* or any higher aim. But the longing of the type which may amount to intense craving is still more difficult, and rare too. But even intense craving for the Goal may not alone be of much avail unless one has got closely attached to one of the highly elevated souls. Now suppose this also is there, even then one thing remains wanting therein, and that is the *abhyas* or the practice. Thus all these factors

## *Silence Speaks*

having come together may alone be helpful in the realisation of the final object. This is the well-considered opinion of all the great saints.

There is yet another difficulty with me. I am by nature over-indulgent and highly susceptible to external pressure, with the result that I am not able to reject requests for favour or help if they are not otherwise objectionable in any way. This may be counted as one of my defects but I have my own reasons for it which I do not like to divulge, though at the bottom of my heart I wish you all to have a taste of it yourself. Let this defect therefore be mine and remain confined to me alone. As a matter of fact whatever one wants of me in connection with his spiritual enterprise I feel inwardly induced to do my best for it, and impart to him what he desires. For example, most of the people coming to me seem to be eager to have peace; so in compliance with their wishes I do transmit to them accordingly. I am thus compelled to give them doses of peace, withholding the pursuance of the real objective which is thus considerably delayed. I can not therefore go on

## *Role of Master*

freely with their spiritual training on strictly spiritual lines.

During my leisure hours I remain mostly busy with cleaning the *abhyasis* under my training, in order to develop in them the remembrance of God all through, and this service is for me a substitute for God's worship, hence my foremost duty. But that is a very tedious job and requires quite a long time which might perhaps exhaust the patience of the *abhyasi*. As a general rule one does not feel much interested in meditation when the cleaning process is being effected, or when impressions and bondages are being loosened, which is in fact the only effective course and one greatly helpful to his sacred cause. But while I proceed on thus, I have to make allowance for his craving for peace and satisfaction as well, which he wishes for and values most. For this reason when he does not feel interested in meditation while receiving this type of transmission from me, he thinks it to be of no avail and consequently drops off from *satsangh*. The proper course should have been that after having judged fully the capability of the teacher and finding him

## *Silence Speaks*

quite up to the mark, he should trust him and follow him, leaving every thing to him. He should not dictate terms for the ways and lines for his spiritual training, because the teacher alone can understand what is best for the *abhyasi*.

Often, some of the *abhyasis* complain that during their individual practice they do not have the same amount of calmness and absorption as they have while sitting with me. That is but natural, since their main objective is the attainment of peace and not of realisation. Besides if I take the privilege of asking them how long and how often they practice at home, it will be clear that in most of the cases they do not practice even for an aggregate period of one hour during a whole week. Certain *sansthas* advise meditation for six hours a day or even more, with the rest of the time devoted to *satsangh*, whereas I advise only for an hour in the morning and another hour in the evening. But even for this they offer excuses saying that they do not get time, or they do not feel absorbed during meditation. They can however discover the reason themselves. But if they like I can tell them that this is due to lack of interest

## *Role of Master*

and devotion in them. If one feels inwardly devoted to God, meditation becomes a part of his duty and then there is no question of inclination or lack of absorption.

Often people put forward excuses for not being regular with their practice of meditation, saying that they are faced with worries, troubles and engagements. They mean thereby that they can continue their practice of meditation only when they are free from all distractions. What they really expect is that I should exercise my power or will to extricate them from out of their worries and troubles and set them on the path. Then alone will they be prepared to follow and practice. I have, however, no defense to offer since I could not set an example for it. All that I mean actually to lay stress upon is that people must get awakened to the sense of duty. I undertake to attend to my part of the duty while they should look to their own. They must stick to their practice and then see whether they gain thereby or not. But the practice must be supplemented with the feelings of love and devotion. To tell you the feelings of my heart I may say that all that I possess — thanks to

## *Silence Speaks*

my master — I am ever ready to bestow lavishly upon him who offers to prepare himself for having it. But so far none seems to have come up to have his bowl filled up to the brim. I have often offered to the *abhyasis* to rob me of all that I have, and to give me in return that which they have. Fair exchange is no robbery. Let us now see what it is that is theirs. Obviously those having in mind the story of Raja Janak and Ashtavakra would at once conjecture that it must only be the mind. But I do not mean that, since it may be possible only for men like Raja Janak to give away the mind and for Ashtavakra to accept it. I am not Ashtavakra to venture it. In fact what is theirs is that which they have so far accumulated as their belongings in the form of samskaras. In ***Reality at Dawn*** I have stated that most often people enter the Master's sphere having with them all their belongings, causing thereby considerable delay. Belongings are the things of their own creation which they are deeply engrossed in. God is completely free and devoid of everything, so one can join Him only when one also becomes so. I do not like to prolong the subject further. You

## *Role of Master*

are all wise and learned and can understand your duties well.

The glory of God is reflected only in the heart which is pure like a mirror. May God grant you all the capacity to come up to it to solve your problem of existence.

\*\*

## **MY EXISTENCE**

My life is not a life in the literal sense. If I call it as a state of being, it is then an eternal existence. If it is something beyond, then call it by whatever name you like. Now when it is so, my Consciousness can be revived only when a shock is applied to it. But few perhaps might yet be capable of applying that shock though I believe it must develop when the time comes. The capacity can be acquired only by developing absorption in the inner state, or by negating one's self to the greatest extent so as to become like 'Dead in the hands of a dresser'.

## *Silence Speaks*

The state begins from trusting and believing, in the sense that everything coming from the master is agreeable and acceptable as the very right thing. But so far it is only a physical approach or, in other words, only a set-up for the foundation of an edifice, to appear subsequently as faith. At a lower level it appears in a crude form with the idea of self-elevation in the background. This too is not after all bad since something may be better than nothing. When this feeling firmly settles in, losing its conscious knowledge, it is then the beginning of real faith. Having built up faith in that manner one is then moving actually in the footsteps of the master, imbibing all that the master has within himself. This, being a rare attainment, may be gained by only a few, but that does not mean that one should on that ground give up his efforts for it. People usually remain held up because of their thoughts related to the self, the family, and the society. They go on making plans after plans for their action but they never care to improve or mend the condition of the mind. Will it not be in their greatest interest to divert their attention to this point? It is no doubt good to

## *Role of Master*

serve the cause of others but better would it be to look to one's own moral uplift first. In this way the mental equilibrium will be restored, to help one immensely in all enterprises. This may be counted as one of the greatest gifts of God. God's grace sets into motion for him who makes himself deserving of it. It is therefore of utmost importance for every one to look to his own making, with a living Consciousness in his heart of the Ultimate Object he means to aspire for.

Now what sort of man should a seeker be, is the next question. He should be one who is blind to the charms of the world, is inspired with one object and one purpose, and thinking all the while of that alone which may be helpful to him in the attainment of the ideal. Such a seeker shall never fail to seek out a master worthy of the job. Such a seeker can never be led away by the flow of irrelevant thought. He remains firm on the right path holding fast to his *Sadhana*. He is prompted by an intense longing and always remains in search of better means to speed up his progress. His own internal light helps him a great deal on the path. This is the key to success

## *Silence Speaks*

which has been so much stressed upon by sages. In short, all that is required for sure success is intense longing, together with proper means and earnest endeavours.

How may it be possible for an *abhyasi* to advance up to negation and even beyond that? It may be, in the first place, by the kind grace of the master who might himself have attained that state. But, for that the *abhyasi* must develop in himself intense love and devotion which might induce the master to bestow his Grace.

One of the essential things necessary for the achievement of negation is the growth of intense craving amounting to restless impatience, combined with sincere love and devotion. When the feeling of love is there in the heart, restlessness must come in by itself. The difference in degree may not be of much account in this respect since it may grow more and more in course of time. But what can be said of those who even get annoyed and irritated whenever a harsh or reprimanding word is used for them? That may be a clear indication of the fact that they do not

## *Role of Master*

like to free themselves from their egoistic feelings. It is just possible that they might be under the impression that to put them on the right path, and to give them higher approaches, forms a part of my duty towards them. It may be so to some extent, but then at the same time they must also bear in mind that they are to make themselves deserving for it. I feel concerned with everyone of you but only to the extent that it lies within the limits of my essential duties. I induce everyone to try for the nullification of self, but they do not care to take into view even its elementary steps, and I have to put up with it. I speak of it in very guarded words lest someone might get annoyed.

I must assert that God alone is the giver of negation and of all higher approaches beyond that. But for myself I may assure you that all that I have got was from my dear master alone, though I am thankful to God as well for having moulded my tendencies towards him. The method for securing God's help is the same as that of seeking the master's help. This has also led me to direct love of God which may be known to be one of the greatest

## *Silence Speaks*

boons. Only a few perhaps have been able to follow this course, though it is of the highest value and efficacy. An *abhyasi*, while intensifying his craving (*lagan*), must at the same time be at least as submissive to his guide as a school boy is to his teacher, and it is also an essential part of his duty. The guide does not thereby gain anything for himself but it is the *abhyasi* who profits by it and increases his capacity. A real guide is never eager for fame or honour, and there are examples of saints who have often courted general disrespect by adopting outwardly, at times, things derogatory to their position. There is one such instance related about Kabir which helped him to get free from the association of his false followers.

I wish you all to acquire, during my lifetime, the highest approach beyond, or at least the state of thorough negation. It is not so very difficult under the efficient system of Sahaj Marg. I strongly affirm that such a masterly type of spiritual training cannot be had anywhere but in our *sanstha* which runs under the kind grace of my great Divine Master. It is certain that the followers of such a highroad to Divinity have

## *Role of Master*

ever been few at all times and in all *yugas*. Only those who are destined for liberation are attracted to it with eagerness and zeal.

In the present age there are a few who are true seekers, even of liberation, for people generally do not think the aim worthwhile in comparison with the charming attractions of material wealth and prosperity. The wrong inducements offered by roaming *sadhus* and *sanyasis* have further enshrouded our understanding with false notions of the grossest physical type, and have pulled people down to solid (gross) forms and practices.

People get firmly engrossed in them. It is beyond their power and capacity to get out of the condition and to mould themselves to the right course. It would have been far better if they had done nothing at all for the purpose so that they could have offered themselves to a real guide when the opportunity came. A piece of raw wood is much better than a piece of crude furniture which is almost impossible to transform into the proper, desired shape. The degradation on this account is almost

## *Silence Speaks*

complete, and ungodly things and ways have come to be treated as pious and godly. Nature's stern eye is therefore now directed towards it with full force, and what may come to pass in the near future may be quite beyond common conception. As a rule Nature never interferes with the working of one whom it has endowed with its powers to act in accordance with the need of the time. Whatever working in this connection lies to my charge is all tempered with Nature's kindest grace in subjecting me completely to my master's will and command. For that reason it is now only the master's orders that are awaited in this connection.

There is yet another difficulty for me and it is that most of my time remains occupied with you all, on account of which I do not get sufficient time to devote to the godly work of a general nature. But who are those who keep me thus unnecessarily occupied? They are mostly those who have not in them the least craving for the Divine, in the true sense. If they only manage to 'submit' in the proper sense, much of my time can be saved. No doubt they want to have it, but they do not want to devote

## *Role of Master*

themselves to it with love and devotion, though I for my part do not mind this in the least, since I feel myself ordained to it. If they only take pity on me for all my services, even then I may have a chance to save some of my time to devote myself to other affairs. If an *abhyasi* makes himself as he must, he by himself will begin to draw it out of me.

The attainment of complete negation means vacuumisation up to its farthest limit, though complete vacuum can never be possible under any circumstances. The forgetful state of negation may however be taken as total negation. It is immensely forceful, as is not even possessed by the great *avatars*. The great power thus acquired cannot be challenged even by gods like Brahma, Vishnu and Mahesh. That is the usual course followed under our system, Sahaj Marg. By gradual steps an *abhyasi* begins to proceed towards vacuumisation from the very beginning. But, for this purpose a proper guide is absolutely essential.

It is definite that a person having been bestowed with that highest approach, is in complete

## *Silence Speaks*

subjection to the will of God. The Divine will, through the medium of his *guru*, works in him every way to this extent that he cannot be away from it even for a moment. In other words he is completely under the charge of his master. Such a man alone as can give himself up completely to his master is possibly worthy of that highest approach. But this too is after all the beginning of the state of limitlessness, which is to be entered into after this. In short, how far one has yet to go on cannot be determined in any way.

Even after negation has been achieved, there yet remains much to cover, for which even millions of years might be too short. It is very difficult to determine exactly what and where the end may be. People may not be inclined to accept that statement. They might say that since I represent non-being as real Being, it is all in vain and void. They may be justified to some extent since one, in the being, cannot entertain the idea of non-being. It however refers only to a faint reflection of non-beingness. The fact is that while in a state of non-being if one does not bear any reflection of that condition, then it can be taken as the perfection of the state of negation.

## *Role of Master*

But they may be beyond common understanding of even the greatest saints.

\*\*

I am perfectly sure that you are a true gentleman. So if anyone requests you to do something for him, and if by doing that there is no loss to you as well, I think you will certainly agree to it. It is also a part of human duty. Hence I request you for it and I hope you will accept my request which shall be of advantage to me and of no loss to you. You do not do *puja* and I too do not, in the sense in which I ask you to do. Hence both of us are at par in this respect and equal sinners as well. You say that you must feel something to induce you to do *puja*. But since I too do not do any *puja*, I request you for my sake, to think continuously for about half an hour that I am meditating upon God in the prescribed manner. Dear brother, can't you take up this little service for my sake? I do hope that you will definitely oblige me by accepting my request. Your peevish temperament which you complain of, is due

## *Silence Speaks*

to the effect of ripples rising in your heart. When the water becomes calm these things melt away.

*“Apnee maujoan main dilay jaar jaraa doob ke  
dek  
thoo hee thoo hogaa na dariya na kinaara  
hogaa.”*

*“O, though weeping heart! Dive deep into your  
own waves and behold that thou alone shalt  
then be there. Neither the river nor the banks  
will be there”.*

I have retired from service and now I am henceforth a servant of the Lord whose service alone is really paying and rewarding. I wish you all to keep up the relationship of love linked up with Him. You also wish for the same and it is quite good. If fortunately this wish ever slips down to join with the original source, then there would be the end of every wish. This relationship is to be developed further and the practices are all meant only for that end. When our wishes are directed towards this mortal world, they are ruinous. When their flow is diverted towards

## *Role of Master*

the other world they are sure to enliven us. You want my prayers for your steadiness, which can reach you only through words, oral or written. But I wish to convey to you the jewel necklace of my heart studded with the pearls of the tearful eyes. May it create a tempest within you. Tempest here refers to the waves of the river which verily returns to the sea some day.

\*\*

## **MASTER'S SUPPORT**

### **DESPERATE RESOLVE**

The disturbed state of mind is more often due to the tyranny of one's own heart and to a brooding nature. A habit, once formed and strengthened by the force of will, is usually most difficult to overcome. Sometimes it gradually drifts man down to the lowest level of degradation. I again request you to try to extricate yourself from it by taking refuge in the lap of one who is ever ready to take you in His embrace. No doubt, on occasions, you do feel inwardly inclined to it but then there is one thing wanting still,

## *Silence Speaks*

and it is a firm and desperate resolve. That is not very difficult. If undertaken in the right way it is perhaps the easiest. Almost every one is eager for it in some way or the other. To speak of myself, I would say that I never felt concerned with it, though to an outer view it may have been a mistake on my part, but this was due to my peculiar nature. I ever remained a blind devotee of Him whom I took to be my everything, and never bothered about what might be right or wrong. Every thing was absorbed in my thought of Him and Him alone. As for the worship of gods and deities, I never stood in need of them nor do I even now. I wanted to secure my approach up to Him, and my end similar to His. Nothing else did I crave for. God had no doubt brought me into existence and had bestowed me with powers and means to go on properly with everything, as it is with everybody. But the very things, having been spoiled by our wrong handling, have become impediments and serve for a veil between the master and the servant. Now all our best efforts for the approach end in a mere tiny chink at the surface of the veil. Going beyond remains forever out of the question.

## *Role of Master*

Now who may he be who goes beyond this chink? For me at least it was none but my master. Whom should I therefore be indebted to, to God or to my master? To me the answer is quite clear, and I owe every thing to my master alone. How is this debt to be paid off? The only recourse open to me is to serve you all as best as I can. I sincerely wish you all complete emancipation. But where there is the rose the thorn is also there. A seeker of roses is never afraid of thorns. Mahatma Gandhi is said to have once remarked that the way to salvation lies through jail. I too had once expressed a similar view in a letter to my master, that the path of spirituality lies over stony ground and through thorny bushes. I had once been in such a state of extreme trouble and restlessness that I wrote to my master that if such had been the case with any man of worldly interests, he would have preferred to commit suicide. But due to the over-powering influence of my master all this seemed to be pleasant to me. I chose a life of poverty, and the idea of having nothing but salt and bread was very charming to me. It is a matter of pity for me that none perhaps has so far offered me a

## *Silence Speaks*

chance to impart such a state to him. In one case alone I had once tried to force it upon him, but I had not gone far with it when I was directed from above to stop it. If I impart such a type of training to my associates, I think the gentle-minded amongst them will quietly slip away from me, while the rash-tempered may perhaps be driven to open opposition. In my case I was so much absorbed in my own thoughts at the time that I felt delighted in partaking of the remnants of the dog's meal, not to speak of a person of low caste or untouchable who is after all a human being. It is however a different thing that I never did have a chance for it. In my heart I felt no difference between myself and the dog. This was my condition at the time when I was full with internal troubles. I owe it to my master for having trained me like that continuously for about twenty one years. It was only after that period that I began to feel relieved, and the peace that I now enjoy is far greater in proportion to the amount of trouble I had at the time.

## *Role of Master*

Further, during that time I was under the watchful control of my father who, having smelt my inclination towards the Divine, feared lest I should some day give up the home and the world for the sake of forest dwelling. For this reason a strict check was imposed on me, and I was not even allowed to go up to my master. It was only about ten times or so that I could have a physical approach to Him in all my life. But I did not feel it much since I had no time to spare for brooding over these unnecessary things. It was all due to the sense of feelinglessness which got developed in me through the kind Grace of my master. This is in fact the wonder of 'Man-worship'.\*

\*\*\*

## **MASTER'S SUPPORT**

World peace is the crying need of the day and those at the top are trying hard to bring it about. But the means adopted for the purpose do not so far seem to promise fruitful results. The efforts for the establishment of world peace do not seem to be very effective only for the reason that they are merely external, touching only the fringes of the

## *Silence Speaks*

problem. As a matter of fact world peace can never be possible unless we take into account the inner state of the individual mind. World peace is directly related with 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 and contentment. Thus, all that we have to do for the attainment of world peace is to mould the mental tendencies of the people individually. That means the proper regulation of mind so as to introduce into it a state of moderation. That is the only way for bringing peace into the world. It is therefore essential for all of us to develop peace of mind within our individual self. But that being exclusively the scope of spirituality, one must necessarily resort to spiritual means for the purpose.

One of the greatest specialities of Hinduism, as pointed out by Swami Vivekananda, is that it offers means and methods of attainment of nobler ideals of life to people of every taste, mentality and talent. For

## *Role of Master*

this purpose, there is in it for some the worship of idols and images, for others that of gods and deities, for still others that of God with form or without form and so on. Further still for those of higher capabilities there are the paths of *upasana*, *bhakti*, *jnana* etc. For the attainment of still higher ideals there is again the path of *Yoga* classified under different heads including Hatha Yoga and Raja Yoga. As for the attainment of liberation or complete freedom almost all the great sages of the past and the present agree on the point that Raja Yoga alone is the path that ensures success up to the final point of human approach, and everyone dedicated to complete freedom must sooner or later come up to it. Sahaj Marg runs closely along the lines of Raja Yoga but with certain amendments and modifications to purge out superfluities from that system hitherto known by the name of the Raja Yoga.

Since proper regulation of mind is essential for the attainment of inner peace, it is necessary from the very first step to look to the proper moulding of

## *Silence Speaks*

the tendencies of the mind which usually remain disturbed by the effect of sense-craving in man. This, in fact, must be the basic object of every *Sadhana* undertaken for the purpose. No *Sadhana* is of any avail unless it guarantees moderation in the mental tendencies of the *sadhaka*. The mind, which in its primordial state was pure and regulated, has now been spoilt and polluted by the over-all influence of the senses. It is now to be corrected and set right, and for this the responsibility lies solely upon the individual himself. Almost all *Sadhanas* have basically the same purpose which remains neglected. Methods of austerity, penance and physical mortification usually applied for keeping the mind under control do not relieve it of its misdirected trend. They only serve to keep the evil subdued within, which might at any time burst forth when by chance the control is somehow relaxed. The real solution of the problem therefore lies not in controlling the mind by suppression, restraint or mortification, but in its gradual moulding which will relieve it of its misdirected trends.

## *Role of Master*

Usually people initially aim at stopping even the normal working of the mind so as to create a state of coma or insensibility. The *gurus* of today also, in their eagerness to create an impression upon people, apply similar methods which as a matter of fact take us quite away from the range of spirituality. Their followers too, having lost their sense of discrimination, are incapable of judging it in its various shades and colours. They grow fond of colourfulness alone, and for their mechanical minds they require only a mechanic-guide to lead them on by mechanical means. The result is that they remain held up for ever within the charms of their mechanical output. But they alone are not to be blamed for it. Really they have got saturated with the stunning effect of the slow poison administered into them from platforms by the colourful preachers who pose as saintly and world-teachers of religion. The result is that they get addicted to different kinds of intoxication created by the use of certain drugs and ritualistic charms. The teachers also infuse into their followers the same intoxicating effect which, being suited to the taste of their senses, is greatly relished.

## *Silence Speaks*

Such is the condition of the teacher and also that of the taught — the one soaked in the feeling of self importance and pride, while the other is drowned in his desire for sense enjoyment, which they grossly misinterpret as a state of *anandam*. The sphere of spirituality in fact starts from beyond the range of the senses and, frankly speaking, I may say that a *guru* who has not transcended the limits of the senses is not at all a *guru* in the true sense. He can impart nothing but torpidity which, as a spiritual state, is horrible even to imagine.

At lower stages in Sahaj Marg one often does feel a sort of absorption, similar in a way to that of slight intoxication, but it is definitely different from the state of torpidity mentioned above. This condition may more appropriately be expressed as a blissful state of calmness, unstrained by the weighty effect of the senses which the *abhyasi* feels himself completely dissociated from. This may however be denoted as the soul-dance which is a high type of dance. When a dancer gets completely absorbed in the dance, it comes at par with the dance of Lord Krishna, which possessed the merit of driving the

## *Role of Master*

onlookers into a state of ecstasy. But this type of dance is now quite unknown and obsolete. The ancient books also do not make any reference to it in clear terms. The *Tandava* dance of Siva, though not exactly the same, was much akin to it, but it was of a grosser type.

*Sadhana* has two aspects, one the *abhyas* and the other the master's help. *abhyas* is meant only for creating inner conditions which will be helpful to the *abhyasi* in attracting the flow of the Divine grace, and this involves one's self-effort. But self-effort alone is not sufficient. It must be supplemented by the master's support. As a matter of fact what we really stand in need of for our ultimate purpose is only Divine grace. But owing to one's inner complexities, it is almost beyond the capacity of a *sadhaka* to have it by himself. For that reason master's help is indispensable. In earlier stages Divine grace flows into the *abhyasi* only through the medium of the master. As such it is often interpreted as master's grace. Whether it comes through the master's medium or direct it is the same Divine grace in both the cases. So long as the *abhyasi* is

## *Silence Speaks*

incapable of having it direct, it rests on the master to bless him with it. When he has developed the capacity to draw it direct, the master's job is practically over, though even then he has to keep a watchful eye on him for the sake of safeguard. This is in fact the real function of a true master.

Now the master's support being an essential feature of *Sadhana*, it becomes incumbent upon the *abhyasi* to seek a worthy guide to lead him on, helping him by his power transmitted through the yogic process of *Pranahuti*. This is the only effective means for bringing about the desired result. Under Sahaj Marg the Divine grace is directed towards the *abhyasi* through the process of *Pranahuti*. As a matter of fact what *Pranahuti* does for the spiritual uplift of the *abhyasi* in the shortest possible time, independent efforts cannot do even in a full decade. Serious difficulties often arise when meditation is practiced independently in accordance with the old methods prescribed in books. Under the old system of *abhyas* one has to keep on struggling with the mind in order to stop its unceasing activities. The struggle continues all the time without any success

## *Role of Master*

in the real sense. Thus practically there is no meditation at all, and all the time is lost in mere struggling and suppressing mental modifications. In order to overcome this very great difficulty, under the Sahaj Marg system we simply connect ourselves with the power of the master whose mind has become thoroughly disciplined and regulated. His power then begins to flow into the individual, regulating his mental tendencies. *Pranahuti* is therefore of primary value in giving the *abhyasi* surest success. Our tiring labour for ages and lives can be saved only when, by God's grace, we are able to get a master capable of helping us through *Pranahuti*. I therefore advise you in all earnestness to seek for such a one for your guide. They are however rare but definitely they are there, and a true seeker if he is really in earnest can never fail to trace one out.

I do not hereby mean to advocate in any way the orthodox idea of *gurudom* which to my view is nothing but mental slavery. In our system we have it in the form of common brotherhood with a spirit of mutual love, service and sacrifice which are the very

## *Silence Speaks*

essentials of the pursuit. We strongly condemn the idea of personal service demanded by *gurus* on the grounds that thereby the followers shall be developing pious *samskaras* in them. On the other hand we uphold the view that a teacher, acting in a spirit of service, should himself serve the disciple not only spiritually but also physically if the need arises.

The selection of the proper guide or *guru* is the next point to be taken into consideration. The *guru's* job being the most significant and invaluable factor of spiritual life, it is absolutely necessary that due precaution be taken to select the right type of man for the guide. The slightest error in this matter may often prove highly disastrous. God alone is in fact the real guide or *guru*, and we all get light from Him alone. But only he who has cleaned his heart to that extent feels it coming therefrom, while a common man engrossed deeply in material complexities feels it not. He therefore stands in need of one of his fellow-beings of high calibre to help him in that direction. We may call him guide, *guru*, master or by whatever name we like, but he is after all a helper and a supporter, working in the spirit of service and

## *Role of Master*

sacrifice. His role is by far the most important, for it is he who, as a matter of fact, pulls the real seeker up and enlivens him with the light which is lying in him under layers of grossness. The light thus awakened begins first to cast its reflection upon outer Coverings and removes grossness and impurities therefrom. By and by it goes on developing, affecting the deeper layers also. The light can, however, be awakened by independent efforts as well, but that requires persistent labour for many years together. For this reason association with a worthy guide is of immense value to the *abhyasi*, since the master too, is duty bound, keeps on removing obstructions and impediments on the path.

If a *guru* comes out into the field as a master, puffed up with feelings of greatness and superiority, it is obvious that he has usurped the position of the real Master — God. As such it is quite definite that he cannot benefit others to the required extent. It is therefore essential for him to think of himself as a humble being, and act in the spirit of love and service. He must completely devote himself to the

## *Silence Speaks*

service of his fellow beings both individually and collectively. The service may be physical as well as spiritual. Spiritual service he must always be occupied with, physical service too he must ever be ready to perform if needed. He must be thoroughly devoid of feelings of greatness, self-importance and pride. He must not be a mere preacher of theories but a practical man who has traversed the entire distance up to the final limit of human approach and has completely merged in the state of Infinity. Such a man alone can be the fittest to act as *guru* or master to take the *abhyasi* along the path of spirituality. In that case the spiritual force keeps on radiating automatically all the time from him and affecting those around him. But such special beings are Nature's gift to the world. They come into the world only at Nature's will to work as a medium for Nature's work. Such a high soul is to be sought for if possible and available; otherwise one must get himself attached to the next highest personality available and accessible. By merging himself in his expansion, the *abhyasi* can acquire corresponding expansion for himself.

## *Role of Master*

Every saint or *yogi* has his own expansion up to a limit, great or small. But when the seeker's thought is firmly fixed upon Divinity, Divine force thus enlivened in him brings about the greatest expansion. At lower levels the expansion is less. In our *sanstha* every *abhyasi* has his own limit of expansion which is in accordance with capacity developed by him. For establishing a direct connection with the Divine it is therefore absolutely essential for an *abhyasi* to connect himself with the greatest personality of the type in existence at the time. The attainment of a perfect Being is, in other words, the attainment of God, and the scriptures too support this view. If such a type of personality is not accessible at the time, then the only proper course would be to connect himself with one who is duly connected with the great personality, for, when the best is out of reach, the second best must be approached.

A master of the highest calibre is indispensable for another reason also. In our spiritual march we proceed from point to point, crossing from one point to another after covering the intervening spaces

## *Silence Speaks*

known as buffers. These intervening spaces are to be crossed in order to gain access to the next point. But while crossing them it is necessary to take a thorough tour through the entire space in order to complete its experience — *bhoga*. No further ascent can in any way be possible without it. Now if one tries to attempt it by mere self-effort he gets hopelessly involved in its intricacies and remains held up indefinitely within it. There may however be exceptions, but they are very very rare and that too only when one is specially gifted with an extraordinary calibre and is favoured with the Divine grace. Now the power that can take us safely along through all those intricacies can definitely be of one who has established an irrevocable connection with the Divine source. Is it not thus necessary to have him for the purpose? Definitely, yes. Whether you call him your master or your servant, he is after all your teacher and guide or, in the popular sense, a *guru*, no matter in whatever capacity you might take him.

The buffers or the intervening spaces between points are innumerable. They are all to be passed

## *Role of Master*

through during the course of our journey. With the help of a worthy master of calibre the process of *bhoga* is considerably reduced and the *abhyasi's* stay at these places is much shortened, saving thereby a lot of time and energy. It may however seem somewhat strange and unnatural as to how *bhoga* gets ineffective in the presence of the *guru's* support. The fact is that the condition of the place where the *abhyasi* is staying entraps him completely, forming a sort of network round him. Unless that is shattered the higher ascent is out of question. By mere self-effort one might at times advance a little, but only to slip down again. Practical observation goes to show that most of the sages so far have not been able to cross these buffers except perhaps only a few of the early ones. They remained lingering indefinitely in the one or the other without finding a way out. The simple reason for that could possibly have been lack of proper capability and calibre on the part of their *guru* to clear it for them by his own superior power. Those depending upon their self-effort alone remain held up at the very first or the second stage. How the

## *Silence Speaks*

necessity for *bhoga* does not arise when having the Master's support is not very difficult to understand. Really *bhoga* refers not only to the undergoing of the effects of past doings but also to the undoing of the effect of the net-work one has got entangled in. Only when that is torn off is the *abhyasi* able to go up to the next point, and that is possible only with the help of the Master.

The purpose for which I have taken up this point is to clear the wrong impression held by certain people that it is possible for one to conduct one's spiritual training by oneself. That may be possible only to a certain limited extent, and that too when one is gifted with special capabilities. Beyond that it is quite impossible and impracticable. The only solution can therefore be to seek the help of one of the fellow beings who is really capable.

The selection of a worthy *guru* is no doubt a very difficult job. On the basis of my personal experience I may give you an easy method of judging the worth. When you happen to come into contact with one, try to understand whether his

## *Role of Master*

association promotes in you a feeling of peace and calmness, and whether the restless tendencies of mind get silenced at least for the time being, without causing any weighty effect upon the mind. If it is so you must conclude that he can be a fit person to lead you on the path.

There is another difficulty as well. It is that even though such a master is available and accessible he is not usually trusted unless he displays some striking miracle. A Raja Yogi endowed with the power of transmission can no doubt display miracles, but he never likes to do so since that will be derogatory to his pious position. Moreover practical experience thoroughly proves that miracles are of no account at all, since they do not promote real faith in any way. We have the example of Christ before us, who displayed miracles all his life. But in spite of all that he got only twelve disciples amongst whom there was even one who subsequently contrived to bring about his crucifixion. That shows that his miracles were of no avail in promoting faith among people. It was in fact his noble teaching alone that afterwards secured for him

## *Silence Speaks*

such a large following. It is therefore better and in our best interest to have our eyes fixed upon Reality rather than upon miracles which are undoubtedly very petty affairs, and can be displayed by persons of inferior attainments and common talents. Miracle is no criterion for a saint or a yogi. It is, on the other hand, a deliberate fraud played by dexterous gurus upon the weak and credulous people to entrap them in their fold of gurudom. Before deciding about the final selection, one must be fully convinced of the man's capabilities and merits with regard to his practical attainments on the path. For this one must have continued association with him to judge things through perception and experience in a practical way. When one is thus convinced, one must then trust him in good faith and rely upon him firmly. This is very essential for a successful pursuit. By and by, faith, the most lively factor of a spiritual life, begins to develop in one, and the master's form becomes predominant in his view with his remembrance in the background. Master's remembrance is an important factor in overcoming the distraction of thoughts, and it is indispensable for easy success. When

## *Role of Master*

remembrance is there, the remembered must also be there close by. This leads the *abhyasi* to a plane where he feels himself knocking at the doors of the Beloved. When the Beloved is convinced that it is a devoted seeker knocking at the door He will Himself come to the door to take him in. In that way the limitations that bar our passage break off and we find access up to Him. But we can have full understanding of it only when we have experienced it in a practical way. At this stage one begins to imbibe godly attributes. That means we have then come into the sunshine which comes down from the main Source. We have thus come up to the Source. We are now in the ocean of Infinity and our swimming commences. Everything is now gone and remembrance, having been transformed into the subtlest state of surrender supplemented by silent craving and dormant restlessness, is now the only means left to us. The state is completely devoid of charm or taste, but there is a peculiar attraction in it to the extent that one would not like to part with it even for a moment. For myself I shall never be prepared to barter it even for my life. It is however

## *Silence Speaks*

the beginning of Reality where even purity, peace and bliss are extinct.

Now if one person gets absorbed in God and another in His material manifestation, what will each of them attain? The one, the Reality and the other the imitation. Can God be blamed for that? Certainly not. The Divine flow is the same in both the cases, but each of them partakes of it in accordance with his capacity and merit. I feel myself one with all my associates, being attached to the same common master, God, without the slightest idea of being high or low, great or small. As a matter of fact one in the human form, though considered to be big or great in respect of humanity, may be really the smallest. In fact his very smallness may itself constitute his greatness, though in his personal capacity he may be no more than a zero. The zero has its own importance, since when added to a number it raises its value ten times. This is what devotion may finally bring us up to.

My heart is offered as a playground for you all, never mind whether one uses it as a recreation

## *Role of Master*

ground for his amusement or as a dreary waste for him to wander madly in. Let him use it in any way he likes. It is free for every one to settle in, a place where one might see his own reflection, while another sees that of the Beloved. Uniformity is the characteristic of Nature and every one has his due share of it. God is known to be both *samvritti* and *sama-darshi*. A real master too must have his heart full with the feelings of uniformity, otherwise he is not worthy of the job at all.

\*\*

## **INDEBTEDNESS**

I am greatly indebted to my gracious master who has so kindly put me on to swimming through the Infinite, which otherwise could have been possible only after death. And He is still pushing me on further through it. Not only this, he also bestows upon me all that he acquired himself during the course of his swimming through the Infinite ocean, for in every case the ascent continues infinitely.

## **LACK OF EARNESTNESS**

None seems to bring forth the happy tidings of higher ascent by dint of self-effort. For the most part I have myself to do everything for them; to put them on the path; to inspire them with the grace; to clean their system; to push them along and fix them up on higher levels. What may all this be due to? It may be because of my excessive eagerness to see them all at the highest in the shortest possible time. Under the influence of this feeling I always feed them spiritually much beyond their capacity, even up to the limit of loss of appetite, with the result that further craving gets subsided for a time. But together with all that, the want of due interest and lack of earnestness on the part of the *abhyasi* cannot be denied.

\*\*

You are always welcome to my humble cottage — a cottage which is so badly dilapidated that none perhaps would like to rest in it, even for a while, for

fear of being drenched all over by the light shower from the Base leaking in all through.

\*\*\*

## **DEVOTION**

Your view that you do not find any difference between the path and the goal is an indication of close attachment. It is certain that an *abhyasi* shall definitely attain perfection if he has devotion in him, and has by some good chance got a guide who is permanently settled in the Infinite, and keeps alive the remembrance of the home-land in the heart of the *abhyasi*. You are definitely under the guidance of such a one in the form of my great master, whose effulgence, if keenly observed, will be found spreading all through the world. If anyone ponders seriously over it he will find it full in every nook and corner. I shall however go on serving you with the wine of spirituality and at the same time developing your capacity for more and more. What else do you want of me?

\*\*

## **SRI AUROBINDO AND MAHARISHI RAMANA**

You may by the way study the thoughts either of Shri Aurobindo or of Maharishi Ramana, but you must also go on with what you are after. I too had gone through *mahayoga*. The followers of the Maharishi are even today found to be badly entangled in, and controverting over, the view regarding the exact position of the heart in the human body, whether it is on the right or on the left. There is however no mystery about it. It will be quite clear if we take the whole structure of the physical heart into consideration. Maharishi insists upon enquiring, "Who am I?". In my humble opinion it would be far better instead to try to forget 'who I am'. The body-Consciousness and soul-consciousness must both necessarily go away, and this view is based on my personal experience. I have always been a free thinker, so I feel no hitch to express myself freely and frankly. I am always ready to welcome any one who may be able to take *abhyasis* farther on beyond the limit to which I mean to give them approach. When you have taken up one for

## *Role of Master*

your *guru* or guide on the Divine path, and at any subsequent stage discover his incapability to help you up to the final mark, decide for yourself of what avail he can be to you, except wasting your time and energy, and to remain ever deprived of the final approach. You engage a tutor for your child to coach him up in a certain subject but afterwards you discover that he is not so well up in the subject to serve the required purpose. What will you do then, except to replace him by another, better suited for the job? The same should be the procedure in this case also.

\*\*

## **OWNING OF CONDITION**

Throughout my spiritual life I could never even for a moment imagine that the vast spiritual treasure possessed by my master was not mine in any sense, exactly like a child who always thinks of his father's wealth to be his own. I do possess it in the fullest degree, and at the same time I am never miserly in bestowing it upon others associated with me. But the difficulty arises when one does not try to own it for

## *Silence Speaks*

himself. Truly, why should one at all be after it when he finds me already reduced to destitution on this account? A seeker shall always go to the place where he finds spirituality in abundance, whereas I, being now totally devoid of it, have become totally unsuited to their purpose. What else then is there in me that might attract others towards me? It may perhaps be my love for them, but that too is untraceable, since all its hues and colours have got merged into one, losing all distinctions. Again it may be their faith, perhaps, which might offer them a clue to it in the core of my heart. It is obvious that the Consciousness of existence brings to mind the idea of God. But what may be the solution when the very existence has been reduced to non-entity? One reduced to that state of being can be taken into Consciousness only by him who is the real lover and a true seeker of non-entity. In that case he shall go on giving up everything to make his own self quite void and empty. The climax of non-entity is the ultimate state, which is termed as *Bhuma*. But since it is not possible to take into account that Beingless state, distinctions of attributes are introduced into it.

## *Role of Master*

Man being by nature inclined towards materiality, brings Him down to a level similar to his own. They also say that one can love another of his own species only. Now the *guru* being one of his own species is considered as the personification of God. Consequently he becomes the object of his thought related with the Absolute Reality. But though the rays of the sun fall uniformly at all places, still the different parts take in different effects in accordance with their nature and capacity. Thus one must assume for himself the position of the equator so as to receive the direct rays of the sun. He must also be pure and clean to retain that effect in himself.

\*\*

## **FOLLOWING THE MASTER**

It is said that a true disciple must try to imitate his master. But at the same time they say that a disciple must follow what his master commands him to do, and not what he actually does himself. The question arises, how are the two directives to be reconciled? A real master is known to be the possessor of super-normal virtues, related with his

## *Silence Speaks*

outer self as well as with his inner self. If the *abhyasi* imitates those virtues he himself gets transformed accordingly. It is in this respect that the *abhyasi* is advised to imitate the master. The second directive is also quite to the point. It directs the *abhyasi* to follow the master's commands and not his actions. It is but definite that the master's command will always be in the best interest of the *abhyasi* and so it is but proper to follow it without question. Now the latter part of it seems to be a bit confusing though in fact it is not so. The reason is that in certain exceptional cases the master has to take up work for which he might have to go against common rules of discipline. For example I was once commanded to go through a lane inhabited by prostitutes. I had to pass through the lane looking with attention upon almost every house. Now if any one had witnessed me in that position, what a bad opinion he would have formed of me? There were several other occasions of the kind and it is often the case with others too. But that does not mean that any of them could have thereby fallen into degradation. I wish to see you all going by the path which is free from pollution and defilement,

## *Role of Master*

whereas my path, as luck would have it, lies through dirt and filth, where one would easily develop nausea had there not been the supreme Divine force to protect him all through. Such is my world, where I am to be, so sadly lacking in peace, though on the other hand I wish you all to abide in peace. This is in short what I have in store for myself — going about with a rent-up heart, looking only at filthy drains and ditches. I am so much engrossed in this state that it is hard for me to get out. In other words, it has become the primary object of my life. My master, once commenting upon my condition had remarked that the higher a man goes, the greater shall be the lowness in his view. But after all this is the greatest boon, rarely bestowed upon man even in the course of ages.

\*\*

## **DUTY**

People must get awakened to the sense of duty. I undertake to attend to my part of the duty while they should look to their own. But the practice must be supplemented with the feelings of love and

devotion. On my part, I am ever overdesirous to give you all the greatest by way of spiritual lift and in the minimum possible time. If you advance even one step onwards, I am over- zealous to advance four steps towards you.

\*\*

## **THE IDEAL AND SHORTCOMINGS**

As the world is transient everyone has to depart sooner or later, but some go without any load and some go with load. Most of the people depart leaving wealth behind; and because of this alone their memory remains fresh in the minds of their heirs. But the earning of the spiritually perfect man is something else. Unpossessed, he goes possessed. I mean by unpossessed that the search of the possessed by becoming unpossessed is the search of the One by becoming alone. He has no concern with comforts, luxuries, successes and pleasures of the world. He is liberated from its bondage in his life time itself. And by possessed what I mean is that he takes along with him bread for the way, that is, the real essence of his spiritual earnings. He leaves his

## *Role of Master*

spiritual earnings to his spiritual inheritors just like the householder; and each receives the quantity in proportion to his capacity, while the remaining is swallowed by the descendent. And this reaches to initiated members only, because legally the spiritual offspring alone deserve it. Some part, of course, reaches those also who have attained '*laya-avastha*', and this is right too. In spirituality the share goes to the really deserving, and that is why I have repeatedly written exhorting *abhyasis* to become deserving of that thing; and for that two things are required: Love and Obedience. And both these things are interdependent.

Of course, it is true that initiation is an essential thing and there is no go without this. This is necessarily helpful in attaining really high approaches. It is a different thing if anybody creates in himself the conditions of high approaches. Even then he remains deprived of the Great Gift. The person who does initiation becomes as compelled after the initiation as the father to his sons. However naughty the son may be, still the father claims him as his own son and his parentage remains the

## *Silence Speaks*

same. Yes! In spirituality some such thing is also produced in special cases where the teacher can cut off any of his spiritual descendants. But this is done in very exceptional cases, and only the Guru can decide about it. The principle of initiation is that initiation can be done only when the faith of the aspirant is matured, and when he is going deep enough in love.

Now, hear about our gathering. Some gentleman does puja for the sake of courtesy, and another sits for it for the sake of formality. Well, thank God, there is at least this much. Some gentleman has got the habit of sitting for puja once in a while, and wishes that I myself should form this habit in him. Well, so much for the better. Possible someone or other may even enter the sphere of blasphemy by remembering me instead of God in times of difficulties and hardship. None seems to possess the real interest. Even if there are such, they can be counted on one's fingers; they have got neither longing nor craving. Once my master Lalaji had written to some gentleman, "I require lions, not sheep". And he orally told some gentleman, "I have

## *Role of Master*

admitted even sheep in my Satsangh for courtesy's sake". This was his experience. Remembering this, no complaint against anybody remains. It appears that it is my fault alone. But then, everyone has to be looked after. I thought of methods. It is a matter of gratification to me to think of receiving some light, or of receiving it in future, which at least is better than nothing. Some work or other at least would have been done. Anyway, our intention is right. You can imagine the conditions of my heart by the following instance. Yesterday, when I was returning from the office I saw that a monkey was lying on the roadside breathing its last due to some injury. I was moved very much. I could do nothing. I stood there for a minute and transmitted so that its condition may become better in future. I did not like to do more than this.

Again and again the thought comes to me that I had written the last letter very strongly. But I was compelled to do so. I thought that if there was no hardness in the tongue there was the hardness in the pen, because it has got steel and wood also.

## *Silence Speaks*

And so, possibly, you may show the flow in Divine love by becoming harsh upon yourself due to this hardness. Probably this hardness may bring out some good result, although it is a fact that unless there is the will of God, He does not attract the servant towards Himself, and it is impossible to have His vision. Now, the question arises, why should He trouble Himself to attract the servant towards Himself? Because, if there is any motive in the Lord, then I think He too is just like a householder like ourselves. But along with this it is also a fact that when our motive is to join Him, then we adopt such methods only and this alone is called *abhyas* (Practice). When the intense desire to join Him is created, some kind of impulse begins to be produced in Him. But then, brother, who is it that has to create this thing? Who has got the leisure? We have fallen in our own mire and are taking pleasure in that alone. Even the pain here is pleasure. It does not mean that we have become saints.

To speak in general, everyone is mad after his own thought. I have called pain as pleasure because people tolerate any kind of misery, but we never like

## *Role of Master*

to step out of our own, because the moment we step out of the kitchen the kitchen gets contaminated. One step is inside the kitchen and the other outside. We do not even think of taking both the steps outside the kitchen so that we may step outside, and also the kitchen may remain quite uncontaminated.

\*\*

## **PROGRESS ON THE PATH OF SPIRITUALITY**

I

A man just enters the spiritual life. Call him as A. How does he enter? He enters by hearing about the supremacy of a certain personality. A finds B as a greater personality who can weave his destiny. He now begins to love B. After some time his love becomes greater and greater. That means he holds B as a supernatural being. When he improves in love, he hatches an idea in his brain holding that personality in much veneration. When this is the case, A treats B as God and forms, on account of intense love, his image in his own heart. He does not want to be away from the thought for even a moment. He craves the great personality in his

## *Silence Speaks*

heart. In other words, he keeps his ideal safe in his bosom. What torments him much is B's funny play just as a child when it grows old, hides himself under the clothes of his mother and tells her to seek him. Suppose the child's mother has no covering? Where then will the child hide himself? A is meditating on B and the cover comes in itself and the image seems hidden. Where does this covering come from? It is the veil of his own thought which has kept him aloof from his great Master — the Almighty.

Suppose he does not see his master, under the covering, he must not feel vexed. Why so? Because his master named B is within this covering, and in him in some form or other. Suppose he does not see his master within his form he must not be perplexed. Broadly speaking, he is everywhere, but since he cannot see his presence every where, he made him limited in his own form for the sake of concentration. If he thinks his master is seated within, that completes the idea of his presence. That means he has got the idea of his master rooted deep in his heart. Very ridiculous it is, he seeks his master where he has given him his place. Suppose

## *Role of Master*

he prays to his master to be seated on the plank of his heart, and if his prayer is heard and answered in words spoken by his master at his call, "I change but I cannot die!", the idea will be totally correct so to say. The idea should remain as it is. Form may be changed, it matters little.

Now the disciple is satisfied. He contemplates his master, and the idea of His presence remains in his heart. I think it is sufficient. There is one philosophy underlying it. When we put a bird into the cage for the first time it begins to flap its wings because it is not used to the cage. You put the unlimited one into the cage of your heart. When the unlimited one is compared to a bird for your understanding, it begins to fly with you, and then you begin to seek its image which is only seen as long as its flight has not begun. You both fly together to have the cage and you become one with Him. When this is the case, I mean when your flying has commenced, then fly with all you have got with you.

II

## *Silence Speaks*

If 'A' begins his work dedicating all to his master, imagine what good will it be, in the long run? He does everything for his master. Nay! he does everything thinking that his master is himself doing it, and must think because both are flying together. 'A', really speaking, gave life to his supposition and the object became animate. Both have got lives now. He starts his work from the same morning. He performs his daily ablution thinking that his master is doing all this. He breaks his fast thinking that his master is doing it. He goes to the office and does the office business thinking that his master is doing the same or, in other words, he himself is doing it. Now he returns from the office. On the way he finds an attractive dance and his eyes go to the form already playing its part. What do you think then if you cannot check yourself? Think that it is not you who is seeing the dance but your master's eyes — the eyes you have got — are witnessing the scene. What good would it do? You will lose the curiosity of seeing the dance at once, because your master's power will begin to flow at once and you will be relieved of the curiosity just awakened. Now you come to the house

## *Role of Master*

finishing your office business. You see your children quite joyful at seeing you as you have returned after so many hours from the office. You enjoy their merriment and it is, of course, but natural. What would you do then? Your attention is diverted towards them and you are a bit away from your sacred thought for the time being. The method would be complete if you think that your master within is himself enjoying. You will find that its effect is no more and you are away from your own thoughts. Now another business comes. Friends come in. They chit chat. You also drop into conversation with them and that is the daily routine. Think that not you but your master is talking with them. That is the best practice, I tell you. Similarly you can adjust yourself in your daily routine and in all the work before you. If you are walking you can, of course, think of your master at that time, but how good it would be if you do both the things together. You are thinking of your master and at the same time also having the idea that your master himself is walking. If you do it that means you are going with double force. Likewise, while you are meditating

## *Silence Speaks*

think that your master is himself meditating on his own form.

If you cultivate this habit what effect would there be on you in the long run? You will not make samskaras any further. That means that the progressive trend to create things for future *bhoga* is now stopped. That is the way to salvation. But our ideal is something higher than that. We want to release ourselves from the endless circle of rebirth which comes after. This method ultimately will lead you to non-entity. Do this and feel its effect. Very shortly it will come.

\*\*

## **SELF DISSOLUTION**

Self-dissolution is the only way for securing complete success. One must go on persistently with it. Love and devotion are of course the essential features thereof. One, having dissolved one's own self, embarks upon an eternal existence, the real life worth having and the very object of life. This is attainable more easily during the life time of the

## *Role of Master*

master because his power remains aflow all the time during his life. After that, as they say, "It is not the calibre of every moth to burn itself in a dead flame." (*sokhtan bar shamaa kushta, are har parvana nesta*).

\*\*

## **TRANSFORMATION - DIFFICULTIES**

No doubt I try to transform everybody who comes to me to whatever extent it may be possible at the time, for I think it to be my duty. But then something rests on the person as well. It is for him to let the transformation work its way. Where this is lacking, the man, though he may at the time be induced to follow the practice, will definitely break off after some time.

My difficulties are manifold. I have to take everything upon myself, i.e. to discuss and convince; to create craving and constancy; to mould and transform; and finally to keep him firm upon the path. But I do not grudge it provided full co-operation is forthcoming from the other side. It is however a matter of pity that in certain cases even co-operation

is wanting. All that they seek for is the external or material. Our system is meant exclusively for the attainment of Liberation and beyond, hence, far away from baser ideals I impart the same to every one even from my first contact. But this takes time to mature into fullness if he is eager for it. Those coming to me without real craving lack patience to wait for the transformation to take deeper roots and gradually work out its results. I am at a loss to understand what to do in such cases, unless I induce myself to force everything into them. But that may be a risky process.

\*\*

## **DEBT OF THE MASTER**

Really speaking everyone has to repay three debts. You are, however, repaying these debts. Brother, I would like to substitute the words 'debt of the master' for 'debt of the *Rishis*' (*Rishi-Rina*). I want to repay this debt, and it would be possible only when I can prepare a person just as my master has prepared me. But the repayment of even that is really in the hands of my master alone.

## **REAL SEEKER**

I give only the real *heera* (diamond) which can be tested only by a jeweller. If a dealer in glass cannot know the diamond's value, it is not the fault of the diamond. There is a Persian verse which says: "If a bat cannot see the Sun in the day time, it is not due to any fault of the Sun". If many others are benefited by the same thing, and one particular person is not benefited, it is due to his own fault. If anybody comes to you as a disciple and seeker, he shall never remain unbenefited.

\*\*

## **MASTERS CONDITION**

Dear brother, you are asking wages of me. I consider you yourself to be the master. Hence it is a surprise that the master should ask wages of his servant for the work done by him. Shall I write something more? But I am afraid one may think that I am showing the mastery. But, dear brother, to whom shall I show my mastery when there is no disciple, nor my God? By the grace of God I am

## *Silence Speaks*

almost always in the state of Negation where there is neither myself nor my God. I am afraid people may call me an atheist. I have already broken away the atheism and this is due to the blessings of my master.

A poet has said: “No worship is devoid of *Kufr* (lack of real faith), whether one worships the idol or takes the name of Allah (God)”. And dear brother, what an essence there is in saltless stone, this condition of Negation, that you never wish to be separated from it! So much so, that according to the method of training, one has to come down from this state while transmitting, but I can not do it. This is the reason why no other emotion than peace and calmness is created in the *abhyasi* to generate in him faith in the principles of the mission. But it has happened that if I even enter upon my previous condition for a moment, I would feel the reflection of that state. I remember that I had once written to some one, “Dear brother, you have given me the spiritual training, and due to yourself alone I have progressed in spirituality”. And this feeling was quite

## *Role of Master*

correct. When I come upon such a condition, I feel that you appear like the Guru. Nay, you are the Guru himself, and naturally the acknowledgement comes that you people alone have given me the training. I wish that my associates should tell me their mistakes and foolishness, whatever you may call them. But when I expect this from others, first of all I should place my own foolishness before them. At one time Pundit X, who was proud of his knowledge and learning began to think me defeated in the field of knowledge. I considered that it was not good for him to nurture this pride. Therefore I took a turn and came upon a previous condition of mine. And then I wrote to him. You will laugh to know what I had written. I had written, "It was I alone who had sent Rama and Krishna into this world! It was I alone who had brought the revelation of *srutis* to the *Rishis*". Now you must have understood why you find yourself often in darkness!

\*\*

## **REALITY AND NEGATION**

Shri X had sent me a telegram to Tirupati to do transformation, which I received at Allahabad. I am sorry that I could not do his transformation by telegram. But it definitely indicates his restlessness to attain God in the path of spirituality, which is good. I have now replied to it two days back, and by writing some logic in it I have shown candle light to the Sun. But, brother, he is a very good man and he has started to love also. But dear brother, what shall I do? There is no juice remaining in the bones of this humble being. Possibly people may not like me due to this. Now, should I start looking at my own face in the mirror, so that I may be pleased by seeing myself? But I am afraid that if I do it, I may find my own image nonexistent therein, although I am sure that something existent may be found even in non-existence. yes, this is really certain, because Reality is found only in negation.

\*\*

## **DEPENDENCY**

As for myself, I have always been a dependent of my master, and I would accept subordination to that person under whose subordination my master orders me to remain. Through this dependency alone I have been able to develop such will power, which is but my master's gift, that I can prepare thousands of persons for spiritual training within a second.

\*\*

## **PRANAHUTI**

We are acting like puppets at a show-dance, which we alone are enjoying. We are so much lost in its charms that we get rigidly entangled in it. If ever the thought of getting out arises at all, the entanglement becomes too compelling a bondage for us. The more we wish to be out of it, the tighter becomes its hold upon us, and all our efforts turn out to be fruitless. The charming pleasantries do not allow our attention to be diverted away from it. The only possible way out would be to take into account

## *Silence Speaks*

its basic cause, presuming it to be the Ultimate. When we repeatedly take into our thought the origin of it, the same view settles down in our heart. This may be interpreted as remembrance. But since it is linked with the origin, our thought travels on towards the Ultimate. This we develop by the practice of meditation. When we begin doing it, help begins to flow down from the very source. When you link yourself with it, the outer charms begin to fade automatically. It is good that you have made up your mind for *abhyas*, but its fulfillment also rests upon you alone. If you take in a deep impression of the Reality, meditation cannot but start by itself.

Thank God you have started *puja* (meditation); otherwise I would have considered it as my own weakness. When you have started meditation, I am sure “the eye of the bubble will soon witness the face of water.” May God grant you perseverance and steadiness. you say that some particular force takes hold of your body, pushing aside other forces and makes you do the *abhyas*. Thank God you have begin to receive my transmission. My prayer is now proving to be fruitful. You may consider it a good

## *Role of Master*

sign for your progress. When it is so, I find no reason why you should not have a taste of the state of absorbency and of the feeling of light.

Rest assured that diseases never enter the body of the *abhyasi* through our process of transmission. This is my experience as well as that of my master. On the other hand it has often been experienced that some of the diseases do go out by the effect of the process of purification.

\*\*\*

## **SPIRITUAL TRAINING THROUGH YOGIC TRANSMISSION**

By the grace of my master I shall try to reveal a great secret, or a mystery, which the people in general do not know. It is a great wonder when a great personality like Lord Krishna, Swami Vivekananda or my master changes the entire course of a man's life. How is this done?

Some sceptics may say it is after all due to the person who wanted to change himself, and the master or Guru was the cause merely for name's

## *Silence Speaks*

sake. If Lord Krishna had such power why did he not change the heart of Duryodhana instead of bringing about the battle of Kurukshetra? They may also quote many stories wherein somebody taking a worthless person or even a lifeless object as a guide has become a great saint. But this need not hinder us in trying to find out the reality, because God's ways are mysterious. Some are deluded by their own thinking and some are illumined by Divine Grace.

If the question as to from whom Lord Krishna got light is put to me, my answer would be that He is Self-luminous. But then this need not mislead the enquirer that he too is self-luminous and everyone else is also such, and there is an end to all enquiry. Logical speculations are no substitutes for the cravings of the heart. The heart is not satisfied even if the logic stops dead in some blind alley.

*Pranahuti* is effected through the power of will which is always effective. If a trainer in spirituality exerts his will to mould the mind of the trainee it will bring effective and excellent results. Many swamijis,

## *Role of Master*

who start the profession of gurudom as soon as they put on the ochre-coloured uniform, complain that although their *shishyas* (disciples) listen to them with interest, yet they remain as crooked as the tail of a dog. The reason is obvious. Either the swamiji does not exert his will or he has got no power. The teachers prescribe many laborious and brain-taxing practices and leave their disciples to their own fate. Neither does the teacher know the result of the methods nor does the disciple care to use his discrimination. The result is internal grossness, dullness of the intellect and loss of freedom on the part of the disciples, and corruption, degradation and moral turpitude on the part of gurus, who are very conscious of only their right to teach, but quite unmindful of their duties and responsibilities towards their disciples.

The worthy trainer with the power of yogic transmission weakens the lower tendencies of the mind of the trainee, and sows the seed of Divine light in the inner most core of the *abhyasi's* heart. In this process the trainer uses his own will-force which has the Divine Infinite power at its back. In a way he

## *Silence Speaks*

is conscious of That and he just focuses It through the lens of his own will upon the heart of the trainee. The trainee may not feel anything at the beginning. The reason is that he is accustomed to feel only through the senses, and the Divine power is beyond senses. After some time, however, he may feel the results of such transmission, which also are in the form of subtle changes of the workings of his vital parts and of the tendencies of his mind.

A crude analogy of this process may be found in mesmerism and hypnotism whose results are contrary to those of *Pranahuti*. In these baser arts the hypnotiser uses his will-force with the backing of material power. And the will of the hypnotised person is weakened, and he finds himself dull and heavy hearted after he wakes up from the hypnotic trance. A disease may be cured, or a particular tendency of mind may be suppressed to some extent, depending upon the power of the hypnotiser and the submission of the hypnotised. But the effect does not last long. The hypnotic power is developed by some intense mental and physical practices using material things or mental images as objects of

## *Role of Master*

concentration. These practices often lead one to mental deformity or insanity, and sometimes even physical deformities will be the result. A successful practice, after a long time, may however result at the most in the gain of some material power which is limited, and useful only for the gratification of some kinds of desires as long as it lasts.

By now the reader might have come to the obvious conclusion that the power of *Pranahuti* is a Divine Power working through the channel of pure mind. How is the mind purified? How does it get connected with the Divine Power? The simple answer is that these happen when the thought is linked up with God permanently. Again, how is one to link up his thought with God permanently? Many answers have been given to it. But the secret which bubbles up from the bottom of my heart is that it is my master who does it, who did it, and who is doing it. When I saw my master my heart was filled up with his light. And I started to remember him constantly as my Lord, my Master and my Soul. May all true seekers find him. Amen!

## **BASIS OF TRANSMISSION**

“The material particles can be transformed into energy.” The view is not so controversial, since matter in its super-fine state is converted into energy. Or, in other words, matter is only energy in a grosser state. It is a scientific law and, as far as I understand it, is accepted by modern science too. This is the very elementary basis of our system of Transmission. You have yourself expressed it beautifully as, “Transmission works in the conversion of matter into energy, and energy into the Ultimate”.

\*\*

## **PRANAHUTI AIDED MEDITATION VS OTHER SYSTEMS**

There is an organisation in this part of the country which professes to impart spirituality. It commands a pretty large following, and people who join it seldom break off even though some of them, to my personal knowledge, are greatly disgusted and averse to it. I find that they have adopted unspiritual ways to keep the *abhyasis* bound fast not only by inducements and allurements but even by

## *Role of Master*

fright and threats. And when I study their inner condition, I find not one of them having any spiritual achievement, but they are only caught up by some material force. You will find hardly one amongst them who is nearer the mark in any way. Whereas, in our *sanstha*, you will be happy to note that none of the preceptors has even the slightest touch of *maya* in all his Transmissions. It is only the pure wave that flows from him to the *abhyasi*. In my opinion such pious methods must at all cost be adhered to in order to promote piety and righteousness all over. I pray for the making of such noble personalities to work for the enlightenment of the world, and time alone shall bring the results to light. We must try heart and soul to prepare such worthy souls as may be useful and helpful to the future world. It matters little if a few break off from us, because what they have gained during their brief contact will develop in the subsequent life, if not in this one. Thus our labour is by no means wasted or lost.

\*\*

## **THOUGHTS DURING TRANSMISSION**

Even a preceptor of calibre complains about the encroachment of thoughts during meditation. For that I would earnestly say that during transmission, as my master says in one of his writings, the *sukshma sarira* of the teacher enters the body of the *abhyasi* knowingly or unknowingly, and this brings to him the wavy thought which the *abhyasi* has. Of course, they may be translated in such a way that the preceptor thinks them to be his. Happily you have got very good *abhyasis*, so the bad and vicious thoughts get no chance to attack you. I unfortunately found a few men from whom I was feeling the squalid sensation within me, when I transmitted to them. I then refused to accept them as members of the samstha. There was another case in which I found, that when I transmitted to him, pictures of naked women were coming to me, as he was a perfect debauch. So I did not take him into the samstha. The master too had met with similar observations in two cases. If a preceptor of calibre wants to minimise such thoughts occurring in him,

## *Role of Master*

he may give suggestions to the *abhyas*'s individual mind to stop such working during transmission, and it will be helpful. But this process should not be done very frequently because preceptors know many things about *abhyasis* by the help of the individual mind.

\*\*

## **PRANAHUTI**

Our *mahatmas* and *sannyasis* have burnt tins of ghee in *havan* without caring for the economic condition of India. They would give offerings in the fire continuously for two or three months throughout the twenty four hours. Whichever *mahatma* wants to elevate himself begins by burning the wealth of India in the *havan*. Every year we get such news. I do not know the condition of South India. Probably they do it there also. And those who don't do this entice the public into the mirage of *kundalini*. In spite of all this none of our *mahatmas* could yet kindle the fire in the heart of a single person, but have burnt excessively that which could have been useful to their children, and which could have helped the correct formation

## *Silence Speaks*

of heart and brain. By giving *ahuti* of the very *prana*, if the Institute could kindle the fire even in one person, it would be better work than a thousand *yagnas*. If you think over this deeply you will find that you might have kindled this fire in so many hearts, and many a one might be there in whom you can kindle it. And you too were such a person that a simple sentence which I had written on some occasion had affected you so much that the extinguished flame in you got lit up once again, and this became so bright and intense that the flames began to go out. You have started correctly. The field has got to be prepared, and is being prepared. If the extinguished hearts come before such a heart, and even the warmth has gone out of them, they will still certainly be lit up. The sphere of your work has got to be enlarged.

Here I may assure you that spiritual training for the attainment of higher stages is only possible by the process of Yogic Transmission and by no other means.

## *Role of Master*

Power of transmission is a Yogic attainment of a very high order by which a Yogi can infuse by his own will force the Yogic energy or Godly effulgence within any one and remove anything unwanted in him or detrimental to his spiritual progress.

\*\*\*

## **TRANSMISSION**

Transmission through *Ajna Chakra* or a little above it makes the *abhyasi* feel light. In case of transmission on the point far above the Chit Lake, one will not feel the light but pressure if he is unable to bear the power. We are the sons of the land where Sun ever shines, where darkness has no place and the light bids farewell. Our Yogis do not infer fire from smoke. They directly see the substance. When one comes to the real *Sahaj Avastha*, he can read the real way of each individual soul, and the tendency of Nature in his own. A little concentration will reveal all this.

## **FITNESS OF A TRAINER**

The general rule is that the light should begin to flow automatically without any willful effort. And when, without their being aware of it, people begin to receive spiritual benefit from a person, then he is fit to be made a trainer.

## **6. ROLE OF ABHYASI**

## **PRAYER**

Here, by the grace of God, the master's power alone works all through, and there can be no possibility of harm in it. If you find any difficulty or entanglement, or even an unbearable excitement of emotion, just refer that to Him through prayer at any time or from any place, and it shall go away at once. Never mind whether I become aware of it or not, your purpose shall anyhow be served.

\*\*

We must cultivate the habit of forbearance and tolerance, putting up coolly with taunts and rebukes of others, feeling ourselves to be at fault. This is not too great a sacrifice for the attainment of the great Goal. If my views seem to be appealing to you please try to follow them. This will bring you greater peace. If you find yourself inefficient for it, then you should resort to prayer with a supplicant heart. Do this and see whether you are able to overcome anger or not.

\*\*

## *Silence Speaks*

Shri X has complained of anger in himself in his letter. The reply is that he should pray to God for its removal, in such a way that tears should come bubbling out.

\*\*

Much praise has been sung of a naked sword although its function is to cut. Now, it requires the brain to use it, so that it may strike the enemy and not the friend or self.

\*\*

Prayer is the sign of devotion. It shows that we have established our relationship with the holy Divine. In prayer we try to reach up to the central point. It can be attained by resigning ourselves to the Divine will which is absolutely simple and tranquil. The most important and unailing means of success is, therefore, prayer.

### **HINTS TO A SEEKER**

I hold that mere questions and answers can never reveal the mysterious interior of a man. This can actually be known only through close association (*satsangh*) and practice (*abhyas*). I may

## *Role of Abhyasi*

frankly confess to you that I have studied no books, for I never thought them worthwhile. I aimed at Reality which I thought to be the only thing worth having, and left the study of books to the scholars and pundits. Whatever I say or write is on the basis of my own experience or *anubhava* on the path of Realisation, irrespective of what Shankara or Ramanuja or others might have said about their own. I no doubt do read sometimes now, but that is only by way of recreation, and I try to retain as much as I can for the sake of easy expression. I remember one such thing which I had read in Viveka Chudamani by Shankaracharya, which means :—

“Books do not help us in Realisation; and when Realisation is achieved books are useless.”

When we start practising, and are in quest of our ultimate goal, we fix upon that which seems helpful to us in our pursuit. We consequently begin to imagine that everything depends upon God's will, so that we may remain connected with it. It gradually develops into closeness and attachment, which in true sense, means the beginning of *layavastha* or

## *Silence Speaks*

merging. For that we practise love, devotion and all other means conducive to our purpose. We can as well say that our free will extends so far as our limited sphere goes, and God's will extends as far as His unlimited sphere goes. We cannot profess our will to be the same as that of God until we shatter our limitations and bondages. This is our real pursuit, and we do it in order to secure merging with Reality. This topic is dealt with in another book '*Towards Infinity*'. In it I have explained how, after losing his individuality, a man can become identical with Brahma. The relation between God's and man's will may be expressed in the way that when we look to the former (that is God's will) the greater thing begins to attract the lesser thing. We begin to dwell in a state of non-duality when we become one with Him, the Absolute, after shattering all our limitations. But we start from duality and after marching on finally come to non-duality automatically.

As regards your question whether all proceed towards God spontaneously or by God's will, it may suffice to say that every river joins itself with the ocean losing its own identity altogether. The ocean

## *Role of Abhyasi*

does not come to mix with the river. Just so do we proceed towards the origin. A time shall be when all will merge in It, and that will be the time of *Maha Pralaya*. We practise only to cut short our way, and thus be saved from the miseries of innumerable lives till then.

*Prakriti* came into existence at the time of creation through the effect of the revolving motion around the Centre. The motion generated power which subsequently led to be the cause of creation. I feel that *prakriti* loses its existence in *maha pralaya* for if any composed up thing remains in existence *maha pralaya* has not been effected in true sense. What remains after that is but the One. We may call it Zero or the Base for the sake of understanding. No *prakriti* and no universe can stand without the Base. There must be a backing for the existence and that backing is God or Brahman. Existence is meaningless if it has nothing to stand upon. As for Prarabdha Karma, I think and see in my vision that they are in store for *bhoga*, as every action of body or mind produces some effect. We can attain liberation when we have cleared ourselves of all the

## *Silence Speaks*

past impressions. It is of course a tedious task. In Raja Yoga, they appear for *bhoga* in an almost fried up state due to *abhyas* and good guidance. The process of *bhoga* is also carried on during sleep provided the Master — the essential need in spirituality — is worthy of the task to bring these things round for *bhoga* in the dream. We have only to unveil ourselves through devotional practices. If you want to taste the real nectar of life, come forward into the field with undaunted courage, not minding the ups and downs of fortune. That is the thing needed for our life, not charity and alms. The real sacrifice is not to leave the job or office, and retire to the forest, but to lose your own self. That is what is needed in a true seeker.

You asked me about *Nirvikalpa Samadhi*. It is of course a yogic attainment, but it will not solve your problem. It can bring you to a state of salvation but liberation is something else, as given in '*Reality at Dawn*'. When you become extremely subtle (*sukshma*), akin to God, then only can you think yourself fit for liberation. We strive for that in our *abhyas*.

## *Role of Abhyasi*

Suppose you attain *nirvikalpa samadhi*, even then *kalpana* remains in some form or the other. Besides, the state of inertness acquired cannot continue constantly, as we have to attend to our duties too. But suppose we do not mind them, even then the preservation of the body (one of our sacred duties) still remains; and it is indispensable too for the attainment of perfection. If the same condition prevails constantly, we cannot evidently be mindful of it. The real state of *samadhi* is that in which we remain attached with Reality pure and simple every moment, no matter if we are busy all the time with our worldly work and duties. It is known as *sahaj samadhi*, one of the highest attainments, and the very basis of *nirvana*. Its merits cannot be described in words but it can be realised by one who abides in it. It is not so easy as its name denotes. It was highly spoken of by Saint Kabir, and it is the thing worth gaining.

I may tell you one thing more. For the sake of proper *abhyas* try to seek the adept. When you find such a one give yourself up to him. I think I have sufficiently dealt with what you needed and now it

## *Silence Speaks*

remains for you to play the part of a true seeker and adopt means helpful in attaining the goal. There are three signs which indicate that we are nearing the goal. They are Divine action, Divine wisdom and Divine thoughts. Try to develop these in yourself. For that we have a simple method based on the process of yogic transmission, which helps the *abhyasi* a good deal on the path. Its efficacy can be known only if one does it for some time. We apply the simple method because we have to gain a simple thing. If this idea is rooted deep in the heart, it is sure to bear fruit soon. Is there anything more you want to ask me? I think there is one still, and it is, "How to attain perfection?" Is it not so? I may tell you most frankly that it is not in the least difficult provided you get a capable guide. Now seek one such. It is my friendly advice to you, and when you get him, give yourself up to him in *toto*. His association will reveal to you much, and that may also serve as a method to find him out. I have wasted a good deal of your time as only one sentence was enough for the reply. It is, "Seek in

you and you will find Him in yourself. The Master is there. But when? Only when you are not there.”

\*\*\*

## **FAITH AND SURRENDER AND ABHYAS**

### **PATH OF LOVE**

In the spiritual phase, faith in the *guru* or the master starts when the *sadhak* begins to feel that whatever the teacher gives out is correct and to his advantage. When it is so he accepts it with submission. By and by when he begins to feel more and more convinced and satisfied by experience and association, his reliance on the master grows stronger and his submission increases. Faith thus begins to develop in a way and he begins to assume an unquestioning attitude. This usual routine is applicable to those who aspire for the realisation of God and proceed on the path with their eyes wide open.

But for one like myself, I may assure you that I did not step into this field with an object of realising

## *Silence Speaks*

God. I had no such intention, or purpose or aim. I was blind to everything except the one I sought for. I sought for Him and Him alone, my master. He was to me all in all. Nothing else was in my view. His image alone was implanted deep within my heart. I never looked to anything but to His form. I never craved for the joy and comfort of the world nor even of heaven. I felt perfectly unconcerned with God. All that I craved for was the attainment of an end like that of His, nothing short of it and nothing beyond. I had absolutely no desire for the realisation of God, even if it be, on my part, an act of blasphemy in the popular sense. I was so mad with love for Him that I had lost my power of vision for all things. People may condemn it as blind faith, but my love-madness pulled me up to it, and I liked to linger within the dark gloomy atmosphere of love, rather than enjoy the blissful state of *anandam* But I like to keep it reserved exclusively for myself and I do not induce any other to follow this mad course. His every gesture was to me the revelation of the Divine mystery, his every word a volume of spirituality, and his every action the exposition of the 'Unknown'. I

## *Role of Abhyasi*

had no choice or liking nor even a sense of discrimination between the right and the wrong. To me everything of his was what it ought to be. I was in complete submission to his will and could never think otherwise even for a moment. I literally followed the following concept:

*“If your spiritual guide asks you to dye your prayer carpet with wine, do it; for he, having travelled himself the entire distance, is well aware of all ups and downs of the path!”*

One might think it a serious blunder on my part. My simple answer to it would be that like Majnun. I was beside myself with the madness of love, and a Majnun can best be judged from the viewpoint of Laila. I was concerned solely with my beloved Laila. This is in a word about me and my condition, but for others I do not insist upon their taking up the same course of mad love.

The *shastras* may be of value to those who aspire for the realisation God or attain the bliss of paradise and the joyful company of the houris (celestial damsels). Since I had no such aspirations

## *Silence Speaks*

they were not of much avail to me. Besides, though the *shastras* deal with topics related with the Divine, and for that reason great importance is attached to them, there is also admittedly a good deal of ambiguity in them for the safeguard of which the sage Manu has laid down in clear terms that whatever is not appealing to reason in the Vedas should not be accepted and followed. Regarding their spiritual merit I can safely say that since they deal with elementary rules and principles, they are really meant for the beginners of spirituality. If you take into account any of its *srutis* you will find that it relates to the necessary requisites of the elementary stage. They may however be studied for the sake of theoretical knowledge to make one a learned *pundit* or a philosopher, but their utility in the practical field is not of much account.

In fact the sphere of spirituality begins from the point when one has reached the shores of the Infinite ocean. Whatever seems to be there before that point may be deemed to be a mere reflection of spirituality. All the *srutis* positively relate to conditions below that level. Besides they are for the

## *Role of Abhyasi*

most part influenced by the effect of environment and the geographical conditions of the places where they were composed. For example if any of the *shastras* had been written in the polar region, surely there would have been no insistence on daily bath or restriction on meat diet. As a matter of fact they offer general rules of conduct and discipline, based on the personal experiences of the *Rishis* who composed them, in close collaboration with the environment and conditions of the place.

Now to return to my point: as for the relative position of the *guru* and God I may say that this question crops up only when one means to aspire for the realisation of God through the help and guidance of the *guru*. When such is the case it is evident that the two, God and *guru* are both in his view. In that case the third one (i.e. the self of the devotee) also can by no means be ignored. Thus it comes to a trinity like that of Brahma, Vishnu and Mahesh. He thus remains fixed in this trinity which may otherwise mean multiplicity. But so far as spirituality is concerned, our real purpose is to march

## *Silence Speaks*

from diversity to unity, and then beyond it to whatever 'It' might be. But the course we thus take up leads to the reverse of what we aspire for. What is to be done under the circumstances is for each one to decide for himself. For myself I solved the problem in my own way by resorting to madness — the madness of love for a fellow being. The same may be a solution for another provided he gets a Master like Him, who is infallible, super-human and Divine in the true sense.

They say that one must love his guru as much as he loves God. In my view that is quite impracticable for there can never be two parallel objects of love. The human heart is not a caravan serai where any and every one may come in to have his stay. Love admits of no dual loyalties not to speak of multiplicity. It has no room even for the duality of the lover and the beloved

*“Jab mai thaa tab too naheen  
ab too hai mai naheen.  
Prem galee ati sankaree  
taame dho na samahi.”*

## *Role of Abhyasi*

*“When I was there thou wert not;  
now thou art there I am not.  
The love-lane is very narrow and  
cannot contain two (I and Thou)”.*

Such is the path of love. It is also an answer to the question regarding the relative position of guru and God. That means we have to ignore either of the two. For this Swami Vivekananda reminds us saying, “Know thy guru as Brahm.” That is the only solution. But this does not apply to professional gurus who teach and preach for their earning or who are after name, fame and riches.

On my part I am ever prepared to offer myself for any service, be it spiritual or even physical since I find most of the people not in need of my spiritual service. Let them, then, have at least physical service from me so that they might get some comfort and ease. I do not mind if I am put to some inconvenience on that account, for physical afflictions I have already many, so a little addition to it will not matter much. In all physical afflictions I feel a peculiar kind of happiness and joy which is not attainable even by the greatest kings. I have had so

## *Silence Speaks*

far numerous coverings one after the other. But the present one which I now have, if observed minutely, will be found to be only a covering of nakedness which is the last, and which when cast off shall not be replaced by another. I wish you all to be clad in the same covering of nakedness. But that is not possible so long as one remains entangled within the charms and attractions of this outer covering, the physical body.

\*\*

## **NEGLIGENCE**

Negligence, being a poison to the pursuit, must be avoided at all cost. If the master's greatness is established upon the mind, and one keeps himself closely connected with him, negligence can possibly never creep in. If however one feels himself short of the mark in that respect he can resort to prayer. These things in fact constitute the elementary steps on the path of mergence. When one has sufficiently advanced with it, the possibility of fall gets considerably reduced. The only effective instrument for avoiding a fall is meditation on the form of the

master, a master in the true sense ofcourse. The process shall be much helpful in securing synonymity which is one of the highest attainments on the path, and may be interpreted as an advanced state of mergence.

\*\*

## **PASSIONS**

If passions are made extinct, intelligence will altogether be lost. The reason is that passions create impulse, and impulse creates intelligence. They are therefore only to be regularised. In other words the animal passion is to be transformed into human passion.

\*\*

## **OBSTACLES**

I cannot say whether in order to help my brethren on the path I am to live long or not, but this much at least is definite, that if one goes on wasting his time doing nothing for his ultimate purpose it would be the greatest blunder. Though there shall definitely be one in my place after me to give you all spiritual uplift just as I do, yet it shall be a source of

## *Silence Speaks*

greatest pleasure to me to see you at the highest pitch of progress in my very lifetime.

I regret to find that some of you do not try to overcome your lazy habits, which is a clear indication of the fact that the ideal has not yet been firmly fixed in your mind. If it is foremost in your view, it can never be that you would shirk or neglect your duty in this respect. Some of the obstacles on the path are exclusively those which have been created by your own misdirected actions. But if you are sincerely attentive to your ideal these things are sure to melt away automatically. I may also be helpful to you in this respect provided you impel me to it by the force of your sincere earnestness.

\*\*

## **COMPLEXITIES AND ENTANGLEMENTS**

Verily if I have not begun liking you, I can duly be charged with lack of Divine love. I am happy to learn that you believe in the grace of saints. The belief comes when something corresponding to it is there in the core of your heart. The feeling gets

## *Role of Abhyasi*

intensified when one begins to realise his own weaknesses. The heart then feels it difficult to tolerate the complexities of its own creation. God gives us that alone which is there in Him, while we gather within us only that which we have created by our efforts. Our efforts are all unconsciously directed towards creating complexities in thought by our close adherence to the physical world. This assumes the form of entanglements, under the effect of which we completely ignore that which has been bestowed on us originally, and begin complaining that it is all from God. If God had been the creator of complexities within us, surely one would never have thought of looking to Him for His mercy and grace, which all religions induce people to depend upon.

\*\*

## **SURRENDER**

The ebb and flow in the human system are definitely natural. They get reduced when your nature changes by the effect of spirituality. As for the

## *Silence Speaks*

capacity in me for reading future events, I may frankly say that I do not bother about it. But it is the Master's wish and I do get some inkling of them at times, with which we must, as a matter of human etiquette, remain satisfied. That is but an elementary principle of devotion. If we seek that which relates to our wishes, we can never claim to have surrendered in the true sense. In case of surrender, the *abhyasi's* will merges into the Master's will.

\*\*

## **TRANSFORMATION**

Being a scientist you must agree that the particles of the body are being continuously made and unmade. It therefore follows that our new particles are being continually made. When we foment them with the warmth of love the particles begin taking the effect thereof and get transformed. A time may come when our entire being thus gets transformed. That is in the real sense the transformation or a complete change-over. The new particles which have replaced the old ones, being charged with the effect of love, are definitely better

and superior. But with it the idea of being must also be washed off from the mind. This, though a bit difficult to understand or explain, is not so difficult to achieve and acquire. For that a proper field is necessary. Beautiful plants grow better in a well manured and fertilized field. So when we negate ourselves, the ground becomes favourable for the progressive growth of the plant.

\*\*

## **ALL- ABSORBING LOVE**

Having stayed with this insignificant being for sometime, you have actually created in yourself a condition which if further developed can be interpreted as an all-absorbing love. This is the reason why you create deep impressions wherever you go. I am much pleased with whatever service you have been rendering to the samstha so far and I believe success will soon dawn upon you.

You do not consider yourself worthy of being a trainer. When that idea is there, no more time is required for one to be so. By the Master's grace he

## *Silence Speaks*

can then be raised to that level in an instant. It is a great blessing to be a servant for the service of others. Well leave that question to me. When your love is so intense my attraction towards you will naturally grow. You ask me to give you some difficult job. But the difficulty is that there is nothing difficult in it. I wish to lead you on to perfection just in the natural course. May God help me.

\*\*

### **RIGHT THINKING**

You say that right-thinking has not yet developed in you. Do you think it will never come at all?

“Let the beauty of the dawn of the home-land have a bit of make up”. People consider you to be a scientist. It is their look out. But why should you get worried by it? Thank God they consider you to be some thing at least. As for myself, people generally consider me to be a simpleton. I too should have been offended by it because, as I see it, I am not. But in your case I find no reason for this since they

mean to think of you as somewhat better or greater. So you too have no right to think like that.

\*\*

## **FAITH IN GOD**

People expect God to accede to their wishes for greatest peace and comforts. If He does not, they begin to accuse Him of undeserved neglect towards them, and begin to ignore Him altogether. The result is they remain ever faced with discontentment and dejection, and peace of mind is out of question for them. But this very condition sometimes develops to form a base for the diversion of their thoughts towards God — in certain cases of course — and creates in their mind faith in God.

\*\*

## **JAPA**

My humble opinion is that few persons perhaps might be knowing the correct process for practising *japa*. Most of those who happen to come to me are found to have created in their heart a rigid knot by their wrong way of practice, so that it becomes a very hard task for me to remove its effect settled in

their hearts in the form of solidity and grossness which, in certain cases, I have not been able to wash off over the course of years. So long as the method of practice is not subtle, the realisation of the subtlest can never be possible.

\*\*

## **TYPES OF BURNING DESIRE FOR SPIRITUAL ELEVATION**

You say that you have a burning desire for spiritual elevation. I also believe it is exactly so. But then the burning may have three aspects. The first is the suppressed smouldering, giving out thick smoke; the second has occasional sparks in it; and the last is the bright burning flame, capable of reducing every thing to ashes in a moment's time. The first two states are subject to the effect of wetness and solidity, while the last is subject to exposure to the combustible matter in the air. When the wetness or 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 bye-passes the first two steps and appears only in the final state, free from smoke or vapours. If

you can light up such a fire within yourself, progress shall be by leaps and bounds. But you have to free yourself from wetness and solidity. What may that be due to? It is the result of the actions of Nature which brought us down into our present material form. If you think I can be helpful to you in that respect, I am at your service. But if any of you do not like to undergo a little inconvenience for mending his habits, let him not. But then he must at least exercise himself to develop within himself an intense craving, and to hit upon the proper means for the achievement of the object.

\*\*

## **LEAP TO THE GOAL**

You say that you want to cover the entire distance in one leap. That is highly encouraging, but for that you have to adopt proper means which might be helpful to you to the maximum limit. In this connection please recall to your mind the example of Hanuman who is said to have jumped across the sea between India and Ceylon in one leap. How could it have been possible for him? The fact is that usually he remained in a state of forgetfulness all the

## *Silence Speaks*

time. Consequently he was seldom aware of his capabilities unless he was reminded of them at the hour of need. He was ordered to go to Ceylon to bring tidings of Sita and he was so deeply absorbed in that thought (compliance of the Master's orders) that nothing but the object was in his view. He had no idea of the distance, nor of the ocean, nor of any difficulty. A slight recollection of his capabilities having been revived in his mind, he set off on the enterprise. Nothing could then stand in his way and he reached Lanka in one leap. So if you can create a similar state of forgetfulness in you with your thought fixed firmly on the object and not on the intervening things you shall be able to jump up to it in one leap. For Hanuman the focus of his thought was mother Sita and for you, the pursuers of the Divine path, it should be your mother, the *guru* or master, who takes you along up to God. So if you are able to reach up to your master you can as well find your way to God. The method for bringing yourself up to your master would also be the same i.e. promoting a state of forgetfulness in yourself.

## **LOVE TOWARDS THE MASTER**

Your view relating to Master's love in place of Divine love is quite to the point. Once while transmitting to an *abhyasi*, promoting in him Divine love, I was advised by my master to infuse into him Master's love instead. My shy nature hinders me from doing so for fear lest one might think I like to be worshipped thus. This is freely preached, rather insisted upon, in most of the other *sansthas* and also by quacks and charlatans. Though in principle there is nothing wrong in it, yet in practice few perhaps may be found to be up to the mark for this method. The result in all such cases usually is that the teacher and taught both get filled up more and more with grossness. My great master has saved me from this most degrading evil. May he ever protect us all from it!

\*\*

## **ABSORBENCY**

A man loving his master devotedly dedicates his every thing to his charge, and absorbing himself in the master *in toto* shall ever see the same thing all

## *Silence Speaks*

within and around. In the same way a man having secured absorbency in the One and the Real shall witness His manifestation throughout, because every stream of his thought having been mingled with the real current, he shall feel Reality coming out from everything. Absorbency in Reality means one should not feel anything of his own. He should not feel his body, mind, soul or whatever there might be in him. That is in fact the real Godly state. Limitations however remain to some extent, and that is but natural because the knot created by the action of the will to keep things intact is there at work. In case it is removed the world will lose its existence. If you acquire that state of being while having your body, you will feel the same condition in life. It is even today possible for a *yogi* of high rank to witness it if he comes up to that final state. It is however highly improper to talk about things not witnessed by the heart's eye.

One who sticks to the theory of *Advaita* in the very beginning sees unity in diversity in the crudest form. When one actually comes into that state, the question dissolves by itself. Shall it ever be proper

for one to give himself out as the Prime Minister of India without having lifted himself up to that position?

\*\*

## **GURUR BRAHMA**

My experience of spiritual life is almost mature. From your point of view it may be for me a piece of misfortune since I could not have the taste of many things of the world. I had become quite dumb, having laid myself down upon my master's feet; but definitely from that time onwards all my miseries were over. My worldly life was altogether transformed and I began to view an ocean of bliss all around me. That was due to the kind grace of the Master and to my implicit faith in Him. Under the influence of the Divine current flowing into me from His heart, I felt lost within my self. All this brought me closer and closer to Him, 'my all and everything'. You might question whether or not God was there in any way near about in my thought. To this I can only say that it was the only relation between Him and me, as it must necessarily be with every real

*abhyasi*. The *Shastras* too give out a similar view — “Know thy *guru* as *Brahm*”. Swami Vivekananda also puts it thus, “When we speak of God as He is in His absolute perfection, we meet with miserable failure, as we are limited and bound by our present constitution to think God as man”. It is indeed a childish view to say that it is blasphemy to regard man as God. Really we start from dualism and automatically reach *advaita*. When we are lost in it, Reality dawns. This is however my *anubhava* or experience.

Therefore, dear brother, it is only the practical life that is worth having. Reading or writing is of no avail. Faith, devotion and confidence alone can win the race. If you are really in quest of God, seek for an adept then, to free yourself from bondages.

\*\*

## **PRACTICE OF REMEMBRANCE**

We proceed on from quality to substance, and thence to its ultimate. For the practice of remembrance we therefore take up the quality and rest our thought upon it, meaning thereby to proceed

up to the possessor of the quality, and then further beyond to its Ultimate. This is the natural course and highly effective too.

\*\*

## **DIFFERENT WORLDS**

There is hell for the sinful, paradise for those who are ignorant and *Brahmaloka* for those who are innocent. But, for the wise and the learned there is the artificial paradise of their own making, and for those who are weak, this mortal world. But who may the weak be? They are only those who lack self-reliance and confidence.

\*\*

## **WORSHIP**

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.

\*\*

## **DESPONDENCY**

The abhyasi should always look to the bright side of the picture and should not, at any rate, submit himself to the feeling of despondency which is a great obstacle in the path.

\*\*

## **COURAGE**

The real hero in the struggle is one who braves the cares and crosses of life courageously and keeps himself free from their effect. As a matter of fact everything in life is for our ultimate good; only, we have to learn their proper utilisation so as to turn them to our advantage.

\*\*

## **DISPOSITION**

In principle the devotee or abhyasi should present himself before the Master in the same manner as a soldier does at the time of parade. At the call of "attention" it is essential for him to keep up the same steady upright pose, looking with attention

towards the officer. This indicates alertness, healthy disposition and the freshness of the body.

\*\*

## **TRUST**

After having judged fully the capability of the teacher and finding him quite up to the mark, the proper course is to trust and follow him, leaving everything to him. The abhyasi should not dictate terms for his spiritual training, because the teacher alone can understand what is best for him.

\*\*

## **GOAL ORIENTATION**

An abhyasi should be one who is blind to the charms of the world, is inspired with one object and one purpose and thinking all the while of that alone which may be helpful to him in the attainment of the ideal. His own inner light helps him a great deal on the path.

\*\*\*

## **FAITH**

Faith is really the foundation of the entire structure of spirituality. Faith in reality, faith in the

## *Silence Speaks*

right course you have adopted for realization, faith in the worthy master whom you have submitted to, this is the rock upon which you must build your edifice of spirituality if you really aim at success. You will thereby be possessed of an internal force, strong enough to shatter all the forces of evil that might be surrounding you. It will help you to draw fresh divine impulse whenever you require it.

Faith in the true sense is a lively link connecting the mortal with the immortal. The link when once connected cannot be broken under any condition and subsists all along during the course of our march up to the final point. True faith is really an unspeakable virtue which is beyond the scope of religion; it is the dauntless cause which leads us on to success; it is that ubiquitous force which makes our path smooth; it is in fact the only thing that solves our problem of life.

Will, faith and confidence are the elementary factors which contribute to an easy success on the path of realisation, strong will to achieve reality means that we are inwardly awakened to the

## *Role of Abhyasi*

thought of recognising self. But the other important factor of a spiritual life is faith in the master; for the help of a capable master is indispensable for higher spiritual attainments. He is the only medium through whom the divine impulse comes. We must seek in him the real thing we crave for. When we are thus convinced we naturally begin to feel an inward attraction for him and think him to be the very person who can shape our destiny. The feeling gradually develops into faith and we begin to love him. We submit to his views with due regard to his personality and proceed along the path under his guidance. The experience of achievements gained during the course convinces us further of the extraordinary capacities of the master and we begin to look upon him as a super human being. Our faith now is greatly helpful to us in our spiritual progress. It dispels clouds of doubt and uncertainty and removes difficulties and obstructions from the path.

\*\*

## **DISTRACTING THOUGHTS**

Treat unwanted ideas as uninvited guests and be unmindful of them so that they wither away. To reach the infinite absolute is one of the primary duties of man. But so long as the goal is not fixed in one's thought it is very difficult to keep and complete the journey successfully. The Divine help does come, no doubt, but only when the Supreme is convinced of the devotee's earnestness of purpose. If we are able to do everything in life thinking it to be our duty, it shall be a sacred trust from the Supreme Master. The downward tendency of thought indicates that one has descended to a lower plane, assuming a grosser form. In such a case it is quite essential for him to get himself attached to one of his fellow-beings with faith and devotion, so that his downward tendency may be mended by his influence. This will relieve him of all distracting thoughts.

\*\*

## **A FAQIR'S WEALTH**

What wealth does a saint possess who is outwardly no better than a beggar in respect of his material possessions? A beggar he is indeed, but one who begs only at the door of the Great Divine Master alone. He stands at His door with his begging bowl in hand but is unconscious of what he is begging for. Such a type of beggar is he.

Let us ponder over the state of mind he is in. He has approached the Master with the object of begging for his bounties, but he is so much lost that he does not even remember that he has approached him for having his bowl filled. The bowl is presented forth without a word of begging, so much so that he is not even aware of whom he stands before. So much lost is he as to have madly rushed in, where even the last spark to illumine the grandeur of the place is extinct. The hands holding the bowl are alone held up, so much lost is he.

Do you think such a beggar can be enriched with the Great Master's greatest bounties? Can such a Great Master keep any thing in reserve from such

## *Silence Speaks*

a true beggar? Definitely not. What shall be the situation? If the Master offers him anything he is not even aware of what he gets, nor is he even conscious of his changed position now. Both the beggar and the Master are there; the only distinction which exists between them is that the beggar has the bowl in his hand. He maintains this position of his till the end. Both are lost — the Master and the beggar. Nothing remains which has not reached unto him. What would then be the condition of the beggar? He shall be permanently residing in a state of contentment which cannot be matched even by the greatest riches of a king. The Master has bestowed what He had, and the beggar has got the same, before which the greatest of kings and saints of high rank would bow down. But one has to become such a beggar. To him everything is naught in comparison to it. It will be easy to understand it if one takes one's heart for the bowl.

\*\*

## **TRAVEL LIGHT**

“Travel Light” is the general advice of the Railway Department to all train travellers, with a view to offer greatest convenience to fellow passengers. The same may apply in the case of travellers on the path of Realisation. We know we are proceeding on along the path, over-burdened with the weight of our belongings existing in the form of sanskaras etc. Now in order to have a convenient journey we need to be relieved of it. It can be done in two ways. Firstly, as when travelling by train we book the heavy luggage with the guard of the train, so also in this journey we may give over the heavy luggage to the charge of the master and be relieved of its weight. That, in other words, conveys the idea of surrender. When we have surrendered all our belongings to the master, we are free from the encumbering weight thereof. The other method may be to go on setting them aside bit by bit by undergoing their *bhoga*. But that would be a long and tedious process and very difficult also. Anyhow we have after all to become lighter than the lightest. I want you all to take this point into consideration and to act accordingly. Time

## *Silence Speaks*

never comes again. We must therefore utilise it to our best advantage. As a true follower of the Great Master I have nothing to offer except a little support together with my good wishes. I do not mean to induce any one to give up his worldly belongings and bid farewell to his domestic living, but only to attend to every thing in the sense of duty entrusted to him by the Divine Master. That is, in fact, the real life and the only solution of all the difficulties, whether spiritual or temporal.

For that I expect every one to put his best efforts. I may also assure you that the attainments you make during the period of my physical existence will be of value to you after I am gone. But if you neglect it now, dwelling in the idea that you shall have it by developing attachment with me even after I am gone from this material world, it may then be a hard nut to crack. A moth burns itself on a live flame, but there may rarely be one that can burn itself on a dead flame, which is almost an impossibility. There may however be exceptions to it — but rare, very rare indeed. The only solution, therefore, will be

either to get up to the level where burning in a dead flame may become possible and practicable, or to attain that highest state where the question of burning may not arise at all. But this depends upon God's grace and one's own bold efforts.

\*\*

## **ATTACHMENT AND FAITH**

Sita had a parrot. She loved it very much. It died. Her father, Raja Janak loved his daughter Sita greatly. So, because of her he began to be grieved too. That may bring some to the conclusion that a great saint like Raja Janak was unduly attached to the petty parrot. But whatever may be their justification for it, I believe that if one does not feel grieved at the distress of others, he is devoid of the common sense of humanity or, in other words, he is not a man at all. I do not therefore agree with those self-styled *jnanis* who induce people to consider father, mother, brother or son as their enemies. On my part I shall never be prone to follow that principle at any cost. Whatever may be their view, in my opinion they are but dragging people into

## *Silence Speaks*

entanglements by preaching to them what might finally be ruinous to their sacred cause. The practice, if taken up, would promote feelings of hatred and repulsion which are equally detrimental to our spiritual purpose.

What is really essential for the pursuit is the subjugation of the feelings of *mayamoha* or physical attachment. But hatred or repulsion is the very opposite of love, and attachment also belongs to the same category or, more appropriately, is the other extremity of the same thing. Thus the replacement of attachment by its opposite, the repulsion or hatred, is absurd and by doing so one can never be free from the feelings of *maya-moha*. Its right replacement can only be by duty, which is free from both attraction and repulsion. Hence there is nothing wrong if one treats father as father, mother as mother, and son as son looking to the due discharge of one's duty towards them. He shall then be free from both the feelings. That is in fact what it really ought to be.

## *Role of Abhyasi*

I wonder how people begin to take even the very primary attainment as all and sufficient for them and become arrogant about it, though on the other hand they would preach a lot against pride and arrogance from their platforms. Their impractical knowledge of the scriptures may probably be responsible for it. Generally, those who undertake to coach others in spirituality before they themselves have made any practical attainment in the spiritual field are often a prey to this evil. Pride or arrogance constitutes an additional link in the existing chain of egoism. As a safeguard against this gross evil one should keep himself directly in touch with God through sincere prayer as it is prescribed in our Mission. If one neglects this elementary principle, I believe he is not the least interested in the pursuit but has taken it up only by way of recreation or amusement.

Firm resolve and dauntless courage are the essential features of a manly character. That is what is required for the final success. But my advice in this respect usually goes unheeded. It may perhaps be because of my insufficiency in literary knowledge

## *Silence Speaks*

which people generally value most in an accomplished soul. Learning and knowledge have their own importance and people having it are often held in high esteem. I too have a regard for them and for that reason I usually behave submissively with them, exalting them in all formal ways. But on my part, I never did hanker after knowledge. Yet, to be quite outspoken, I may say that I do not feel myself lacking in knowledge in any respect, and I do possess it in its fullness. The reason is that my great master had transmitted to me everything that he possessed, and that included knowledge as well. For that reason, I feel myself immensely in possession of every type of knowledge from the lowest to the highest, though I may be lacking in the use of technical words in my expression. But it is my meekness of nature and disposition, which I have copied from my master that keeps it veiled under covering. As a matter of fact knowledge picked up from books or scriptures is no knowledge at all in the real sense of the word. It is simply erudition based upon other's experiences, attainment of the brain alone, and not the practical knowledge based on self

## *Role of Abhyasi*

experience and attainment of heart. Let this serve as a guiding light to the true seekers of the real knowledge. With me it was so, because instead of striving for the attainment of knowledge, I remained ever in pursuit of Him, my Divine master, who was the store-house of knowledge and perfection. This is the reason why I have never been off from Reality in all my thoughts and expressions. I had entered the field with a burning desire to see the end of love which I bore for my master, and I did have it in full.

\*\*\*

### **DUTY**

*“Though it is undoubtedly a folly to think oneself too wise, it is a greater folly to think oneself too foolish or weak. We must try to dedicate ourselves, as we may be, to the remembrance of God, abiding by His commands, which are almost the same for every one. They comprise the essential features of one's normal duties.”*

\*\*

### **ADVICE TO LADIES**

Punctuality of time for puja is not possible in the case of ladies because of their varied duties, and

## *Silence Speaks*

is hence not insisted upon in their case. They may however utilise their spare time for the purpose. That is a special allowance in their case. Besides, if they go on with their household work with the thought that they are doing their duty in compliance with God's command, it shall all be transformed into puja and they shall be with it all the while without any conscious effort on their part.

\*\*

## **RAMAKRISHNA PARAMAHAMSA**

You say that you often get irritated for petty reasons. you must have read in your books a lot against this evil, still you are not able to overcome it. Then of what avail is your learning to you? It is related of Swami Ramakrishna Paramahansa that while still a boy at an infant school, he was one day given a certain lesson to learn. It was, 'Always speak the truth'. He went on with it. Whenever the teacher asked him whether he had learnt the other day's lesson or not, he only replied, 'Not yet, Sir'. After some time he told the teacher that he had learnt the lesson well. In a sense of surprise the teacher asked

him why he took so much time to learn the small line. The boy replied meekly that he could not learn to adopt it in the normal routine of his life till then.

\*\*

## **IDOLATRY**

You have written in your letter about five types of idols, defining each of them. I am giving you one more kind of idolatry pointed out by my master. He said that if a man is a slave of his habits he is also an idolater. I go on further to say that if we suppose anything and it does not exist, that is also idolatry. If a man loves his family, children and so on, he is also an idolater. Any attachment towards material things is idolatry. How can it be abolished altogether? It is possible only when the thought does not take any such impressions. If it comes, it is thrown back automatically. But such is the case after a long reach. We should avoid the worship of concrete things so that we may rise above and catch it. There are men who, even if any practical hint for realisation be given, will not leave idolatry of the rocky type. There are a few examples of abhyasis with me to

## *Silence Speaks*

whom I showed practically, but momentarily, the state of Realisation. They felt it and appreciated it very much, but they are not prepared to leave their idols, because they have become habituated to it. And their wisdom has become quite blunt. They have already lost discriminatory power, and that is the cause of our downfall. When the power of discrimination goes away, fear sets in. They will not leave idolatry because their fore-fathers have been doing it all along. This is one thing. Another is this; they think if they leave it, some calamity will befall them. This is our tragic story.

\*\*

## **LAZINESS**

It is my strange experience that laziness can also breed cancer. I have come to the point that laziness is surrender to the self. In other words, a lazy man surrenders to the self which is suicidal for spiritual growth. I am also very lazy, but this is only in household work.

\*\*

## **QUESTIONS OF CHANGING OUTER CIRCUMSTANCES**

Feeling of withdrawal of power means something akin to nothingness. I do not want to have even power but only its ultimate state. In that condition the power, when it is required, is there.

Personally I am of the opinion that if we are deprived of all things necessary for the upkeep of worldly life, and in its place the inner life which is worth having is given to us, we are in no way the losers.

On this path, I think the question of changing the outer circumstances does not fit in aptly. It is rather that the abhyasi has to adapt himself to circumstances in order to practice submission to the Divine will. The Divine will is predominant, and the circumstances are the results thereof. We have to learn to take them as Divine gifts. Of course, I agree that it is not an easy job for a common man, so the natural limitations appear to be most distressing to him. But instead of worrying over the circumstances

## *Silence Speaks*

which are often beyond his control, it is better to apply his effort for the mending of his grosser self.

But the difficulty is that most of those who come for spiritual pursuit, as they profess, are inwardly actuated by material purposes which they wish to have adjusted according to their liking and taste. If they do not have it, they break off; and even if they have it they will not stick on because their purpose is served. There have been several cases like that. My master's ways of spiritual training are absolutely free from any material touch. I know that certain saints do offer such material allurements, and that they are often successful to some extent. But it is definite that to do this they have to deviate from the right path and resort to unspiritual ways which, for me, would be the bitterest pill to swallow. I strictly abide by the direction laid down by my master, and shall not like to adopt unspiritual ways at any cost.

\*\*\*

## **BREATHING**

You need not stop the breath yourself when meditating. If it stops by itself it is well and good.

When the flight gets very high it often happens that there will be no breath for even hours; and when thoughtlessness is created the breathing gets slowed down.

\*\*

## **DUTY AND DESIRE**

Desire can be stated as the fulfillment of which brings pleasure to the heart, while its nonfulfillment brings sorrow, misery and pain; and the enjoyer of it is you alone, and yourself alone the doer. Duty is the carrying out of the commandment with non-attachment with the motive. Mohammed Ghazni had a slave named Ayaz whom he loved very much. The other courtiers did not like this behaviour of the King. Someone asked the King, "Why do you love Ayaz so much?" After some time the King asked every one of the courtiers to smash down a very costly tree of diamonds which he had brought from India, and which was hung from the ceiling of the court-hall. But none of his courtiers touched it. Then the King called Ayaz and commanded him to break down the diamond tree. Ayaz obeyed the command

## *Silence Speaks*

immediately and smashed it to pieces. The King told the courtiers, "Only because of this I love Ayaz. He considered it his duty to obey my command, and never bothered about the profit or loss." Therefore duty cannot be called as desire.

It is my earnest desire that my satsanghis should advance more than myself. But all this depends upon their love, labour and the Grace of God. When there is love and labour then the link does move, and our jingling shall certainly reach the Master.

\*\*\*

### **WAITING**

Waiting is also a sort of intense remembrance which is greatly beneficial to spirituality. A poet too has written, "The delight which I found in waiting for the beloved I could not have in the meeting".

\*\*

### **ORTHODOXY**

I consider orthodoxy to be just like a wall one has erected in front of himself, by which the way is barred. This thing somehow comes. And this defect

has come into us by observing the Muslims continuously; otherwise we had such a river flow that not a single particle could stagnate.

\*\*

## **IMPRESSIONABILITY**

It is impossible that these things may not make an impression upon the brain at some time. Whatever gets into the mine of salt becomes itself salt. You will come across the intellectual class in some parts of our country. They love their own sentiments.

\*\*

## **I AM YOURS**

You have written, "Please give me that thing which you consider essential for me", and further, "I hope you shall certainly give it". The worldly answer for this is that when I am yours, everything that is mine is already yours. And my real desire is to sell myself away. But no customer seems to be forthcoming. It is because I have fixed no price for myself. And such are the times that none wants to have me even free. And in a way this too is alright. What should one do with a handful of bones?

## *Silence Speaks*

“Nanak boodhe bail ko kaun bandh bhus de”. O! Nanak, who would maintain and feed an old ox? So, dear brother, please get yourself ready to buy me, so that I may not go on hawking myself from house to house.

And dear brother, the desire for good health and wealth is there in everybody to some extent. This is a fact beyond doubt. But you have got the desire for that which is yours alone and which is with you; and hence you are more worried for it.

You have asked as to how to develop faith. If some trust is put in the trainer, and some benefit is felt due to him, this will begin to develop faith in the heart of a real seeker.

\*\*

## **REASON AND FEELING**

You have asked a very intricate question, “When do reason and feeling become one?” The short reply for it would be, “Both Laila and Majnu live in the same place.” (Baham Laila va Majnu ek hi mohamil men rahate hain).

## *Role of Abhyasi*

You may consider their combination as that of body and soul, or of mind, *manas* and intellect, *buddhi*. Both are almost necessarily co-existent. Further on, reason takes a different form which is called Divine Wisdom. And when this happens, the form of feeling also gets changed; that is the feeling also begins to get in conformity with it. One will be the person who shows and the other will be the informer. I shall say one more thing; the feeling is very closely connected with the soul, and the intellect enjoys the closeness of the feeling. In other words the feeling is nearer to soul while the intellect is nearer to the feeling. Nothing will go away but only its proper use begins. Your constant remembrance is not pertaining to intellect but pertains to the heart. Please, pester the learned about reason and feeling; they shall give a good reply. My reply is that of an unlearned one. Constant remembrance is not felt but it is done, and you already know the method.

\*\*\*

## **FAITH**

The meaning of faith is that one should firmly link up his thought with the courage of the teacher. Faith itself is existence or substratum (base) on which Realisation begins. Faith is that unbreakable link which, once established, cannot be broken. An abhyasi who does not develop faith can never progress.

We have no faith in the oneness of God. We are partly influenced by environment and partly spoiled by association. The Western culture also made an impact to a certain extent. Thus when it had already deteriorated, wrong spiritual training completed our fall, with the result that we were separated thousands of miles from spirituality.

\*\*

## **THRIFTINESS**

Try to be as thrifty as possible. By thrift I do not mean miserliness such as to inconvenience the children.

\*\*

## **DOUBTING**

Whosoever comes here goes on doubting only, and keeps on judging it by making his ability the tool of testing its heat and cold. As there is neither heat nor cold here, they then start to take work from their imagination and arrive at some conclusion or other. As they enter with doubt, the same thing takes them to undependable conclusions. Few are found who can tell the truth, and there are many who represent falsehood as reality.

\*\*\*

## **AVOID MEAT EATING**

My master used to say that a spiritual man should not eat meat. I follow the same policy. Indeed, there have been some saints who used to eat meat. Meat eating should be avoided.

\*\*

## **TRAINERS DISCIPLINE**

If the trainer lacks discipline, he is no more fit for the job. Trainers insult, if taken seriously, is my master's insult.

\*\*

## **SPIRITUAL SUICIDE**

People have no faith in God, and I have no faith in my health. Having no faith in one's health is the sign of weakness, and having no faith in God is the sign of spiritual suicide. People say that the crops now-a-days are not good, which means that God has now grown old, and so He does not remember certain things. But the people do not understand what confusion they have created in His work, with the power given by Him. Actions are proportionately continued. Now, our actions went against the Nature and created a mess in the environment, whereby our own throats are being cut. These things now require to be cleaned, which is being done to a certain extent and will be continued. It has all to be done by you people only, and unknowingly every saint does something. I have courage and by Master's grace there is nothing lacking. It will not require another second to do it. I have written all these things so that you people may also develop courage in yourselves. But I do not do this because those who have created all this mess by misuse of their powers may reap the fruit of their

## *Role of Abhyasi*

actions. Nature also wants the same thing. Destruction is bound to come, and it has started also, and these are the causes.

\*\*

## **PURIFICATION METHOD**

It is seen that people do not get benefit from the evening practice of cleaning. The reason is that they do it in a faulty way. Inform all the persons conducting Satsangh under your centre and explain orally to whomsoever you meet. In fact, people first begin to meditate on grossness, and then think that it is going from the back side in the form of smoke. Really speaking, they ought to throw it out by thought suggestion, in the form of smoke.

\*\*

## **HUMILITY**

How beautifully a poet has put it:

*"When His mercy reached the Sinners  
Those who were not sinners were affronted".*

*"Gunahgaron ko pucchajo uski rahamat ne  
Bahut khafif huve jo gunahagar na the."*

## *Silence Speaks*

To think oneself a sinner is a mark of humility. But this idea is Islamic. Probably this has not been said in our religion. There is indeed a matter of courtesy in this. When we think ourselves to be sinners our heart begins to drag His mercy, and we will be amply benefitted in this condition when we totally depend upon His mercy. It is a part of surrender. When we proceed towards a great thing we begin to feel our littleness, so much so that we will be looking towards His mercy and we will be a non-entity. It means that we create a vacuum for His mercy. This is about Reality, which the seeker alone can know.

\*\*

## **DEVOTION**

Love is praised everywhere. There is a story in the *Mahabharata*: When Lord Krishna went to Vidura's house, Vidura's wife, who was bathing naked, rapturously opened the door and came out on hearing Krishna's voice. Krishna threw his upper garment and covered her. She began to feed him with plantains in such a way that she gave him the

## *Role of Abhyasi*

skin (peel) and threw away the fruit. When Vidura came and reminded her as to what she was doing, she came to her senses and began to feed him the fruit. Lord Krishna then said that the taste which he found in the peel was not there in the fruit. So when love and *Bhakti* take hold to such an extent, the condition which Vidura's wife had is some times experienced by the less advanced.

Shri X has written to me that I must go to Chickmagalore. But my health is not capable of withstanding the strain of purposeless journey. He thinks that he would gain merit by my going there, but it would in fact be gained by Rakat, the meaning of which you know. In short, merit is earned by prayer and devotion.

\*\*\*

## **GUIDANCE TO A SADHAKA**

I have to take a lot of work from you, and also do a lot of work on you. Thus, taking and giving both are involved. In English there is a saying, 'Exchange is no robbery!' In your spare time you must be

## *Silence Speaks*

remembering God. You may note as you go on that some changes are taking place. At present, I have just made a beginning of this; in future I hope it may come to your knowledge. For this, you have to be prepared for 'work' in the space. It happens that some times during meditation the abhyasi feels absorbed, while sometimes he does not. The reason is that the sanskars which are firmly rooted in their 'field' come towards the heart to go out. This is because meditation creates a vacuum in the heart. As long as all Sanskars are not thrown out, there cannot be Liberation. As a matter of fact I go on cleaning them in the routine course also. I have written an article on this subject somewhere in the *Sahaj Marg Patrika*.

Whatever condition develops during meditation, whether it is liked by the abhyasi or disliked, is beneficial in every way.

Spirituality is a very easy thing, and its achievement does not take much time. One should only increase faith and devotion. And devotion is generated by remembering again and again.

**CONSTANT REMEMBRANCE**

God willing your doubts shall certainly vanish. But it is of course certain that none has up till now been able to answer every `why', nor is there any hope of it in the future. The light which you feel is the reflection of your own good thoughts, and of your deep feelings of love. Give up the idea that you have not so far progressed in meditation. Go on with it, maintaining constant remembrance as best as possible. It shall not be difficult for you since you are a man of devotion. You ask me to tell you about the natural state of mind, matter and spirit. What can I say when I do not feel even myself, nor am I a scientist to be able to build up on the basis of my knowledge. Herein the devotee, the prophet and the Lord do not come into cognition and the trinity vanishes altogether. What may I write then? I shall definitely see you in person soon. But so long as I am not there, you can keep me there as a guest in your heart. When I am actually there in person. I shall myself be the guest and the host as well. You

## *Silence Speaks*

can bring others on to the path by your prayer, devotion and pious thoughts.

The way to practice constant remembrance which you are following is quite all right. The method which I had myself applied for the purpose would probably be considered a bit dull, but it was most pleasant to me and I derived the greatest benefit from it. I always tried to see the whole physical form of the Master in my vision, and during meditation I always meditated upon his form, placing it within my heart. When this practice gets matured, the next phase comes in automatically. That means that a stage, of dissolution or mergence, has been crossed. You complain against me for having bound you with etiquette. I think it is your own merit by the effect of which you have stopped fluttering about, and have put yourself within the bondage of love. But the objective shall be arrived at when this bondage too assumes its absolute state and even love seems to be lost.

\*\*

## *Role of Abhyasi*

God loves him who has seen Him but remains at a distance from Him. That means one must keep His remembrance alive in his heart, remaining ever within the sphere of devotion, in full cognizance of his own status of humanity.

If we try to retain the effect gained by meditation for the most part of the day, and abide in the same state for as long as we can, we are in a way in constant remembrance of God and our progress is easy and rapid. We must also cultivate habits which might be conducive to our efforts for shattering the network. For instance, the ears should attend to only noble talks; the eye should see only that which is pious and good; the heart should be inclined only towards that which is virtuous.

\*\*

## **REMEMBRANCE**

I have stated elsewhere that Realisation is very easy if one only diverts one's attention towards it. That means that he must have a deep impression of it upon his heart. The deeper the impression, the

## *Silence Speaks*

quicker and easier shall be the success. Not much remains to be done when one has done so much. Taking in of this impression means imbibing of the very thing that one aspires for. In that case the Divine thought will continuously remain alive in his heart, and his attention will remain drawn towards it all the while. *This is what constant remembrance exactly means.* Now if this thought is associated with the idea of fellow being, who is merged in the Absolute, judge for yourself whether or nor it shall indirectly be related with the Absolute. As a matter of fact the idea of the personality in such cases is but nominal. The more you go deep into this thought, the more of the Coverings (of subtler nature) shall be torn off one by one, till finally the one — the original — alone remains to view. Now since the origin is in his view he shall be blessed with the direct Divine Grace.

Now, when that ultimate state of being is in view, it is but natural that by constantly looking at it one may finally close the vision altogether by the effect of the magnetic force radiating from it, and statelessness, the basic property of the Real, may

### *Role of Abhyasi*

begin to settle down. Mutual love between the two can exist only when the differentiation for this reason begins to give way, and a feeling of sameness begins to develop in its place. But you go on still and the sameness continues to develop. You get charged with the effect. The idea of His greatness is there in the background and nothing but remembrance alone remains now. A sense of sameness having been developed by the effect of remembrance, it begins to appear that He Himself is absorbed in our remembrance. This feeling having become permanent introduces the condition which Kabirdas has described as “Mera Ram Mujhe Bhaje, Tab payun bisram.”

“My mind can be at rest only when the Lord gets busy with the remembrance of me.”

This is a transcendent state of devotion. At this stage the lover himself becomes the beloved and this must necessarily be when the guru and the disciple are correlated in the real sense. As a matter of fact remembrance is almost akin to the vibration which had developed at the time of creation for the

## *Silence Speaks*

purpose of bringing existence into being. To get oneself merged in that primordial state of remembrance (the vibration) is not everybody's job. Only a rare personality may be capable of this. But that does not mean that others should not try for it.

One might be surprised to find that I interpret primordial vibrations as remembrance. It is because, as a rule, a very subtle idea comes first into the mind which later on develops into thought. Thus the latent Divine will to effect creation automatically developed into vibrations, in the form of thought. Thought and remembrance are closely similar in nature. Remembrance includes with it a kind of mild sensation which, in thought, exists in a latent state only. The sensation increases the force and stirs up vibrations throughout the body. Going beyond this sheath of sensation you arrive at the point of origin of remembrance, which may be taken as the base. Beyond that level it is inexplicable. One may perhaps feel something of it by way of extreme subtleness. I wish my associates to be gifted with capacity to acquire that state of subtleness. The same state of remembrance and vibrations exists at

## *Role of Abhyasi*

each succeeding stage but with difference in the degree of denseness which is very difficult to define.

The condition of *Aham Brahmasmi*, so loudly spoken of, has ever been a subject of constant reference and argumentative discussion among diversely coloured Bhaktas. The condition, as it comes to practical view, has three phases which are experienced in sequence. The first of these is the feeling, 'I am Brahm'; the second, 'All is Brahm'; and the third, 'All is from Brahm'. The first is related with individuality while the third is related with universality. The second one is only an intermediary stage which finally leads one to universality. Most of the renowned saints of the world could not have gone beyond the very first, whereas of the Indian sages a great number amongst them had gone far beyond. All these conditions are present at every point varying only in the degree of subtleness. Every *abhyasi* undergoes all these states during the course of his march, though he may not be consciously aware of them.

## *Silence Speaks*

God is quite plain and simple, devoid of everything, not to speak of any solidity. So, it is absolutely necessary for us to free ourselves from grossness and solidity in order to achieve Him. The solidity comes in by the effect of our own thoughts, actions and surroundings. Our thoughts must therefore be regulated, and the individual mind must be thoroughly disciplined so as to clear off the weight settled in. We should become as light as possible so that a single breath of the master may put us to the highest possible flight.

In our *sanstha*, the reality is infused in to the *abhyasi* at the first stroke. It serves as a seed for further growth which, under the watchful eye of the master, goes on developing, unaffected by the scorching heat of adverse circumstances. But it remains for you to keep on watering it by your constant remembrance which is the only instrument to ensure speedy progress in spirituality.

We must go on with speedy steps, not resting even for a moment till we have attained the Goal. When we have got the right path we must stick to it

## *Role of Abhyasi*

firmly and not be away from it at any cost. All sorts of grosser means and mechanical practices should be given up. When we find ourselves growing lighter and lighter day by day we must conclude that we are proceeding right towards that which is the lightest and the subtlest.

We must never be disappointed of the Divine Grace. God is the supreme Master and His will must be carried out in every respect. We should think ourselves to be bankrupt and remain ever busy with worship and devotion, not minding the interruptions and disturbances that happen to come in our way. We should never be disheartened thinking that our Pooja cannot be carried on regularly on account of inner disturbances which I put down as the 'barking of dogs'. The dogs will never stop barking even though you give them a good thrashing. Let the dogs bark but the elephant goes on, paying no heed to them. If possible you may better train the dogs so that they may not bark to disturb you in your *pooja*. But for that you have to adopt proper means to mend their irregular habits. If you apply physical force to stop their barking, there is danger of their

## *Silence Speaks*

becoming violent and offensive. Therefore it is better to show them that their barking shall not be a disturbance to you. When it comes up to this, their barking will eventually subside. Further, if we had taken care of it earlier, their barking might never have come to effect at all. In short, we have only to train them so that they might, by themselves, come up to proper regulation and discipline. The only way for that would be to raise ourselves up to the level where they may also begin to take the effect of our inner state of mind. That means spiritual elevation up to the level at which even animals may begin to take in the effect. This is the actual purpose served in the long run by the practice of meditation.

Barking of dogs refers to the unregulated activities of the mind and the *indriyas* which can easily be set right by meditation and remembrance.

\*\*

## **DESIRELESSNESS**

Socrates says, 'Knowledge is virtue', and by virtue he means to refer to desirelessness. That is, according to him, the essence of education. If by

## *Role of Abhyasi*

acquiring high education one comes up to that level, I think the purpose of education is served, and that is a spiritual stage. How can it be attained? The simple process for that would be constant remembrance. If the phrase, 'With unbroken chain of thought' is added to it, the process would then become complete.

\*\*

## **WAITING**

Waiting is also a sort of intense remembrance which is greatly beneficial to spirituality. A poet too has written, "The delight which I found in waiting for the beloved I could not have in the meeting."

Constant remembrance shall help you to cross all stages. All the different stages and the various types of super Consciousness are unfolded thereby and it connects you with reality. Waiting is a sort of intense remembrance which is greatly beneficial to spirituality.

\*\*

## **CRAWLING AND RESTLESSNESS**

The beloved can make the lover crawl in any way she pleases. Even the crawling, too, the beloved teaches the lover. And the spirit of crawling also the lover receives from the beloved. Therefore the movement in which I set out, if it is correct, carries your own praise, and if it is wrong involves your own betrayal. If, now, you ponder over this with a comprehensive view, you shall comprehend that we have received this crawling from Him alone whose remembrance excites the devotee with extreme restlessness.

**LAYA AVASTHA**

You have written about some of your experiences, including the one about the person whom you saw in the vision. You have asked me to tell you who the person was. Well, I cannot say; but this much I can confirm that often the liberated souls do feel induced to bless an *abhyasi* in whom they find some light. It is so especially when the *abhyasi* is deeply intoxicated with the master's love. The vision of Shri Lalaji's form is true, and the subsequent changing of it into that of mine indicates that He has not left any difference between himself and myself. Most of the *abhyasis* do have such experiences at times.

Your love has made me so spell-bound that every letter of yours is highly heartening to me. I believe you must also be feeling the same condition on receiving my letter. In this sense both of us are much alike to each other. Therefore if I feel the intoxication of love, you too must be feeling the effects of drunkenness. You say that you do not feel

## *Silence Speaks*

anything. Now tell me whether I too do not come into your Consciousness. If so I shall not count it as too little. You entreat me to save you from this mire. Usually one stuck in the mire is aware of nothing but the mire. Can it ever be possible that the remembrance of one who is 'dead and gone' may not bring in a similar condition some day? Do you not feel your heart merged in love instead of being stuck in the mire? The question of mire does not therefore arise at all.

\*\*

I generally address the members of the Mission as brethren but I think that may not be quite to the point. I should have rather used for them the word 'my heart' or 'my soul' instead. But why I do not take enough care to use them is not quite understandable to me. If I say that it is so because they do not love me to that extent it shall then be a fallacy, because I see them evidently loving me deeply. What may then be the flaw? I believe their voices do not reach me to touch my heart. Now think over it yourself and draw your own conclusion.

## *Role of Abhyasi*

It may not be out of place to say that I often used the words 'heart and soul' for my master in some of my letters, and that was in quite a natural way. Allegorically I may say that he was the only object of my love. As a matter of fact I was not a lover of freedom or any such thing, but only of *Him* and *Him* alone. If I induce others to follow the same course shall it not be, on my part, an act of arrogance because that may seem to indicate the presence, in my heart, of a desire to be adored and worshipped? My master was no doubt worthy of it, being the fittest man to be meditated upon. He was altogether free from egoistic feelings, from desires and worldly entanglements, devoted wholly to his own self. The phrase 'devoted to his own self' refers to a spiritual state of a high order not commonly bestowed upon man. That was the reason why I loved him as best as I could. I tried heart and soul to get myself merged in him *in toto* and that had been the life pursuit for me. It was because I got a master who was unparalleled and matchless. I have no words to express the results achieved therefrom. In a word He is the infinite ocean of Grace in which we

## *Silence Speaks*

have all to merge. But how that may be possible under the present circumstances can be made clear by the following example. Consider yourself to be C and myself as B. Now C gets himself merged in B, while B is already merged in A. Shall not then C secure thereby his merging in A, the final goal? It therefore follows that since the greatest personality like my master is not available and accessible, we must make full use of the second best within our reach.

\*\*

### **SATI**

The case of Sati which occurred recently in the district of Sitapur has created in me some interest to ponder over it, in order to discover the state of her mind at the time. It is evident that she was inspired by the intense love which she bore for her husband, so much so that she could not bear the separation and preferred to burn herself on the funeral pyre of her deceased husband. When I compare her love for her husband with mine for my Lord, the master, I feel something like diffidence. So far as I understand it,

## *Role of Abhyasi*

this action of hers was actuated by an eager desire to remain close to her husband ever after. If the only purpose of a *sati* is to maintain a perpetual connection with her husband, I think she may well be compared to a true disciple who also likes to maintain his link with the master after he has given up his material form. Will not such a devoted disciple be at par with a *sati*?

Now, let us for a while consider the theory of *purusha* and *prakriti* as the positive and negative forces of Nature. A woman as a female represents *prakriti* or the negative while man as a male represents *purusha* or the positive. A disciple is absorbed in the thought of the master who is presumably the positive. For that, he must necessarily make himself negative. Taking into account the two terms mathematically, the former refers to going above the base or Zero, while the latter refers to going below. Let the present state of man be the starting point or the base. Negation, therefore, means going below or giving up, or in other words, becoming poor and destitute of all which constituted his apparent being, i.e. materiality.

## *Silence Speaks*

Will that not count as an advance towards that which is presumed to be Reality? If so, that means one proceeding towards negation gets gradually transformed as positive. This may lead one to the conclusion that a female (or a *sati*) will thus be transformed into a male. In the strict spiritual sense, the positive refers to that which is devoid of the sense of masculinity. In that case it may then be parallel to femininity. But it is not that also, since femininity is linked with negation and we ourselves have become negative. Thus he is not female as well. What then? In its real sense it is neither positive nor negative but beyond both. I have tried to express it as follows:

*When the drop merges with the Ocean  
It becomes itself transformed as ocean.*

That is the final extent of love so far as spirituality is concerned. When a man attaches himself firmly to one who is neither male nor female, he himself finally becomes like that. Now a *sati*'s conception of her husband as a man and her intense love for him in that capacity keeps her rigidly

## *Role of Abhyasi*

confined to that conception, and her approach to liberation is barred. In the same way, if a disciple does not fix his thought upon the non-positive and non-negative conception of the Guru, he can never achieve the final goal.

I believe that a *sati* at her highest pitch secures control of the elements required for the composition of the human frame. This is because her thought ever remains focussed on the body and does not go beyond. But if her husband happens to be one who has secured a higher approach, she would automatically be pulled up beyond up to the level of his approach. This is my view. I do not know what the *Shastras* say about it. As for myself, I am fully convinced that if the guru is not himself up to the highest pitch of spiritual elevation, his disciple shall definitely remain short of the mark, unless he establishes his connection direct with the Supreme. That may perhaps be the reason why preference is given to direct love with the Supreme.

It may however be surprising to find that in spite of her meritorious love, devotion and sacrifice

## *Silence Speaks*

for her husband, a *sati*-lady has no access up to liberation. The only reason in my opinion is that she naturally takes him as husband and supporter, in the capacity of a human being. On the other hand if her husband had been away from the idea of his own being, which is most rarely the case, she would automatically have gone up above that baser conception. Thus, in a way, her husband may be held responsible for her non-attainment of liberation.

The reason why I have emphasized so much upon negation is that without it the unfoldment of the knots and one's expansion can never be possible. The grains of wheat, each of which has an integral entity of its own, when ground into flour lose their individuality by casting off their coverings. Negation is really nothing but nullifying the energy which had contributed to the formation of the solid form or the positive phase. Similarly, so long as a man retains his integral state of grossness, his individuality is accountable like that of a grain of wheat which loses its individuality and becomes finer or subtler only when it is ground up or negated. In the process the

## *Role of Abhyasi*

grosser particles of its being are shattered and the bondages are torn off. In other words, the positiveness is lost, and a state of uniformity is introduced, which establishes a closer contact with the Real. One is then neither positive nor negative but beyond both. I never took my master in any but that sense, and I felt his light alone shining in every heart, whether that of a friend or foe. The result was that finally I began to feel my own self in every being. A dog seemed to be quite akin to me. Every distinction was lost. A lump of gold and that of clay were alike to me in worth. The sense of relativity got almost extinct and the link of relationship seemed to be cut off. I never looked upon any of my relations in the spirit of kinship. My father, mother, brother and children, all appeared to my view just as they really must. This, though not an ordinary attainment, can easily be achieved through the simple Sadhana of Sahaj Marg. The state comes in by itself in due course after sufficient advancement. It is, in fact, an advanced state of *vairagya*. Now, in respect of the associates who are under training with me, suppose I think of them as my disciples, shall I not thereby be

## *Silence Speaks*

doing discredit to myself by imposing again the link of relationship which had so kindly been cut off by the magic effect of my master's grace? The thought of their being disciples would create in me an idea of being myself a guru. So in that case the training imparted by me shall never be pure and free from egoistic feelings, and any thing disparaging or derogatory to my position will incite me to fury. May the Supreme Master keep off this worst evil from our *sanstha* for ever! Now, since I do not think of anyone as my disciple, there is no reason for me to mind any unbecoming behaviour from his side. If you examine this with the heart's eye, you will find that it goes to promote the feeling of non-beingness. Thus we take up from the very beginning the thing which we have to finally arrive at.

\*\*

## **GURU AND DISCIPLE**

When the disciple completely merges himself in the guru, the latter becomes restless to take him further, especially when the disciple is unable to go further of his own accord. I will answer a question

## *Role of Abhyasi*

which possibly arises in every one's heart: "If guru happens to be a traveller of the region of *baqua*, how is it possible for the disciple to reach a higher region when needed?" If the guru is a liberated one the disciple will surely receive his help, provided the disciple has developed a condition due to which his voice reaches the guru. The voice of those people who are initiated by him reaches the guru quickly. Apart from this, there are representatives and teachers who fulfill the needs of the disciple.

If a man comes with repentance for his wrongs, and if he is inclined towards spirituality, he should be admitted, but he should not repeat the wrongs. If he turns his attention towards God with repentance for his sins, he will soon become pure. This includes a prayer to pardon him for his sins together with weeping etc. It is written in the Holy Quran (*Hadis*), "If a devotee (*Banda*) prays for pardon and weeps, I feel ashamed and I accept him again".

\*\*

**SERVICE**

Your very thought of service will bring men within your field of spiritual training. The thought of a spiritual man creates the atmosphere in accordance with the nature of one's thought. But we are all human beings, so we must adopt the methods that human wisdom demands, and this is our duty too. When once the tide rises it cannot be settled down, and we must try to raise the tide. I want that there must not be any advertisement, although every activity becomes its own advertisement by itself if it is not turned into the idea of service. So please try to have that turn. And we are doing the same thing.

\*\*

Nature will certainly take work from you, and you have to get ready for the work soon. You shall have to work. The limitations are to be just loosened.

## **7. STAGES OF PROGRESS**

## ***REBIRTH***

It is true that one who dies must ordinarily be reborn. But this does not hold good in the case of highly developed souls of saints and prophets, because what apparently appears to be their physical death is not death in the true sense of the word. It is only a transformation of their existence from the grosser to the subtler level. So their return to the grosser material form is then out of question. They have already passed through the stage of death (in its usual sense as the end of a particular type of material form) bringing into effect the negation of self which, in other words, means freedom from the effect of materiality in which a man is deeply engrossed. The result is that while having their physical body intact, they begin to feel dead and gone. This is a particular type of spiritual state which may be attained after sufficient progress. This is known as the state of *Beej-dagdh*. They do not die in the literal sense. Consequently the question of rebirth does not arise at all in their case.

\*\*

## **POWERLESSNESS**

Man is powerless. The genuine feeling of powerlessness, in the true sense, is itself a power. Let us examine the two words, 'power' and 'powerless' in respect of their sound when uttered. In the word 'power' the pitch of the sound is raised at one point and is consequently shorter, while in the word, 'powerless' it is at two places i.e. in the beginning and at the end. This brings us to the conclusion that the word 'powerless' has a double force. Let us now take up the word 'powerful' as well. It also sounds high, being composed of three syllables, two of which have an equal force which is similar to 'powerless'. The similar forces put in together act in opposition to each other, effecting repulsion. Hence the action becomes in-effective. The word 'powerless' is generally applied to God, the Centre, which has really no power in itself. Powerlessness includes in itself the idea of power which is there in a stagnant state, just as it is at the Centre. Now the Centre is known to be the source of all power. That means that the stagnant or static state, interpreted as powerlessness, is the real

## *The problem of living*

originator of power. To sum up in a word, energy in action is power, while in a stagnant or static state it is powerless. Thus we arrive at the conclusion that powerlessness is the root or the source of power or in a sense the greatest, unlimited power in itself.

If somehow one is able to stop the outer action, or in other words the outflow of power, it gets balanced and consequently becomes most effective. I want you all to acquire absorbency in that Ultimate state, stagnant at the base but active at will. But that can be possible only when one's individual mind gets properly regulated and balanced, having negated one's own will altogether. What remains in him then is nothing but 'Nothing'.

\*\*

## **GODS AND DEITIES**

Regarding gods and deities, I may say that the *devas* die and are reborn taking up our form, while we die and become *devas*. It goes to mean that they too are not free from the entanglements of birth and death. Thus, worship of the *devas* can never lead one out of the entanglements of births and deaths.

## *Silence Speaks*

To be outspoken, I may as well say that gods are in fact at our service and not we at theirs. With due regard to this fact, let one decide for himself how far these gods can be of avail to us in our pursuit of Realisation, when they themselves are craving for it. Had the service of gods been sufficient for the purpose, one would never have looked for other means. It is therefore necessary for one thirsting for Realisation to discover proper means for quenching his thirst.

\*\*

### **GOD IS ONE ALONE**

God is one and one alone, so we must take up the one to realise the one alone. The idea of Trinity will definitely lead you to multiplicity, whereby the object shall be lost. One may however adhere to the worship of gods so long as proper means are not within his sight. But when he discovers the right course he must give them up for the better and higher one, and take up the direct way to the realisation of the Absolute.

\*\*

## *The problem of living*

Learned teachers of religion generally induce people to worship gods and deities. But that will never be the case with a practical man who has experienced things for himself. The learned have only read the books while a practical man has tasted the spirit of the books. There is thus a vast difference between them. He alone who has travelled on the path up to the final point can guide others successfully. The learned teachers are more like sign-posts by the roadside to tell you where the road leads to. This is all the purpose they can serve. It shall no doubt be very strange for one aiming at freedom from materiality to fall upon material forms and grosser concepts. Definitely the *devas* can never lead you up to sublimation which they themselves are lacking in. You have to end even your subtle existence, whereas by such means as referred to in the beginning you are strengthening your material existence all the more, which in other words means spiritual death.

\*\*

## **INSPIRATION**

Now whether inspiration comes from the Divine store-*Bhandar*, or the Base or from any other level, seems to be a vague question. If in reply I, in my turn, ask you from which layer you draw air for your breathing, you will not be able to answer it precisely. In fact a complete answer to this question may cover the whole philosophy of our system. In a word I may say that the drawing of inspiration, whether from the Base or from any other level, depends upon the personal capacity of the aspirant which can truly be judged only through practical observation. Perhaps the Vedas might offer some clue to it. But the numerous commentaries and interpretations put forth by men of learning have complicated things so hopelessly that it becomes very difficult to arrive at any definite conclusion. Consequently the final solution remains to be discovered. As a matter of fact it is only the life of practical effort that is required for a successful solution of the problem. Unfortunately people go on suggesting solutions without being able to achieve any. Perhaps nothing can be a greater absurdity than this.

## **BHANDAR**

The word *bhandar* or 'store-house' implies a sense of vastness. It covers the entire Godly sphere, including the Centre and the invisible motions. It is very difficult to have a correct view of it. Every minutest particle comprises all the different layers or circles that exist in the whole universe from one end to the other. Thus each particle has the same properties as the whole. Hence every particle can offer the same impulse as the main *bhandar*. But that does not mean that since the same particles exist in a stone, the idol made of stone can also be effective in the same way. The fact is that one who has attained a close synonymy with the atom can alone be capable of drawing inspiration from a particle. Activity of course serves for a medium for Divine grace. If activity resumes its absolute state, the impulse drawn from it will also be of the purest and the finest nature. When one secures expansion in it, his thought force makes further headway towards potentiality. If however the aspirant still maintains his flight onwards he goes beyond potentiality and acquires the state of *jivan moksha*.

## *Silence Speaks*

If the impulse is coming through the medium of a highly elevated soul, it will be real in the strictest sense of the word, because every particle of his being, having merged in the final condition, must have attained the absolute state.

It also happens sometimes that an *abhyasi* receives grace direct. But it is mostly so when the master with whom he has connected all the channels of his heart gets induced to it by the effect of the jerk offered by the *abhyasi's* thought. The jerk comes by itself through the effect of the love and devotion he bears for his master. If an *abhyasi* gets completely merged in the master, everything coming to the master gets automatically transferred to the *abhyasi*. The merging in the master is therefore of highest value, and the most effective means for attaining it is negation.

\*\*\*

## **JIVAN MOKSHA AND VIDEHA MOKSHA**

The terms *jivan-moksha* and *videha-moksha* are usually applied in several different senses. Tulsidas, the author of the *Ramayana*, uses the

## *The problem of living*

word *videha* in reference to Raja Janak. But it was only the family surname and had no bearing upon his spiritual attainments. The two words refer to particular spiritual states which are much alike. *Jivan-moksha* refers to the state when one is free from body-Consciousness. When this condition advances towards maturity, it is then termed as *videha-moksha*.

\*\*

## **LIBERATION**

Liberation has today become very easy because of the presence of the Divine Personality. The conception of people does not generally go beyond the point of liberation which they take to be the final limit of human approach. But that is a wrong idea. As a matter of fact liberation is the lowest attainment on the Divine path, hence it is just like a toy for a child to play with. Beyond that there is yet a lot to be achieved. The Infinite oceans lies still ahead. It is a limitless expanse. Have your eyes fixed upon *That* and only *That*, and go on and on to trace it out.

## *Silence Speaks*

I have a heart ever ready to help anyone who might be in need of help. I take the job not as a master but only as a humble servant of humanity. There are and have been masterly *gurus* who work and have worked as masters in their time, but I prefer to be a servant instead, and to work as a servant for the good of the people in general. Please do what you are told to do, and keep me informed of your day to day progress and also of the difficulties if any. I may assure you that you can achieve the goal very easily if you go on persistently with constant remembrance.

\*\*

## **MOKSHA**

*Moksha* is commonly presumed to be the final point of most religious pursuits. But *moksha* may be represented in two ways as salvation and as liberation. Salvation refers to a state of temporary pause in the normal routine of birth and death. This temporary suspension of the normal routine may, in different cases, extend to different lengths of time according to one's attainment. During that period the

## *The problem of living*

soul enjoys freedom from rebirth. But after the expiry of that period it returns again into the world to assume a material form. But in the case of liberation, when once it has been achieved, there remains no possibility of the soul's return to the material form. Liberation is literally the end of the routine of births and rebirths.

\*\*

### **FREEDOM FROM KOSAS**

Saints of higher attainments are generally relieved of the *manomaya kosha* or the mind-sheath. It does not mean that they lack the mind. It means they are off with the covering that serves to keep them bound to the world below. At the stage of liberation one is relieved of all the five *koshas* or sheaths, without which one's naked form could not have come into view. Complete freedom from these *koshas* is an essential feature of Realisation, and that is possible within the life-time of a man too. All these things shall come during the course if only one remains adhered firmly to his final object or goal. It would be the greatest blunder to apply effort for the

shattering of these sheaths because in that case one would be straying away from the real purpose.

\*\*

## **TRANSFORMATION**

Realization is neither a game of contest with the nerves and muscles, nor a physical pursuit involving austerity, penance or mortification. It is only the transformation of the inner being to its real nature. Change/transformation can be brought about in two ways; firstly by desiring for it, and secondly through force. But in the latter case, there is no lasting effect. So, every abhyasi should intensely desire for his transformation.

\*\*

## **REALISATION**

You request me to make you mine, and to take you to be mine alone. I am trying to do that very thing so that you may become actually mine, though I am already yours. It is to say that you wish to experience that which is the very end of every activity. It is just as if a child were to say, "Let me

### *The problem of living*

first understand the thoughts of Milton or Shakespeare and afterwards I shall try to learn the alphabet”, or for an *abhyasi* to say, “Let me first realise God then I shall start worshipping Him”. When the very thing you seek comes to you, why should you then worship at all? He alone can climb up a height who has created in himself recognition of his lowliness. In accordance with your own way of thinking you may be right in saying, “Unless I have the real experience I cannot be said to have full conviction”. For this, please create in yourself the things required for the actual experience of that which you mean to seek. No doubt you believe in Divine grace, but that kind of shallow belief cannot serve the purpose, nor can it even be called grace at all. I consider it as Divine grace if one gets under the charge of a perfect master. However it depends upon your grace to set him into action for your own self. I shall however request you to watch and see whether His grace has already come into action or not. If without sufficient *abhyas* you try to draw His will towards yourself, it shall then be your own will that shall begin working in you, and thereby you will

## *Silence Speaks*

promote in yourself nothing but leaps of fancies and crowding thoughts. This condition shall be presenting to your view only an effigy of spirituality. You say that when you experience a condition which promotes peace you conclude it to be the effect of my working. What can I say to it? Just watch and contemplate over it, linking your mind with the thought, then alone may it be possible to understand.

Realisation can better be defined as a state of changelessness which is a condition seldom bestowed upon man even in the course of thousands of years. But if one happens to get a master who has attained it in full, and the *abhyasi* too is keenly interested in and really earnest about it, it becomes quite easily attainable. But so long as there exists the feeling of 'is' (existence), it is not complete realisation. It follows therefore that even bliss is a drawback. Do not be afraid of it, brother. It is such a super-fine condition that whomsoever God pleases to bless with it will be prepared to undergo the hardest pain for it rather than part with it even for

### *The problem of living*

a moment. I believe that may be sufficient for your understanding and satisfaction. You have gone away from this place, but you have left your memory with us. You have been a guest who, on departure from the place, took away the host as well along with himself. You must have conveyed my message to your friends; now it rests with the Master to carry it home to their hearts.

\*\*

### **MERGENCE**

Your remark, 'I want to live in you', is really worth weighing in gold. As a matter of fact, dear brother, my very being alive is due to you all for, having completed my work long before, I would have by now gone away from this material world. Now until you all have brightly illumined the samstha, I do not even think of going away. When the condition of mergence, after having crossed its limits, assumes the form of identity, then whatever thoughts come arise from the heart alone. That must probably be the reason why Shri Ishwar Sahai has put to you the query, 'Has Babuji got any heart?'. But in response

## *Silence Speaks*

to the query you have made the fittest offer, saying, "Please keep my heart with you." To be clear I could never have remembered you at all if your heart were not with me already.

\*\*

### **VIVEKA**

A man is born today; he goes on growing, developing his senses and faculties by stages. A time comes when he gets ripened, both in wisdom and folly. Occasions sometimes arise when he has to make clear-cut decisions as to what he should do to serve his ultimate purpose. He comes across men of knowledge and learning who put things to him in diverse colours. They talk about the philosophy of *dvaita*, *advaita* and *visishtadvaita*. He hears them and takes impressions thereof. He takes into his understanding the views about God, man and the universe and also about *maya*, *jiva* and *Brahman*. All the discussions and the interpretations bring to his view the same thing in numerous different colours. He presumes that he has acquired the real knowledge of things and is able to interpret a thing in

## *The problem of living*

several different ways. But that is all mere superficial knowledge having no relation to the actual realisation of the thing. Of what avail can that knowledge be in the practical field? This is generally the case with most people.

\*\*

### **REALIZATION OF SIMPLICITY**

The realization of God which has so far been considered extremely difficult, requiring hard labour and persistent efforts for many lives, is not really so. God is simple and can be achieved by equally simple means. The hard and fast rules of life and tiring practices prescribed by teachers for realization have really made matters so complicated that people are led to believe it to be beyond their power and capacity. I may assure you very sincerely that realization is not at all a difficult thing only if you earnestly divert your attention to it.

\*\*

### **REALIZATION – FAITH AND CONFIDENCE**

We must march on the path of Realization like a brave soldier with full faith and confidence not

minding the difficulties or reverses. Dejections and disappointments weaken our will and shatter our firmness.

\*\*

## **REALIZATION – PRIMARY OBJECT OF LIFE**

If we divert our attention towards God and feel realization as the primary object of life, naturally we shall begin to look upon it as the first and foremost thing in comparison to every thing else in the world.

## **REALIZATION – SELF CONFIDENCE**

The most important factor in realization is self-confidence in our own capacity and power to achieve success. It is absurd to think, even for a moment, that we are in any way too weak or deficient to acquire the highest state of perfection ever attained so far even by the greatest sages of the past.

\*\*

## **BE FIRM**

Be firm like a rock and success is sure to dawn by itself. Indecisive attitude leads to half hearted efforts and generally results in mere partial success or more often in failure.

\*\*

## **CRAVING**

One should develop craving for realization. What is required for it is an iron will. When it is there, the goal is just in sight. Half the distance is crossed if a man enters the field with a firm mind.

\*\*

## **ETERNAL SOLUTION**

The problem before us is not to find out a solution to our present life but for all lives that 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 *mahapralaya* (Final dissolution).

\*\*\*

## **ANANDAM**

Mind generally has two trends, the one directed towards the world or diversity and the other directed towards the Ultimate or Unity. There must be due adjustment in them. Excessive attention to either is a drawback. That is where an ordinary worldling differs from a true saint who can, at will, turn the downward tendencies of his mind upwards. That is not within the capacity of an ordinary man. A sage having fully entered into the state of Unity retraces his steps towards diversity. In other words when complete mergence in the state of Unity has been achieved there remains nothing in one to be negated. A reversion therefore comes in, just as it is in the case of the Centre, which includes within its sphere the state of existence which subsequently develops in form and shape. That means that for the real state of merging the expression 'merging in Unity' is inappropriate, for then there remains not even Unity. The most appropriate expression for that would be, 'It is as it is'. But at that stage there is no *anandam*, no charm, not even bliss. It is a condition of Statelessness. One pulled up to this stage might

### *The problem of living*

feel himself undone since he might be feeling neither interest, nor joy, nor even *anandam*. That is in fact the real *anandam* which one might aspire for. But then one might say that this does not agree with the description given in the Shastras (as the store-house of *ananda*). But that is only a misconception, for the real *anandam* is not the thing that can in any way be associated with the feeling of joy or happiness. Now, if one is brought up to it without undergoing the conditions at intermediary stages, he will neither have confidence nor command.

At the higher levels of approach the sense of feeling also ends. Differentiation is almost lost, and 'ignorance' develops without any awareness of it. As a matter of fact, I have for that reason become quite ill-fitted for elementary training. People of the primary standard who come to me for spiritual training get from me some of my own state or at least some thing similar to that. And that is exactly what they do not like at all, for that would not be suited to their taste. They would like to have something exciting, pleasing, joyful, which may not be there according to their sense of understanding.

## *Silence Speaks*

A vulture will relish a piece of rotten flesh more than the sumptuous dish of a man's meal. If I transmit to them from a level considerably lower to mine I begin to feel heavy panting because I am not accustomed to that condition. I may however come down to a certain limit if it is the need but that too only for a minute or two.

\*\*

## **STATE OF REALISATION**

There are many systems proclaimed as the best and the most efficacious, and all of them no doubt claim Realisation as their goal. But here we must pause a while to weigh them all with the heart's eye. I use the word 'heart' because it is the nucleus and creates the vibrant motion whereto it is directed. This is the field for the mind to work, and this is the instrument by which we develop the discriminative faculty. The subtle forces work in this plane for the descent of Divine energy. If somehow our thinking conjoins with it, or we train it so that it may percolate the right thing and direct it towards reality, the problem is solved. But that is impossible unless one

### *The problem of living*

tries to have a clear view of what realization is. Every religious minded man and scientific explorer is of the opinion that it is the subtlest force that is working. You can easily know it if you are away from the grossness which you have gathered round by your misguided thoughts. Now you can easily deduce that if it helps our movement towards subtleness, the method is correct. But if it tends to enlarge your self with grossness it is not only wrong but it also pulls you down, and realization becomes far distant.

Miracles do occur. They may be classified under two heads, one of Divine nature and the other of material nature. The purpose of the former is always Godly, whereas that of the latter is worldly. The former type of miracles are awakened to him who proceeds by subtleness, and they solve the problem of life that confronts us all. On the other hand, those proceeding along with grossness develop miracles of the latter type which overburden the heart. If, however, one gets absorbed in the conditions of the lower attainments, he as a whole

## *Silence Speaks*

becomes a knot (so to say) with a whirlpool inside for himself to be drowned. If that power is utilised on others they will also be dragged into the same whirlpool. I must point out in clear terms that miracles of subtle nature are developed by those who are entrusted with Divine work. In our *sanstha* one may hardly find an abhyasi having unflinching faith in the master, free from subtle miracles. But the master's hand keeps him under control not allowing him to peep right or left, lest he should go astray. He is not even conscious of them but they come to his knowledge when the nature of Divine work assigned to him demands awakening of the Hylem shadow which promotes miracles, but only of Divine nature. I do not enter into further details on the point. Suffice it to say that if one can put a man on the right path that is one of the best miracles.

The technique of our path, though quite simple and natural, is beyond common grasp, since it adheres closely to the Absolute Reality and proceeds on subtlest lines. It prescribes meditation on heart, thinking of the Divine light, but the abhyasi

### *The problem of living*

is directed not to view the light in any form or shape like the electric light or the moonlight. In that case, the light appearing therein will not be the real one, but only as projected by him. An abhyasi is advised to proceed with a mere supposition of it with the thought of the Divine at the bottom. What happens then is that it becomes the subtlest, with the result that we thus meditate upon the subtlest which is to be attained. Every saint has used the word "Light" and I too cannot avoid it because that is the best expression for Reality. But that creates some complication, because when we talk of "Light" the idea of luminosity becomes prominent and we begin to take it as glittering. The Real Light carries with it no such idea. It refers only to the real substance or, more appropriately, 'substanceless substance'. Under our system an abhyasi, no doubt, sometimes sees light. But the glittering light appears only in the beginning when matter comes in contact with energy. In other words, it is only a clue to show that energy has begun to work. The Real Light as I have discussed in the '*Efficacy of Raja Yoga*' has the colour of dawn or a faint reflection of colourlessness.

## *Silence Speaks*

Under this system much emphasis is laid on removing the grossness so that over-cloudiness which hovers around the soul be removed. That is for all preceptors of the Mission an important part of their duty. Still much is to be done in this respect by the abhyasi himself, who is prescribed a method for the purpose. I do not mean to touch the point why we meditate upon the heart, since it has already been discussed elsewhere.

Most of the scholarly saints have tried to define the state of realisation in numerous odd ways, but to me it appears that if it can be defined it is not realisation. It is really a dumb state which is beyond expression. Feeling or observing luminosity within or without is not realisation at all. During the early period of my abhyas I often witnessed and felt luminosity. But that not being the goal, I proceeded on under the watchful support of my master from 'Light to gray' as Dr. K. C. Varadachari rightly puts it (for our system). It is not in fact Light in the sense of luminosity that we are finally proceeding to but to that goal where there is neither darkness nor light,

### *The problem of living*

as the emblem of our institute indicates. What that can possibly be is beyond words.

Consciously, the inner craving of a human heart is the attainment of the Real. This is the ladder for one to ascend towards the unknown. When this craving is satisfied we also become unknown to ourselves. We thus enter a state of oblivion where self is totally forgotten, and the consciousness of the body or the soul is all gone. The impressions of existence which encumber the heart are all washed away. One cannot imagine what he is or what others are. The tie of relationship is broken, and he does not feel himself connected with anybody. In short he loses his very entity. He does things which leave no impression upon him. The formation of *samskaras* stops, and he is free from their effect. He thus acquires the state of *nishkam karma*, so beautifully discussed by Lord Krishna in the Gita. At this stage the man attains an almost balanced state similar to that which prevailed before the creation came into existence. His heart is quite calm, and mind disciplined. He is so much absorbed in *Brahm* that

## *Silence Speaks*

he does not like to part with it even for a moment. So he can no longer meditate either on God or on himself. If, however, he attempts to meditate for a while, breathlessness will follow, since he is swimming in the sphere where there is no density. At this stage they say that self is realised; but that is a wrong impression because there one knows what he is, and this is what they lay so much stress upon. What happens at the stage is that the cells of the body begin to get transformed into energy and then finally into its ultimate. There is no charm, no attraction and no *anandam* (in the popular sense of the word). It is a tasteless state, unchanging and constant. It can more appropriately be described as '*sang-e-benamak*' — a lump of salt stone from which saltishness has been taken away.

Having attained the state of realization one develops an unfailing will in the spiritual sphere. Though in a state of forgetfulness, he is the knower (in a limited sense of course) of all the sciences of the world. God is the knower of all things and one who is absorbed in Him must also be the knower

### *The problem of living*

(with due regard to human limitations). But though limitations are broken by the Master, still the sense of humanity is not lost and the instinct remains throughout, because if the instinct is absorbed, the man will leave the body at once. So in that state he looks both upwards and downwards as the situation demands. It is, therefore, necessary to have an unlimited view in order to attain the unlimited, and the method for its attainment must also be the right one.

Under our system, the dormant energy of the centres and sub-centres is awakened so as to enable them to function properly. When the higher centres are awakened, they begin to shed their effect upon the lower centres, and when they come in contact with the Divine, the lower ones get merged into them.

Thus the higher centres take over charge of the lower ones. The lower centres too are cleaned so as to relieve them of the grosser effect which keeps them enwrapped. That alone is the natural course, and I think no other method except that

## *Silence Speaks*

followed here can ever bring out such results. Every trainer of the institute, having firm faith in the master, can bring out such results in an instant if the abhyasi has developed capacity for it.

At this stage there are numerous different states which are acquired one after the other during the course of our march. But the condition that exists there is such that if an abhyasi attempts to cross over to the next by self effort, he is unable to bear the strong flow of the Divine energy and instantly slips down. It is only the power of the master of calibre which can keep him up to overcome it. At the very highest stages the flow gets stronger because Godly energy becomes still subtler and the subtler force is naturally more powerful.

Generally learned men, though I respect them much, express their opinion about realization or its condition on the basis of their learning, and not upon their empirical knowledge which is really the dependable one. For that reason I regret to say that realization has now become a present day art. The reality has sunk down deep, leaving its outer cover

## *The problem of living*

for the artists to paint with colours according to their mental taste and skill. The result is that people begin to focus their attention on those very paintings and get in to them to an extent which is neither spiritual nor real. I believe one must not have any right to touch the subject of realization, unless he has attained it in true sense, whereby the Divine wisdom has awakened in him.

\*\*

## **AJNA CHAKRA**

*Ajna Chakra* is the distributor of power which we receive from above. Those who mediate on *Ajna Chakra* feel the wavering condition and not the settled one. I have no experience of that sort of meditation, but I think it to be so. Meditations on *Sahasrara* is better than on *Ajna*. Our last approach is when structure falls off, and one feels oneself nowhere while in the state of perfect Negation. An Urdu poet refers to the same condition in the following verse:

*"Ham wahan hain jahan se ham ko bhi kuchh hamari khabar nahin ati."*

## *Silence Speaks*

“We are there, wherefrom we do not get any tidings of even our own self”.

When we slide down a little for the purpose of work, we feel our own fragrance (the Divine one) in every particle. Unless a momentary glimpse of that stage is witnessed, it is very difficult to understand the condition.

\*\*

I do not take *ajna Chakra* as the point of meditation, because the power for *pind pradesh* comes in it, and it distributes it to the lower region. If one meditates on this point he will feel something like flickers disturbing the meditation. I shall be praising myself if I say that to have dots like ruby colour is the very sign of the highly purified condition, but the truth must be expressed. I do not know whether Mahatma Buddha meant the same thing or something else. The Tibetan Buddhists chant `Om mani padme hum'! There is a miracle of Mahatma Buddha that he sat at one place decorated with the petals of the lotus, and Buddhas, one after

*The problem of living*

the other, were seen flying in the sky. I hold that the purity of Buddha has been shown in this way.

\*\*

## **HUMANITY – Apex of realization**

In the perfection of the spirit, Divine attributes are developed. If it has bearing on something else then it is not on the point of full realization. It has the awareness of having no awareness of the past, and a little moulding will enable it to know the abstract. Humanity remains even if one be at the apex of realization.

\*\*

## **TRANSFORMATION – Real love**

If there is real love, every particle of the body should get transformed within seven years. If the disciple enters the mental sphere of the Guru surrendering all his belongings to him, it takes only seven months to deliver him into the brighter world.

\*\*\*

## **STAGES: CONDITIONS**

### **STAGES OF PROGRESS**

We proceed methodically, awakening the various centres of power which are helpful in our pursuit. Each of these points has its own particular significance. We take up the heart which is the nucleus. We go on with meditation at this point till the goal is attained. There are five points or sub-centres in it through which we pass during the course of our journey. When we reach the last or the fifth point, our passage towards *ajna chakra* (Cavernous plexus) becomes straight. The condition at this point is peculiar. From this point the energy which we consume is diverted towards the lower region. During our journey to the point the major condition which one experiences is the feeling of something like shadowy darkness. This is only a clue to show that we have finally to go beyond light. Its real nature pertains neither to light nor to darkness, but to a dawn-like colour. Thenceforth we proceed straight to *sahasra-dal-kamal*, the lotus of a

## *The problem of living*

thousand petals. This is the *virat* region. It was from this point that the *virat rup* was brought to Arjuna's vision at the time of the battle of Mahabharat. It is the Macrocosm. We proceed on towards the occipital prominence, after we have completed the journey through the *sahasrara*.

During the course of our march to this point we have to pass through, and cross, the various centres which have their own particular condition. At the occipital prominence we begin to experience a changeless condition which in other words means *brahmagati* or the state of Divine. Its completion means we have crossed the seven rings of so-called Light. Afterwards one having thoroughly merged in *Brahm*, gets in close touch with *Bhuma* — the Ultimate, or God in His absolute state. What or where he is is then beyond his understanding.

The following four conditions, in order, are felt at the first point, the heart:1. A peculiar state, awakening within the mind a Consciousness of the Divine force, pervading all over.

## *Silence Speaks*

2. A Divine state prevailing everywhere, and everything absorbed in its remembrance.

3. Neither feeling of the Divine force nor that of remembrance, but only a feeling of negation.

4. Everything gone. No impression upon the heart, not even that of existence.

These four conditions are experienced everywhere and at every point. Under the Sahaj Marg system of spiritual training every one passes through them, though perhaps only the sensitive ones among them might be able to feel those conditions in their minutest details. These go on getting rarefied as we proceed on through the various sub-centres from the lowest to the highest.

A common mistake which an *abhyasi* often falls into is that he starts with an idea of negating his mental tendencies, taking up means directly related with it. Thus he keeps his pursuit confined to a narrow sphere, which results in a life-long struggle with the *vrittis* or senses. This often causes an adverse effect upon the brain. In my opinion, instead of struggling with the *vrittis*, if they adhere more

### *The problem of living*

firmly to their ideal, success shall be easier and surer. Furthermore, if the endeavours are supported by the great power transmitted into them, the work of years shall be accomplished in seconds. With the help of transmission it becomes very easy for the *abhyasi* to deal effectively with the *vrittis*. A capable master, by applying his power through transmission, diverts the tendencies of the *abhyasi's* mind upwards, with the result that they begin to get moulded and grow comparatively calm and peaceful. He also gives to the *abhyasi's* *Pind*-mind (Material — particularised consciousness) a dip into the condition of the *Brahmanda*-mind (subtler or cosmic Consciousness), after effecting its proper cleaning. The process accelerates the *abhyasi's* flight towards higher regions. In course of time when the lower mind gets thoroughly merged in the condition of the higher plane, it becomes cognizant of its true nature and gives up indulging in superfluities and superficialities. Thus the negation of *vrittis* comes into effect by itself and the true nature of his being begins to reveal itself. Even if an *abhyasi* does not himself undergo the usual routine *abhyas* he can be

## *Silence Speaks*

made to cross these stages up to the final limit of perfection by the transmitted power of the Master if only he co-operates with him in the true sense. But commonly if the condition is brought into full swing all at once, there is the danger of his nerves and muscles being shattered. Under Sahaj Marg system this process has been made quite safe involving no physical risk to the *abhyasi*, and this is one of the greatest innovations of our great master. This process is applied to the *abhyasi* in a very gentle way, so that the condition transmitted to him comes to his conscious knowledge after some time when its unfoldment begins to come into effect. In that case his apparent condition seems to be somewhat different from that of one who has attained it by regular stages, but in both cases the *abhyasi* shall definitely be free from birth and death.

Coming to my point again, when the *vrittis* have thus been reduced to nothing or negated or, in other words, have acquired a transcendent state, it is then a lower grade state of *brahmagati*. When this is attained, the veil gets torn off and we enter the next inner sphere beyond it. Our attention is

### *The problem of living*

then diverted inwards and we proceed on towards it, seeking the self. This is how Sahaj Marg proceeds on in its natural course, taking up *chakras* one after the other. The process helps us to march onwards with greater speed.

Nature's power is unlimited. The very word 'limit' came into man's understanding when he experienced his thought confined within a certain sphere. Thereby he concluded that his power is limited. The idea also promoted within him the thought of some higher power or superior force which lay beyond, and which is presumed to be unlimited. This thought of duality sprang up only when our sphere was taken to be narrower. If this idea gets banished from the mind, as it must be at a certain stage of spiritual advancement, it is then quite possible that we may lose the idea of being limited as well. When both these thoughts i.e. being within or beyond limit, are washed off from the mind, then we are in the true sense free from limitations, and the self has been joined with **That** which is beyond limitation or the limited. If fortunately one happens to have transmission from that higher stage

## *Silence Speaks*

then the above attainment is quite possible and practicable. For example, if one is to be brought to the stage of liberation, Sahaj Marg method for it would be to divert his soul towards the Ultimate. The result shall be that he will go on developing till, by the last moment of his life, he will finally reach the destination and attain liberation. I can proclaim by the beat of the drum that none except a worthy master having at his command the power of transmission can ever bring forth such wonderful results, and that Raja Yoga alone is the path which promises sure success. But this can fall to the lot of those fortunate ones alone who are actuated by an earnest longing for liberation and are really destined for it. The various successive steps of *yoga* laid down in Patanjali's system are all included in the one routine process under the system of Sahaj Marg and are covered by the *abhyasi* without undergoing each one separately. But since that is possible only through the help of *Pranahuti*, I wish more and more *abhyasis* to come up to it and be profited thereby.

People often say that they do not feel anything in respect of their inner state. But when I ask them

### *The problem of living*

whether they ever tried for it or not, they only reply that they did not, since they are incapable of it. I do not agree with them. I believe everyone has this capacity, because intelligence is sure to develop as one proceeds on with his *abhyas*. The fact is that they apply their developed understanding to other things but not to this one. Usually it is diverted towards worldly things rather than towards the Divine, with the result that they go on getting more firmly attached to the world. As a matter of fact they do not want to make any sacrifice, nor have they any real craving for Reality. All that they pose to be doing is merely for the sake of recreation or perhaps for satisfying their curiosity. Even under these circumstances I feel it obligatory upon myself to help them as far as possible.

*Vairagya* can develop very easily if one only diverts his attention towards God. On my part I do divert their attention towards the Divine and fix it there by my will, and this they do feel and realise, but they utilise it for material purposes only. I am confident that in certain cases they keep on pulling it downwards for worldly matters.

## *Silence Speaks*

But most of the *abhyasis*, though they come up and make a start with it, ever remain complaining about the rising of thoughts. Who is after all responsible for it? I, or the *abhyasi* himself? I may assure you that on my part I keep on pulling out adverse effects from off the *abhyasi's* mind lest he might be over-worried. But what can I do for those who do not even attract my attention towards them? As a matter of fact I have nothing of my own in me. It is all stored up in me for you all. I wish I could entrust it to somebody during my lifetime and be relieved of the burden, so that I may depart with nothing about me. Now what I have as the master's trust can neither be termed as spirituality, nor reality, nor even bliss.

True seekers in the real sense of the word are rarely traceable, though some of them exert vigorously to create in themselves a state of mind which might seem to promise highest ascent.

The real merit of the system will come to light if one comes forward as a true seeker for it. Hardly a few among the *abhyasis* exert themselves to make

*The problem of living*

themselves receptive. Even then I thrust it upon them at times, but I fear I may have to carry it all with me when I leave the material form. It is necessary for every man to realise the effect of the conditions infused into him. Then alone can it be utilised for the uplift of others. There are so many conditions and so many points specified for them, and still more are being discovered. But none perhaps displays the capacity to utilise even one or two of them. I am, on the other hand, burning with an eager desire to see every *abhyasi* having a taste of the condition at every point. If an *abhyasi* partakes even a little of it he will be greatly transformed. My master too affirms that it is very difficult to find one who may be fit for the spiritual training up to that extent.

My experience has brought me to the conclusion that the light transmission from the stateless condition amounting to negation can produce marvelous effect on the *abhyasi*. Forceful transmission with excited emotion cannot do so. Reality is beyond force, excitement or heat. It is similar to the state which prevailed before heat came

## *Silence Speaks*

into existence. It is in fact beyond feeling or understanding. That is Reality in the true sense.

At a higher stage of advancement regular routine *abhyas* becomes almost impossible. In that state if the aspirant keeps alive his link with God, his *abhyas* goes on automatically and unconsciously without any conscious effort on his part. This is the case with almost every *abhyasi* in our *sanstha*, provided he is going on with faith and confidence. When advanced merging is secured, guidance comes to him by itself. The state of inertia (in which the *abhyasi* feels like a dead man) is a spiritual stage which may be taken as the beginning of spirituality in the true sense, though people take it wrongly as the end of it. I wish every one to aspire for and be blessed with it.

The silencing of mental *vrittis* when developed to the stage of negation is an indication to show that inner vacuumisation has commenced. The material science of the present age strongly affirms that absolute vacuum can never be possible. Some of the air does remain even after the vacuumisation

*The problem of living*

has been effected to its full capacity. I shall interpret this scientific theory in my own way. Whatever remains after the vacuumisation has been effected to its full capacity is its real essence, and it is immensely strong and powerful. This power can well be utilised for the construction of destructive weapons of the deadliest type. It is also of immense value for our spiritual purpose. When a man creates such a vacuum in himself he becomes so highly powerful that even a slight motion of his will can bring forth greatest results. But few seem to be prepared to have it from me. My intense longing to find one who might be prepared to have it in full does not so far seem to bear fruit. None seem to like to have a brief pleasure trip to the dreary and desolate expanse of the divine, which but few might have access to. There is no end whatsoever to it. Negation is not the final end and even this is not our ultimate goal, which is far, far beyond *Bhuma* or the Ultimate.

I may here add a few words to say something about the ultimate state we have finally to arrive at. After having attained the last limit of negation one

## *Silence Speaks*

has yet to go on and on to what may be termed as the ultimate limit of limitlessness, or the Absolute, where every particle of the body gets transformed into energy. What happens then? He becomes an instrument of Nature, and having everything in his power and control he remains unaware of everything. But for Divine work he is every fully conscious and quite alert, though he may not be conscious of his own state of being except in certain exceptional cases. The entire working of the universe is subject to his will. He holds all the powers of Nature under his command, as is the case with the present Personality who has come down into the world for the purpose of effecting a change. I have referred to this in the '*Efficacy of Raja Yoga*'.

\*\*

You ask me how to know my real address. In the scriptural language I might say, "My address shall be known to you when you have realised yourself." But I shall prefer to reply it as, "When you become only myself". That means you must begin seeing me in you automatically, not purposely; or when the very same condition gets created in you,

### *The problem of living*

then alone shall you be able to know my real address. All this shall come to pass through the practice of meditation. Dear brother, do enter into the field to try for perfection. Take it off me. It is not at all difficult. One has only to give himself up to the one who has negated himself. Everything shall then come to him by itself.

\*\*

### **CONSTANT REMEMBRANCE**

Constant remembrance is firstly that which you are doing. Secondly, when the brain gets tired, the remembrance of That will produce the same effect. The object is deliverance. You have written that the inner condition does not remain uniform but is sometimes extremely subtle and light and sometimes contrary to it. This goes on happening. If lightness and heaviness, which are mutually opposed states, do not come into view, the changeless condition which is an extremely subtle state cannot be recognised. Apart from this, when we proceed on to the further point from the one on which our present subtle abode is, then heaviness is

## *Silence Speaks*

felt. It is felt until the time when the subtle state sets in after removing its effect. And this sequence goes on until we come to such a state beyond which there are no points. Therefore you might have by now understood that all those things are showing the state of your progress.

\*\*

### **MIND REGION**

A few words to review the exact position of Raja Janak as a great saint of his time. He held a high position among saints. The great *rishis* of the time used to send their sons and disciples to him for higher training. But all his prominence as a saint was due not only to his spiritual attainments alone but also to his being a king as well. As for his spiritual elevation he had crossed the region of Heart, attaining *avyakta gati* (undifferentiated state), and had just entered into the Mind region. Of all the eleven circles of the Mind region he could have, by that time, crossed only the first one, and was lingering in the sphere between the first and the second circles.

## *The problem of living*

The Mind region which lies next to the region of Heart is the sphere of ego, which having been crossed brings one to the level where ego assumes a rarefied state. Further on as one enters into the Central region, ego is transformed into identity. At early stages this identity is of a grosser type, but as one proceeds on through the successive rings in the region it goes on growing finer and finer till it assumes its absolute state, which might well be presumed to be almost an extinction of ego.

\*\*

## **RINGS OF SPLENDOUR**

The first five circles related with the sphere of *maya* as shown in the circle diagram in the 'Reality at Dawn' extend up to the state of *avyakta gati* (undifferentiated state). The next eleven circles cover the various states of ego up to its final limit. The Central region which falls after the region of ego also comprises seven rings of what may for the sake of understanding, be denoted as light. One having passed through the seven rings attains the final state of complete Freedom.

## *Silence Speaks*

One's entry into the Central region and his swimming in it during his life-time has so far been known to be an impossibility, and none could have even dreamt of doing it while in the physical body. It is however the greatest innovation of my great master, Samarth Guru Mahatma Ram Chandraji of Fatehgarh, who was the first personality to have secured his approach up to that highest point while maintaining his physical existence in the world, and has thereby made its achievement possible and practicable to others.

The eleven circles between the Heart region and the Central region cover the stages of the ego. The condition goes on growing subtler and subtler as one proceeds on through it. There are innumerable points and knots in each of these circles. In the ordinary course, and but for the wonders of this yogic process of *pranahuti*, it would have required a whole life-time to go from one point to another. This can also help one to form a rough estimate of the last possible extent of human approach in the direction of Absolute Reality. Further

## *The problem of living*

on, after crossing the seven rings of light, one enters upon the vast limitless expanse, the Infinite, and starts swimming in it.

The sphere of the dormant Centre also seems to be enclosed by something like a ring which is perhaps the last. For the sake of experience and experiment I had once made an effort to enter into it; but suddenly a strong forceful push threw me back from it, though I could still have at least a moment's peep into it. This has brought me to the conclusion that it may possibly be the last possible limit of human approach. I wish everyone to have access up to it and even beyond it if humanly possible.

\*\*

## **COVERINGS OF EGO**

There may have been elevated souls who might have gone beyond the sphere of *maya*, but hardly one who could have shattered all the eleven Coverings of ego. Most of them could not have relieved themselves from even the grosser ones, not to speak of the finer and the finest. To be completely free from ego is however an impossibility, for there is

## *Silence Speaks*

necessity to keep up a nominal difference between God and man. As a matter of fact that is the only veil that keeps man apart from God. This veil though cruder and denser at lower levels goes on growing finer and subtler as one advances through the regions, till finally it becomes almost nominal. This final stage may fairly be taken as the mark of completion where one may be taken to have merged with the Infinite or secured oneness with the Absolute. But such a one, though rare indeed, may perhaps come into existence in the course of ages, and that too only when Nature demands his presence on earth for the accomplishment of her work. My only purpose in writing this to you is to induce you to try for the attainment of that last point of ego-Consciousness where the very existence is reduced to almost non-entity. For the attainment of that highest point it is necessary to shatter the limitations which impede our progress on the path. If the ideal is firmly established in the mind, every unwanted thing will lose its charm and one would be relieved from its entanglements.

\*\*

## **INVISIBLE MOTIONS**

Intense devotion admits of no discrimination. A little beyond the level there is the point from where Divine inspirations descend into the human heart. Few of the *Rishis* of old could have access up to it, not to speak of regions further beyond. That is in fact the actual process that led God to come into being. I have put this down as 'the invisible motions' which subsequently came to be the cause of creation.

\*\*

## **PUSHING UP AN ABHYASI – Avoid Undue Haste**

Undue haste in pushing up an *abhyasi* on the path of progress must be avoided. My master also took precaution in this respect. He probably never did so in my case. However on the special occasion of his departure from this material world, he poured out to his disciples so much that could not be digested by them even during all this long period. This I discovered when I had my inner vision opened by His kind grace. Consequently all of it got

## *Silence Speaks*

absorbed into me, since none of the others possessed the capacity to digest it.

My experience reveals to me that in almost all the cases, with perhaps rare exceptions, I had to thrust into them everything required for their own spiritual growth; still everyone seemed to be slipping down if my attention was withdrawn even for a while. This can be due to nothing but lack of earnestness.

I give this out only to draw your attention to these common shortcomings and to adopt proper means to remove them.

\*\*

## **KANTA CHAKRA**

The power can be utilised in other ways too. For instance it can be used for awakening the points related with the art of singing. The centre of *Deepak Raga* lies just a little above the left nipple, and that of *Megha Raga* a little above the right nipple. The pitch of sound required for the singing of the songs in these *ragas* is directly related with these points or sub-*chakras*. There is another point a little above

### *The problem of living*

that, which is known as the *Kanta-chakra* (seat of *Durga*). The energy promoting the laughing and weeping tendency is in abundance there. When a singer wants to produce a particular type of effect, he connects his sound with the power of the point specified for the purpose. The point last mentioned is full of *Durga-Shakti*, and one having command over it can exhibit similar actions as are commonly attributed to it. This point is also known as the seat of *maya*. When the thought instinct of man gains proximity with it, he begins to have dreams. Sometimes during meditation when an *abhyasi* happens to get in touch with it he begins to have waking dreams. Such is the wonderful function of this point or sub-*chakra*. Its working can be regulated only through the process of *Pranahuti*.

\*\*

### **DIVINE SIGHT**

Everybody knows about the two eyes possessed by man. But scientists say that there is an eye-shaped knot in the forehead of man which is connected with divine sight, and which is known as

## *Silence Speaks*

the third eye of man. Whatever information about it could be gathered through physical dissection of the human body does not give the complete idea. The correct knowledge of the same could be obtained only through yoga. The great sage Patanjali has described the method of control (*samyama*) in his book, which he considers as the greatest weapon possessed by a yogi. By the help of this, through spiritual power, a yogi can obtain the knowledge of everything and every condition inside his body. He can see the entire machinery working inside the body. A complete picture of any portion of the body appears within his sight. And whichever power he wishes to utilise at any place he can do so. Any matter or thing, howsoever minute, cannot remain hidden from his sight. The method of seeing is this: whichever place the Yogi wishes to have the knowledge about he takes it out through his will power and spreads its full effect in the atmosphere. Then he watches it closely in detail. In this manner he obtains a full picture of whatever he wants to see, and this takes very little time also. Of course, the

### *The problem of living*

seeing and understanding of its effect does take some time.

Now I am putting before the readers my own observation and experience through yoga about this divine eye. In this knot which is called the Pineal eye, three colours are observed. The front portion is bright and its composition appears like sandy grains. This outward portion is the seat of the intellect. The part behind it, that is the middle portion, is of a dark violet colour. The hind most portion has a reddish colour and this is the seat of Divine Intelligence. In yogic practice, this outward bright portion opens up first of all. When a person obtains complete entry into it, then the middle portion starts opening up, and it brightens up, but in that brightness a shade of violet colour definitely remains. At last when the turn of the opening of the final portion comes, that also becomes brighter. A yogi who attains all these conditions is considered to be a yogi of high calibre. As one proceeds further, both these colours are gone and only one condition, that is brightness, remains. This place is connected with the planet Venus and whosoever attains control over it obtains

## *Silence Speaks*

full mastery over the planet Venus. This knot has no relation with the spinal cord, but is connected with the right side of the heart. When this place opens up fully and all the *chakras* under it are purified, then the start of Divine Wisdom begins. That is why, in yoga, this place has been called as the place of Wisdom. A little further from this place there is another point. When that becomes active, the experience of the internal things becomes very effective. This means one can feel or know even the good or bad thoughts floating in the atmosphere. This place is also helpful in knowing the internal spiritual condition of others. Its colour is brownish. After reaching this place our intellectual exercise stops and the field of spirituality starts. Once complete merger is obtained in this, its brownish colour disappears and this place also becomes a little brighter. The knot after this has no colour. We may call it a little more white mixed with a little grayish colour or, in other words, neither light nor dark. With the help of this we can obtain the knowledge of those incidents which take place in subtle form in the *brahmanda* region before they

## *The problem of living*

happen in the physical world. But this becomes possible only when we have obtained full mastery over this condition.

There is a third eye about which it is said that if it is opened it could destroy the whole world in a moment. It is not connected with any of the above knots. This destructive eye, which is generally associated with Lord Shiva, is actually situated in the back portion of the head in the occipital prominence. I have described this in my book 'Efficacy of Rajayoga'. This destructive eye was kept open by Lord Krishna during the battle of Mahabharata continuously for 18 days, and this was instrumental in bringing about the great destruction.

\*\*

## **AKSI AND KASBI**

The condition attained by an *abhyasi* at a particular point or region is sometimes reflected in higher regions too, by the Master's grace, with the result that they begin to seem as if awakened to a certain extent. In that case the *abhyasi's* approach

up to it can be presumed for understanding. Thus there are two ways of approach: one (to use my master's Urdu terms) is “*aks*” or ‘reflected’, while the other is “*kasb*” or ‘acquired’.

\*\*

## **BLISS AND NOT BLISS**

*Abhyasis*, having read about Bliss in the scriptures, generally begin to look upon it with admiration taking it alone into account. It is no doubt very soothing, but by no means the end. What I want for all *abhyasis* is that they may be free from both ‘Bliss’ and ‘Not-Bliss’. and I pray for the same. If one observes closely the effect of my Transmission, he will find, though very little, the charming effect of Bliss, because I want to insert the very essence of God-Realisation, not minding whether it is pleasing to them or not. Sometimes, of course, I do give a little dose of light Bliss so that an *abhyasi* may not feel bored.

In this connection I may relate an incident. Once, in reference to my spiritual state at that time, I

*The problem of living*

asked my master, “Is this the state of Bliss so highly talked about, and for which you have graciously exerted yourself so long?” He smilingly replied, “What if the state you are in at present though tasteless, is withdrawn from you?” Quick was my reply, that I would prefer death if that state were to be taken away. Before acquiring this present state I sometimes returned, whenever I liked, to the state of Bliss I had crossed over, but now from this state of ‘Not-Bliss’ — the tasteless — I do not even, for a moment, like to get down to that of Bliss.

My version will be accepted by only those who are well-versed in *dharmic* literature, or by those who are already in that state of ‘Not-Bliss’. But if one likes to reason it out, he will come to the conclusion that this is the higher state of *manas* which always likes to have its own course in a refined way. In *Atman* there is no question of like or dislike. It is just as it is. In the highest state of advancement the individual mind becomes an instrument for higher work.

\*\*

## **In Central Region DIVINE takes over training**

It has also come to my experience that God takes over some of the responsibility upon Himself even before the completion of the training. But when he takes over full charge of the *abhyasi*, the Master's work is practically over, though he has yet to go on with cleaning, if needed, in order to smoothen nature's work. My super Consciousness reveals to me that when an *abhyasi* has entered the Central region the Divine takes charge of him, and this applies to all cases.

Humanity, though charged with Divinity, is not however altogether lost but exists still, though on a normal level only. So even when one secures closest nearness to God, the human instinct still remains in him.

\*\*

## **REGIONS**

If the *manas* remains attached with its soothing effect, that means it is playing its own game in its own way. All *siddhis* and miracles are performed

*The problem of living*

through this instrument. So long as one is its instrument, he always finds himself wrapped in it. The orders and commands from the Divine always come to those who are not under the spell of manas.

The heart region extends up to *shikhar* (top). After that there is the mind region which extends up to the Occipital point. There is also one superconsciousness in it, as I have hinted at in 'Efficacy of Raja Yoga', but it is not very active.

*Brahmanda* begins from *Ajna Chakra*, to which one comes after crossing over the Pind Pradesh. Thus the *chit lake* lies in *brahmanda* and so also the point of *Saraswati*. I have stated in the 'Efficacy of Raja Yoga' (second edition, page 25) that the Heart Region is extended from head to foot, and that the entire creation lies within this circle, that is up to *shikhar*.

My experience reveals to me that after the *parabrahmanda mandal* there are three more regions for which I have put down names in Persian, in accordance with the condition of each. After that

## *Silence Speaks*

there are innumerable points, each having its own specific condition. I usually take up these points one by one.

All these points are in the *sahasrara* (*shikhar*), as after *shikhar* the Heart region ends, and then we come to the mind region. There is also a kind of super-conscious state which I have not taken up in the 'Efficacy of Raja Yoga' because it serves as an instrument for the Divine to work with. All other super-conscious states, appearing normally in a bud-like state, turn into full bloomed flowers when opened. But this super-conscious state has an inverted position, with its petals pointing downwards. When an *abhyasi* who has passed through it reaches the Central Region, this super-conscious state helps him to gain Divine powers. But that depends entirely upon God to bestow it. It is quite beyond the *abhyasi* to extract it. When an *abhyasi* enters the Central Region with complete devotion and faith in the Master, it begins to open automatically. But that is only a matter of experience.

*The problem of living*

Centre is God Himself; the master cell and all other cells are His creation. If anybody tries to meditate upon the Centre his efforts will not be successful, though in his imagination he may however take the Centre in view to meditate upon. The only way for that would be the one I have hinted at in the book '*Anant Ki Ore*' (*Towards Infinity*), but I forbid everybody to attempt it. I had attempted it twice, with prayers to the master, only for two or three seconds each time. Because of the immense power there, on the border ring, I had myself put a strong check over my heart and at the same time the master's powerful hand was also there. Even then I could only peep into it but not meditate upon it at all, because the pressure on the heart was unbearably great. Moreover, it is very difficult even to approach the ring because of a strong backward push from it. The master has however admonished me for it, and warned me against repetition.

\*\*

## **ANANDAMAYA KOSA**

*Anandamaya* is a *Kosa*, rather than the ultimate state which is described as *Sunya* or Zero. *Anandamaya Kosa* is one of the five sheaths. These sheaths are undoubtedly limitations, even on scriptural grounds. Evidently *Anandamaya*, as a limitation, cannot be taken as the Ultimate state which, as a matter of fact, is beyond everything including Bliss even. I do not dwell more upon it since your own experiences of the state after the breaking of your *Anandamaya Kosa* offer sufficient clarification of the point.

\*\*

## **CENTRE – perfect purity is required**

“One can directly be in touch with the Centre even as a human being, provided this physical system is purified by the highest Consciousness or Centre itself”. I think this point arises in connection with my views expressed elsewhere. The method to attain the highest state is also given therein. This is undoubtedly one of the most peculiar features of my master's teaching. Perfect purity is no doubt

## *The problem of living*

essential for attainment of this most sublime state, yet the capacity for it is a Divine gift.

As for the metaphysics dealt with in the book I may add that since I had no definite intention to take up this subject, there is no systematic exposition of it in the book. Whatever exists there is only in the form of scattered references directly related with the topics under discussion.

\*\*

### **CENTRAL REGION**

I have mentioned in 'Efficacy of Raja Yoga' about the wonderful research by my Guru that a man can reach the Central Region while having a body. When a man reaches Central region, a bondage is kept so that he may have connection with the lower regions also. If this bondage be not kept, the soul will jump into eternal peace, and life will be gone. It is therefore necessary that one must feel the air of the lower regions at times. This will be the condition of even the highest saint of the world, if he somehow reaches this Central region.

## *Silence Speaks*

Of course, at the highest pitch of negation the shock is very slightly felt. One always finds room for advancement at every stage. When everything is alright and one is charged fully with Divine Power, swimming in the Central region commences, but only after crossing the rings of light. To start the swimming, the help of a very high power is needed.

\*\*

### **GRADUAL ADVANCEMENT**

According to the great teachings of my Guru, every pore of the body has its own centre of energy, and is itself a continent. Whatever is in the Universe with its planetary system is found there in it. They all must come to their state of full awakening. I sincerely pray that all my associates may come to that stage, and that God may give me a chance to render such service. It is a moment's work for my master, and for him alone. But who is prepared to grasp such power at a glance? I am trying and trying that my associates may have the capacity to bear this Divine Power. So we adhere to the process of gradual advancement.

## **MASTER – A CONDITION**

For my self I can say that I do not feel the grace at all, though it is always there. I feel it only when I take up duality for some good reason, and that is mostly when I feel something tending to descend from the Divine. It is a peculiar state for which I do not find words to express.

\*\*

## **ADITYAVARNAM TAMASAH PARASTAT**

I express the meaning of ‘*adityavarnam tamasah parastat*’ according to my poor ability. In chapter 8, sloka 9 of the *Bhagavad Gita* the Lord has described the effulgent form of the Ultimate Reality, which is the object of all *Upasana*. This is also the point of all beginning, as the word *Adi* in *Adityavarnam* suggests. But beyond it lies the still finer region of Reality which the Lord has described in slokas 20 and 21 of the same chapter. This is the region beyond all beginning, where even *Upasana*, in the ordinarily comprehensible sense of the term, has come to an end. As it may be dangerous to speak of the end of *Upasana* before those who have

not yet tasted the condition in a natural way, the 'Adityavarnam' may advantageously be described to them as the Ultimate condition.

\*\*

## **CHANGELESS STATE**

No doubt, a person in changeless state is disturbed by the worldly environment. This is due to the fact that the bondage of humanity must remain, of course in mild form, to prevent a man from jumping thoroughly into Eternity. There is one thing which often occurs with the man of higher calibre. Whenever a thought comes he begins to think it with full force, with the result that its intensity becomes greater. Really we should apply our thinking only to the extent that is needed for the work. Anxiety creeps in because the burden of family lies on our shoulders. But whenever we feel that the anxiety has gone out of bounds, we should drop it for the time being.

\*\*

## **SENSITIVITY**

Sometimes the *abhyasis* feel the very high states because the grace comes from above through the teacher. It also happens that the teacher, even unknowingly, transmits from very high states, and the sensitive *abhyasis* feel that effect.

\*\*

## **BUFFER STATES**

Dear brother, I say verily that I have suffered so much burning during the period of my *abhyas* that there have been all burns in my breast. But those have become flower-beds and fire-flowers. I have crossed the field of spirituality by selling away peace, i.e., I have made the sacrifice of peace to attain it. And God knows how many *barzaks* (the intermediate places) there are where one has to go on stopping in order to proceed further. I have also written a letter regarding the *barzaks* (Buffer states) which you ought to study. I do not remember its contents much. And dear brother, when one comes to have the experience that the real spiritual benefit can be had from a particular person, he should

## *Silence Speaks*

entrust himself to him. Here, as we have to attain liberation in one life only, we have to get rid of all the sanskaras by undergoing the *bhoga* (experience) of some, and by frying away the remaining. A sequence had descended upon Shri X of which I was conscious but there were also other causes besides this, which I wanted to ask him so that he could also have the experience. I had to purify them off by praying to Master pretty early to satisfy him. Otherwise I wanted to keep them there for his own betterment. Anyway, you please pray that no such thing may creep in in future.

### **Purification – time taken**

It takes me many months to purify the system. This is the reason why Shri X could not feel much. This purification is absolutely essential in the making of a Man, and my attention always turns towards this, and this verily is the command of revered Lalaji also. Shri Y was purer by nature, hence he felt the benefit very soon.

\*\*

## **ULTIMATE STAGE – CONDITION**

If I write the condition of the Ultimate stage, the scientists may possibly pounce upon me. It is extremely difficult to express the Ultimate limit but I shall write this much any way; when the *abhyasi* forgets himself as well as God, then it can be considered that he can never come in this world again in any form. In such a condition he shall remain drowned in such an ocean that there is nothing except **that** for him. Prior to it he would have sold away his world for the sake of the other world. Now, if he could sell away even the other world, the Reality alone remains.

\*\*

## **CHANGELESS CONDITION**

It is better for the *dervish* to be on the move. You have got nowhere to stay. Your ultimate stage is only there, and before reaching it even *anand* bids farewell. And what would be the condition there? If it is called ignorance, even that too will part company. There is one word which does throw light upon it, and that is perfect ignorance (Ajnanata). I have

## *Silence Speaks*

called it the changeless condition. This verily is the Real veil. Spirituality has anyway dropped off. This might be called the quintessence of all labour and effort. So, dear brother, this is the very thing which people had never desired, otherwise this could have already been had. And who could wish for it when nobody had any idea of it. Thanks are due to my Guru Maharaj who has brought it to the notice of the people. Now, you may take the term "Perfect Ignorance" in the sense that it is that which exists between 'yes and no'. This is according to Kabir. Well, now I will come to the point; real bliss is that in which there is no bliss. So long as there is the sensation of bliss there is *maya* (materiality) included in it. Now, when you are describing your condition of bliss as heavy, it proves that your link is connected with the centre (or *kendra*) of ignorance, and it is due to limitation. It would be more proper if you describe it as boredom instead of heaviness. Boredom means that you require pleasant and light air as you are now proceeding in higher altitude. Peace will never be dull. I have given the reason above. Only such a one will like it whose one eye is

### *The problem of living*

damaged instead of both. If, by some fortunate chance, a man living in a hut gets a good and comfortable house, he likes it very much. But when he gets habituated to it after living there for a long time, he will begin to think of a house even better than that. This illustration is to show why you are feeling boredom and dullness. You have written, 'I feel that my mind's tendency is to get out of this condition; hence either my mind is not yet prepared, or those are not the real conditions of peace and bliss'. The natural property or power of mind is to feel the good thing, it may be either material or spiritual; hence whatever comes before its view it gets attached with it, whether it be peace or bliss.

\*\*

### **Approach into the 17th circle – will of a teacher**

However high an approach a saint may have attained, humanity, which itself is a limitation, still remains. Kabir says: "People are afraid of death, but how I wish to die so that I may have the complete Divine Bliss (*poorna brahmanand*)!" A Persian poet

## *Silence Speaks*

says: "Sometimes I am enthroned in the ninth heaven and sometimes I am lower than even my foot". If this limitation or bond is broken up, the spirit flies away, leaving the mortal human body. Therefore the Gurus do not touch it. One of the many discoveries which our Lalaji has made is the 16 circles which have been shown in the diagram in 'Reality at Dawn', beyond which none except my Guru Maharaj, or one whom He has graced, could go till now. When any one brings the happy news of his approach into the 17th circle, it becomes the duty of the teacher to create a bondage there, so that the soul may not fly away into its origin. I wish people to bring to me the glad news of having secured their approach up to this in my own lifetime. But all this is in the hands of God. No worship, no practice, can ever help in going beyond this. Only the will of a teacher who has secured his approach up to this can help in proceeding on this journey.

\*\*

### **STATE OF NEGATION**

A person who is in the state of negation should automatically become sorrowful when he sees the

## *The problem of living*

sorrow of others, and delighted by seeing the delight of others; but this should be only superficial, and afterwards he should revert again to his 'as he is' condition.

\*\*

I wish you all to acquire during my lifetime the highest approach beyond, or at least the state of thorough negation. The final state or perfect ignorance or ajnanata is a changeless condition. It is that which exists between yes and no.

\*\*

### **HIGHEST POSSIBLE APPROACH**

The position near most to the centre is the highest possible approach of man. A man can reach the central region while having a body. When he reaches so a bondage is kept so that he may have connections with the lower regions also. If this bondage be not kept the soul will jump into "Eternal Peace", and life will be extinct.

\*\*

## **TAM**

Generally people consider Sat to be reality and treat it as a yard-stick for measuring the knowledge of God. In fact, it is all the sphere of Tam and Tam alone. This is the only thing worth achieving for a true yogi. There is nothing beyond Tam.

\*\*

## **HEART, MIND AND CENTRAL REGIONS**

In the vast area of infinity, there are three regions namely, the Heart region, the Mind region and the Central region. I have tried to express these by a diagram of twenty three concentric circles; where, the first five circles represent the stages of maya, the next eleven circles represent stages of egoism, and the last seven circles, as rings of splendour situated in the Central region. The core is the centre itself. I have also covered these regions as a spiritual journey through thirteen principal knots or granthis and much beyond.

\*\*

## **FINAL STATE**

We have to arrive finally at a state, where it can rightly be presumed that God does not move till moved by the devotee. When we enter this ultimate state, we are in a state of oneness. Ignorance, in its refined state, will lead us on to the final state.

\*\*

## **FORMS OF SAMADHI**

There are three forms of samadhi or the stages of concentration. The first of these is wherein a man feels lost or drowned. His senses, feelings and emotions are temporarily suspended in a way that they seem apparently dead for the time being. He resembles a man in dead slumber, unconscious of everything. The second form is, in which a man though deeply concentrated on a point, does not feel actually drowned in it. It may be described as a state of Consciousness within an unconscious state. Apparently, he is not conscious of anything, but still Consciousness is present within, though only in a shadowy form. In his state of unconsciousness he

## *Silence Speaks*

unknowingly attends to these necessities and acts as occasion demands. It is Consciousness in an unconscious state. The third form is Sahaj Samadhi. This is the finest type of concentration. In this state a man is busy with his work, his mind being absorbed in it, but in the innermost core of his heart he is still settled on the real thing. With his conscious mind he is busy with his external work while at the same time, his subconscious mind is busy with divine thoughts. He is all the while in a state of samadhi although apparently he is busy with his worldly works. This is the highest form of samadhi and little remains to be done after a man has entered this state permanently.

\*\*\*

## **8. PROBLEM OF LIVING**

## ***SUFFERINGS AND MISERIES***

The world is full of sorrows and miseries. Some are groaning under pain; a few are lamenting over the death of their dear ones; others feel worried by poverty, ill-health and afflictions. There may be only a few who seem to be favoured by fortune but even they have their own troubles and worries. A poor man is worried at not being rich; a rich man is worried at not being richer; and a very rich man is worried at not being the richest. There is in short no limit to it. This is the routine course of Nature. One who is born is in tumult and disorder, because contradictions presented themselves the very moment he came into existence. Now one who attaches himself unduly to them is found to be held fast in their trammels. If you ask him to come out of it, he will only cry like one who clings to a tree saying that the tree does not leave him. Yudhistira had very correctly said in reply to the Yaksha's question that the strangest thing in the world is that people see others dying but never think that they will also have to taste death soon; but my answer to that question

## *Silence Speaks*

would have been that though people see their own disorder still they lie reposing on the unbalanced pillow. That is perhaps the strangest thing to me. Raja Bhartruhari, when awakened to Godly thought, had a pillow to rest his head upon, but after some time he gave it up thinking it not worthwhile. The pillow stands for 'support', the divine support, or in other words reliance upon God,<sup>2</sup> giving up everything of his own. Is it not of the greatest value if it could be possible in ordinary *grihastha* life? How to remain constantly busy with Divine thought while doing one's worldly duties? One might say that the two being contrary to each other cannot be taken up together. But that is not the case. It is quite possible and easily practicable if one takes it up in earnest. In due course Godly wisdom awakens in him and he begins to work with it in all his activities of life. I do not think that one who exerts himself for the achievement of realisation while attending to his household duties shall be a loser in any way. On the other hand he will be soaring high with both wings outstretched, on towards his eternal homeland.

---

<sup>2</sup> *The Urdu word "Takiya" means "pillow" as also 'reliance'*

## *The problem of living*

Since we came into the world we have never been free from miseries, nor shall we ever be till we have secured our return to the homeland. Even *avatars* like Rama and Krishna had to undergo miseries so long as they were on this earth. In fact deliverance from pain and sorrow is the main pursuit of life. Mahatma Gandhi is said to have once remarked, 'The way to freedom lies through jail!' If we take this world to be a prison-house, the above saying fits in quite appropriately in the spiritual sense also. In utter despair people often wish for an end to life. But in my opinion it shall be far better under such circumstances to pray to God to bestow a life which might be parallel to death.

Sufferings and miseries have their own place in life. Every one has his share of it. Even sages of eminence had their own. Had there been no sufferings in the world, man's thought could never have gone up to the reverse side of it, i.e. the bliss. Thus man's affliction offers him inducement for finding out means of emancipation. In other words they serve as stimulants. We know that coal can be

## *Silence Speaks*

transformed into diamond. That means that a change in the setup gives things a new appearance. A thing becomes useful and pleasing when its set up is right, while it becomes painful and ugly if it is wrong. The same is the case with afflictions. Our discriminative faculty is so much over shadowed by the hankerings of the mind that we have become quite blind to the real values of things concerned with in life. As a matter of fact every thing in life is for our ultimate good; only we have to learn their proper utilisation so as to turn them to our advantage. But unfortunately we have all along been going the wrong way, led by the misdirected tendencies of the mind. We have been taking a crude view of every thing, corresponding with the baser inclinations of the mind. Every thing has gone on growing denser and grosser to our view. The heart and the brain being influenced thereby began to contract the same defect. Covering after covering began to set in, obscuring Reality from view. This will go on till accidentally a time may come when a gush of Reality having blown into the heart may cause an awakening within. It is then that man comes to a

### *The problem of living*

proper understanding of the real values and feels induced to resort to mending his disturbed state.

When man first assumed his physical form he brought with him the thing opposed to the real nature of his being; that means both the opposites were intertwined to give it a proper shape. It appeared in the form of an outburst similar to that caused by the contact of fire and water. When supplemented by the flow of air, it went on smouldering and increased the force of the outburst. The outburst is nothing but the action of the force coming in contact with the soul, thus exhibiting a display of the elements. Reality was lost sight of. Just imagine what the reverse use of things finally resulted in. We took into account neither the cause nor the effect thereof, to trace out the origin of this degradation.

How were these actions caused? The Divine will to effect creation began to manifest itself. The thought of diversity which was opposed to that of unity became active, and began to acquire

## *Silence Speaks*

prominence. Activity sprang up. Both combining together increased the force, and action started.

Man's soul possessed Consciousness. This consciousness was the direct result of the Divine will which led to formation of things. The result of our will was that by the application of our thought-power we made the things we had brought with us. Thus all that we had around us was that which was opposed to the real nature of the soul. Peace is the characteristic of the soul while unrest, the opposite of peace, is that of the body. But we ourselves were the doers of all this and this was our own work. Now the outburst which resulted from these actions and counteractions appeared to us in the form of sufferings and miseries. If we somehow cease supplying them with power, they will begin to wither away like unwatered plants. This can become possible only when we divert our thought, which is associated with body-consciousness, towards the soul. The things which, through our wrong-doings, have assumed the form of miseries and afflictions will begin to wither away, or shall be over-influenced

### *The problem of living*

by the effect of superior consciousness. They shall in course of time be entirely cleared and their outbursts shall also cease. Man will then be in a state of soul-consciousness which was originally enlivened by the effect of Divine will.

There was nothing wrong with the things that descended to us. The wrong got into them only by the effect of our misutilisation of those purest things, which finally became transformed into afflictions. Now we stand in need of some cure for them. I may say again that it is sickness alone that revives the idea of health in the heart. Now let us see how the things known as miseries, which are opposed to the true character of Reality, grew strong and powerful. These being under our control get power from us, while the other being under God's control gets power from Him. The more we are attentive towards them (miseries), the stronger they grow by the effect of our thought. In course of time they become strong enough to over-shadow all our feelings and emotions. The only solution would be to turn towards God which is the greatest power. The Divine power

## *Silence Speaks*

will then begin to flow in, making afflictions totally ineffective. By and by the man begins to acquire the state, so highly spoken of in the Gita, at which he ceases to feel himself as the doer. Further advancement in that state means the stopping of the formation of *samskaras* which leads him to the state of *jivan moksha*. A simple thing can be achieved by simple means only. In fact afflictions, which are commonly taken as the reverse side of bliss, form the only thing that revives in our heart a Consciousness of the Real, and helps us to march along the path of peace and progress. Every one has his own afflictions. I too had mine, about which I had once written to my master. His reply quoted below is worth writing in gold:

“It is good to be put to worries. The home is the training centre for submission and endurance. To put up patiently with the day-to-day events of life is the highest form of penance and sacrifice. So, instead of anger and resentment, one must cultivate in himself a meek temperament. Meekness refers to that feeling of mind in which, on being rebuked by

*The problem of living*

others, one feels his own self to be at fault, and for which he has to yield to what is meted out to him. For others, aloofness, solitude and dissociation might be the means for cultivating contentment, endurance and freedom from the entanglements of life, whereas for us, to put up with the taunts and rebukes of the family, friends and society, is the greatest form of penance and sacrifice.”

At another place he wrote to one of his associates:

“As for afflictions and worries, I too had mine which might perhaps be shocking to another. Often I had nothing for my meals. I had a number of children and dependents to support. Besides, at times I had to help others too, which I could not avoid. The entire responsibility was upon me alone, and I had to manage all that and provide for all requirements. I may also tell you that sometimes there was only one quilt, and that too with badly mutilated padding, to cover the whole family. But I took it as a display of misfortune only which passed away with time. I felt that all this was absolutely of no

## *Silence Speaks*

importance to me as compared to Reality which was predominant in all my being. So I ever smiled on them thinking them to be the very way of salvation.”

Constant brooding over our own afflictions increases our worries. Our attachment to them develops and we become rigidly entangled in their intricacies. This hampers our onward progress and the chance of success becomes slight. An alternative course suggested by certain misdirected teachers is that of deserting worldly responsibilities by breaking off from family, friends and society. As a matter of fact even then they have their particular worries and entanglements. That is therefore no solution of the problem. On the other hand it promotes greater evils in the form of arrogance, pride and prejudice, the worst poisons for a spiritual life.

None in the world is free from worries. The presence of afflictions is in fact a positive proof of the very existence of man. Worries are really the result of the unbalanced activity which had originally brought man into existence. This is the inter-play of

### *The problem of living*

the forces of Nature, causing expansions and contractions, by the effect of which layer after layer began to be formed. Now if one keeps his entire attention located on them thinking that thereby he may minimise their effect, it is almost impossible. Ages may be lost in the pursuit, not to speak of this one life; on the other hand, he will go on fabricating greater intricacies by his own actions. That is really the misutilisation of the powers bestowed on us by Nature. If we keep ourselves concerned with the clearing off of the limitations set up by the expansion and contraction of the forces, our purpose may be rightly served. It is therefore necessary for us to start from the level where Nature's forces begin to promote Consciousness in man. The reason why people are not able to undertake it is that they do not attach any importance to it, because they have no definite aim or purpose in view. An archer can never hit at the mark unless he fixes his keen attention on the object to be hit.

I have my own experiences of sufferings and miseries, and after pondering over them a good deal

## *Silence Speaks*

I have now come to the conclusion that suffering and disease are the boons of Nature in disguise which helps deliverance from the effects of *samskaras*. When one is cleared of their remnants, spiritual progress goes on unabated, provided one's mind is inwardly inclined towards it. None is required to give up the normal activities of life connected with his worldly living, but needs only to be busy along — side with it for the attainment of *That* which is finally to be attained. I wonder why people do not feel interested in this matter which is of such vital importance. Some I find busy with prayer (*Prarthana*) for the development of *bhakti* in them and wish to come into the world again and again for the purpose. I appreciate their idea of devotion, but the latter portion (i.e. coming again and again) is not understandable to me at all. It seems to be devoid of any sense, purpose or object. What one should actually do is to surrender oneself to God. The thing may seem to be difficult in the beginning but it is really the easiest.

## *The problem of living*

I find people complaining that they do not find time for worship or meditation. But I feel, and everybody knows well, that they always get sufficient time for their illness, worries and physical needs. The reason is that all these things are of greater importance to them than the Divine duties. As a matter of fact a man can keep himself busy with divine thoughts every moment without offering any hindrance to his worldly activities. If one practices it so as to form this habit it becomes so easy and natural with him that he would not like to part with it even for a moment. I give you all a very helpful hint. Before taking up a certain work, think of Him for awhile in the sense that He himself is doing it. It is the simplest method and I should like you all to follow it in right earnest.

An intense craving is therefore essential under all circumstances and for that meditation is an indispensable factor. If one gets firmly settled on it his problem may finally be solved. The easiest way to increase the intensity of craving is to take it up even in an artificial way if it is not actually present in

## *Silence Speaks*

the mind. In course of time, by constant practice, the artificial feeling will become true and genuine.

The restless tendencies of the mind have gone up to an abnormal level in the present age. One may be seen worried for his scanty means, another for his growing wants, still another for his health, comfort, fame etc. Even the rich who are luckily bestowed with most of what they crave for have worries of one type or another. None perhaps might be having rest and peace in the world. Every one is faced with his own problems related mostly with his personal wants and desires, which create for him miseries and troubles. A man remains entangled in them finding no way out. But the bravest is he who is happy in all cases and under all circumstances. Great sages have given preference above all to poverty and hardship. One of the ancient sages is known to have prayed to God to bestow upon him all the miseries of the world! Such have been the souls who could have made the highest progress and finally attained a permanent life of eternal bliss.

### *The problem of living*

Thoughts which one makes, or has made, remain afloat in the *Brahmanda Mandal* and transform into energy. At times they strike a man's heart causing their impressions in accordance with the capacity and nature of the man. But if he remains inattentive towards them their intensity is lost, and they become almost ineffective. If we form the habit of paying no heed to them they will have no effect upon us. A saint or a Mahatma is not in any way different from an ordinary worldly man, except that his mind and senses are in a well-disciplined state and wholly under his control. He remains free from the effect of the different hues and colours of the world and remains ever merged in his own, the one colourlessness. He attains a state of contentment and settledness which breathe in an atmosphere of peace and calmness.

Usually worldly tangles are a cause of worry, but for the most part to those alone who attach undue importance to them. If a man turns his attention away from miseries and afflictions, their painful effect is considerably reduced. One must

### *Silence Speaks*

therefore make it his habit not to attach himself unduly to them. Then alone shall he be happy and contented under all circumstances. Just as a man possesses a variety of things for his use some of which might be distasteful and unpleasant, yet he keeps them all well arranged and safe at their proper places, so must be the case with man in respect of his belongings which include miseries and afflictions also. The human body is the soul's residence. All things whether pleasant or repulsive are there, all meant to serve our purpose at times. It is we who are to keep them in proper order so as to serve our purpose at need. It is in fact the disorderliness in their utilisation and arrangement that creates trouble, not the thing in itself. That is the case with afflictions. They can be to our advantage if they are properly handled, and harmful to our cause if wrongly used.

The effective solution of the problem is to give them up to the charge of a higher soul and to dissociate yourself from them altogether. Cares, anxieties and worries will then subside and nothing

## *The problem of living*

but duty will remain to view. That conveys the idea of surrender which is the sum total of the entire *Sadhana*.

Tastelessness has its own peculiar taste which too one must have a taste of. Everyone is involved to some extent at least in worries. Happy are those who pay no heed to them but try to remain satisfied and contented under all circumstances. The only way for that is to keep one's self concerned solely with the great Power with a feeling of love and attachment. The superfluities may be treated as the barking of dogs. Every thing in him will then begin to get regulated, assuming a state of moderation and balance. That is the exact sense implied in the term 'the transformation of man'.

\*\*

### **Dealing with worries**

You have written to me that you feel worried when you are short of money. This is no doubt troublesome, but then there are two aspects to it; the one when man gets agitated and perplexed, and the

## *Silence Speaks*

other when he remains steady and composed in a spirit of submission. Both make all their efforts to overcome the difficulty, but there remains some difference still. Let us take the example of a sick man who is attended by two of his servants. They tend him, serving food and medicine at the proper time and look to all his comforts. But one of them is greatly perplexed and upset by his serious illness while the other is quite composed and steady. Which of the two shall, in your opinion, be rendering better service to the patient? I think you will definitely say that the one with a steady and composed mind will be more helpful to him than the other, although both of them are serving him honestly with a heart full of love. So much it be with you in case of your household difficulties, the solution of which can be better arrived at when you are calm and composed. We should ever go on with our work with a sense of duty in submission to the will of God. This will give you a taste of the nectar of real life.

\*\*

## **PHYSICAL AILMENTS – Demands of Abyasis**

Often people expect me to look to their physical ailments and to apply my thought force for their cure. Not only this, they also induce me to take up cases of their friends and relations, and I, being over-courteous and obliging by nature, undertake them, not minding my own difficulties and exertion. When I happen to hear of the physical troubles of any of my associates I naturally get attentive for a while at least for their relief. But when anyone approaches me with a direct request for his cure I feel myself bound to help him to my best, not minding over-exertion and strain.

They are perhaps induced to demand from me this kind of service on the presumption of their excessive love and devotion towards me which emboldens them in their claims for worldly benefit. It may perhaps be for the very reason that *gurus* are generally advised to remain reserved with the disciples. As a matter of fact everybody in the world has to undergo sufferings. I too had, and even now have, a lot of them. During the lifetime of my great

## *Silence Speaks*

master, though I did inform him of my troubles, yet I never desired their removal in the least. It may have been due to want of devotion in me, which might have been lesser in comparison with that of my associates. Anyhow that continues even today and I continually receive demands of this nature from one quarter or the other.

As for my own handicaps, I may say that together with all this I have to attend to my own job of carrying out Nature's work entrusted to my charge. Besides that I have also to look to the spiritual training of my associates, which is no less tiring a business for one in my position. I therefore find my heart and brain incapable of withstanding that much strain. Besides, this superfluous item forcible imposed upon me offers serious hindrance in Nature's work entrusted to me, with the result that it suffers heavily. I fail to understand why this sort of service should be demanded of me when there is a host of doctors around them to cure their bodily diseases. The doctor who treats such cases is no doubt amply paid for his labours, whereas, by way of

### *The problem of living*

my remuneration, I do not even have the slightest diversion of their thought towards the Divine which would have been in their own interest in the long run.

There is yet another difficulty there. It is that with the increase in the number of the members, the work of curing diseases is also likely to increase heavily with the result that some day it might become almost impossible to meet the demand.

\*\*

### **PUNISHMENTS**

How is it that a man is given four punishments for a single wrong? Man is a complex being. Whenever he does a good or bad thing, the mind thinks, and the heart decides, and human organs begin their function. In both these, there has been help from mind and heart. The sense organs which functioned also remained guilty. And as this is a part of the body, the body also is responsible whenever we think of bad things we leave impressions of the bad thoughts in the atmosphere. Nature will punish for it separately. One would get bad life or hell

according to the wrong he has done. He will be punished in hell to the extent to which he ought to be; the rest will have to be undergone by taking a birth in this world. Mind, which felt the action to be bad, underwent the punishment. Its effect was bad and this was the punishment to the heart. Society also hooted him out. He got hell because he had spoiled the atmosphere. The third punishment was that which the body and its associates got. Thus, all those that helped in doing wrong got punishment.

“When I saw the beloved, my mind got stirred. The fault was of the eyes, but the heart was stabbed”.

\*\*\*

## **MISERIES**

People often complain of miseries, throwing the entire responsibility for them upon God. They say that it is He who brings miseries down upon them in order to cause them pain. But does His heart never move with pity or compassion for all their sufferings? Presumably not, as they usually find it. Why not then remain away from such a cruel tyrant?

### *The problem of living*

Will you be able to satisfy such people? Science or philosophy no doubt offers some reply to it, but finally they all remain silent. Why should you therefore worry yourself by thinking on those lines? That course is definitely opposed to the feeling of inner peace. We should ever be after tracing out the reality of things and that is what spirituality implies. Instead of taking the fulfillment of desires as a punishment, it would be better to treat the very existence of desires as a form of punishment.

\*\*

### **MISERY, IT'S BEGINNING AND END**

One who is born in this world is sure to taste miseries. One cannot escape from it. That is why we try to get rid of these things by going into penance; and Rishis (sages) have devoted themselves thoroughly towards it. There is no remedy for overcoming these miseries except devoting ourselves towards Godly thoughts of purest nature. Our thoughts are scattering the main current like the canals in the river making the river weak. The river cannot flow in torrents if so many canals have been

## *Silence Speaks*

dug out from it. The same is the case with us. Our ideas and thoughts always seem to have wings, and so they have made the main stream weaker. During puja we draw in these things and consolidate them in one flow. The thought will have the same force from which so many canals have been made. So the process we adopt is that we go deeper and deeper into the vast expanse. The force of going towards It draws in the water spreading into all corners towards the force of pious thoughts. The result is that the scattered superfluous things come to the main and supreme current which is now to flow towards the Almighty — the main goal and place of our destination.

All that is born of attachment is misery. Pain and pleasure both contribute to miseries. “If a man were not born, he would not have been subject to these miserable states. The condition which causes birth is the force of the will which turns out into the tendency or predisposition to be born. The cause of this tendency is the mental clinging to, or grasping the object of, the world, and this clinging is due to

### *The problem of living*

our thirst or craving to enjoy objects, sights, and sounds, etc. The cause of our desire is our previous experience tinged with pleasant feelings. But sense experience cannot arise but for contact of sense organs with an object, and this contact again would not arise had there been no organs of cognition — the five senses and Manas. The six organs depend for their existence on the body-mind organism which constitutes the perceptible being of man. This organism could not develop in the mother's womb if it were dead or devoid of consciousness, but the consciousness which descends into the embryo in the mother's womb is only the effect of impressions (Sanskar) of our past existence. The impressions which we make for rebirth are due to Avidya. If perfectly realised, there would not arise in us any karma resulting in rebirth". Thus says Mahatma Buddha.

I perfectly agree with these ideas laid down by Gautama Buddha. If we go with the full force at our command towards our main goal, the world would itself become a second thought. Go on doing the

## *Silence Speaks*

process of meditation till it is matured. This is the last stage of meditation. When we become one with the real thing, the things following it grow so dark that we do not perceive them. In other words, we become blind in this respect and our vision for the real things improves and we bring it to such a standard that we are lost altogether. When this condition comes we feel that we are in the state of liberation. If this condition is matured then there is the end of all miseries — no pain, no sorrow, no enjoyment and no pleasure. The machinery of body now works without producing impressions upon us. In other words, the body becomes an automatic machine which runs by itself as duties demand. Here is the end of everything and there is no making of sanskaras. Here is the point where we surrender ourselves in *toto* automatically. This is the essence (*Tattva*) of the Bhagavad Gita. This is the condition which the angels crave for. It is reserved for the human being alone. Dear friend, do you not crave for it? I think everyone of us must endeavour to achieve this end. The thing is not as difficult as it

seems to be, and to me it is as simple as anything. Absorbency in the pious thoughts achieves this goal.

\*\*

## **ACCEPTANCE OF DIFFICULTIES**

Everyone is apt to receive blows in the life of this world, and this has happened in your case regarding your salary. If you cannot think this as a gift from the beloved, think it is from Satan and you will have some courage. The heaviness will disappear by God's grace and probably it has already disappeared.

According to Islamic conviction we are said to be the offsprings of Adam who was thrown on this earth for having eaten the forbidden fruit. Naturally, the same thing should pass in us all. But, brother, crores of years have passed since the happening of this event. How can there be any effect of it now in your blood? That effect was lost being mixed in blood. Of course, eve, his wife, has not left chasing us. For generations together she has been manifesting herself. This very eve brought us to heaven from our homes, and we were also kicked to

## *Silence Speaks*

this earth by her boots. Brother, what a degradation! Now, if we stop running after this eve, we will once again regain the lost paradise. Forget the idea that you were Adam, and lo, you will reach the very original abode from which you have come! The story of Adam and eve finds its correspondence in the story of Manu and Satarupa in our Hindu mythology. You forget that you are Adam, and to free you from Eve is my responsibility. You are now, however, meditating upon the form to get rid of the idea of Adam. Ghalib has written:

*“When there was nothing, God was there. Had I not become this, I would have become God. This ‘becoming’ has ruined me. What would have happened had I not been?”*

\*\*

## **SCOLDINGS**

Even scoldings are endured in love but, dear brother, there is a strange sweetness in those scoldings. And those scoldings can come only under intoxication of love. Such a one will never be of loose and low morals. I shall write a famous verse of Surdas which he has uttered in the love of Krishna:

*The problem of living*

'You are getting out of the grip of my hand, thinking me to be weak; but I shall consider you really a man if you can get out of my heart'. He said this when he had fallen into a well as he was blind, and Krishnaji Maharaj had got him out. Then he had gripped the hand of Krishna saying that he would not let him go. But Krishna ran away, getting out of his grip.

All commit mistakes, and it is the nature of human beings to err. And, dear brother my master had said to me, 'I shall forgive all the mistakes of others but not a single one of yours'. I was, no doubt, pleased that this special treatment is due to his special love. A story goes:

Majnu smeared his body with ashes and took to begging due to the separation from his beloved Laila. Laila used to distribute bread to the poor every Thursday. Her real intention was that Majnu too should come to her with his begging bowl. She would break away his bowl instead of giving him the bread. And Majnu would get intoxicated with the treatment, and would dance with ecstatic joy. The people asked him, "Friend, what a fool you are! She

*Silence Speaks*

gives bread to all others but breaks your bowl, and you dance in mad love”. He replied: “This treatment is for me alone, and this is the specialty of her love”.

\*\*

**WORRIES - Heaviness**

You have written that the worldly worries create heaviness in the heart. This proves that the heart is purified to such an extent that even the sweet fragrance of the flower cannot be endured by it. Nevertheless, the worries should be in the flying form so that the heart may not be aware of them.

## **9. TYPES OF GURUS AND DISCIPLES**

## ***TYPES OF GURUS***

Sometimes I ponder over the questions: “What is the reason for this fall? Which is the colour responsible for all this glamour? What creates excitement in human minds? Why do our eyes always turn hither and thither and make channels and ruts? What is all this, and who is responsible for this? Who created such environments — God or the individual himself? Who went on putting coverings on it?”

The answer I get is: God created us that we may attain freedom, the Real Freedom. But the events of time turned the course in altogether a different way. Our mind drifted from the original freedom and ran towards the senses. We also got such pleasure which encouraged this. Those who were inclined towards senses got merged in them. Even if they got out of it, they created only those things which encouraged and gratified their senses, and they could not rise above those things. They came across such men who told them such things which they liked also, because of their support to the

## *Silence Speaks*

centre they had created for themselves. How did it happen? It was due to the contact with those people who took pleasure in the senses but pretended to see above towards the sky. They are our Mahatmas. You and I wish that people should abandon the centre they have created. But they will be ready to do so only when the centre they have formed is found in the Divine Centre. These words may seem to be very harsh, but I am obliged to write that “the reins of the sheep are in the hands of the wolf, and the whole herd scattered away.” Now, brother, think of the types of gentlemen that are generally responsible for almost everything in our midst, and among whom we consider some to be Gurus. They are the following:—

- (1) Guru Sifli — Guru of the lowest type;
- (2) Guru Kitabi — Guru of books and knowledge;
- (3) Guru Azli — Born Guru;
- (4) Guru Fazli — Guru of the higher type;
- (5) Guru Azli Fazli — a born Guru of the highest type;

## *Types of Gurus*

Gurus of the lower type are those who tell us to worship ghosts and apparitions and who know some charms. Bookish gurus are those who, merely on the authority of books, tell others to practice. They are not concerned with the purpose of practices and the conditions under which they prove beneficial. Born gurus are those who go on prescribing practices so that men may attain perfection in a certain field, provided they are not caught up in the whirl; but if, perchance, they are entangled, it is beyond the power of such gurus to pull them out. I have used the word "Azli" for Gurus of the higher type who always enjoy the grace and kindness of God, and who are capable of utilising that grace for reforming others. There is still another type called "Azli-Fazli" which is very difficult to find. This Guru of the highest type has reached the supreme original condition and is always attached to the origin. Therefore, brother, it is such a Guru we have to search for, and if such a one is not available we should pull on with a Fazli Guru. There is room for every kind of suspicion in a bookish guru. It is quite possible that his conduct may not be good. But, in Fazli and Azli-Fazli Gurus

## *Silence Speaks*

this is not possible. People who have no mind to believe will never believe this even if you go on repeating this. In the words of Kabir: “Whom can I convince when the entire family is blind?”

About the Azli Guru (Guru by birth), though such a type of guru has the original condition free from ebbs and tides, he does not have the capacity to foment others from his inner condition. But a Fazli Guru can do this. He can transfer the grace of God into the *abhyasi*. There are two types of this. When grace flows involuntarily unto him, he transfers his share into others. He cannot do so prior to the flow of the grace. One who can consciously transfer the grace is capable of invoking the grace and transferring it whenever he wants. In our system each and every trainer is a conscious transmitter, the system of training itself being such. And what to say of Azli Fazli? He can do whatever he desires within the blink of an eye. Such saints are rarely seen.

Now, I will let you know the types of disciples also:

## *Types of Gurus*

- (a) *Selfish;*
- (b) *Fazli;*
- (c) *Ahli;*
- (d) *Devotee;*
- (e) *Murad.*

Selfish disciples are those who want to gain their own ends. Suppose a person comes to know that Shri X is a Mahatma and a devotee of God, he will immediately rush to him with the idea that he would get material benefit by that contact. Such persons who are concerned with worldly matters do not do any work. They join the Satsangh to achieve their selfish ends. They get things done by means of flattery. After that they will creep away. If their work is not done, then also they turn their back. They have nothing to do with love and attachment.

Fazli type are those who sit for meditation occasionally, if they are in a cheerful mood due to the pleasant atmosphere. They have no attachment of heart whatsoever. And Ahli are those in whom there are Sanskaras of higher type of worship, and who want to worship and want to continue it. Some among them may progress and reach the position of

## *Silence Speaks*

the devotee. Some, however, are such that they start from the very beginning with the condition of devotee, and a devotee is one who loves his Guru intensely. He always keeps himself internally connected with his Guru. Men of this type possess all those qualities that should be present in a disciple. From among these devotees, rarely one or two acquire the condition of a Murad. A 'Murad' is one who has become the object of love of his Guru. In other words, the Guru's attention is always centered on him. He can also be called a beloved person and such people are rarely found. In these days 'Murads' are seldom found and likewise Gurus also are rare. Revered Lalaji had written to me in one of his letters that in these days as many 'Murids' are seen as the pores of the body, but 'Murads' are very rare.

\*\*

## **GURU**

Guru is the connecting link between man and God. He is the only power that can extricate us from the intricacies of the path. The need of a guru or

## *Types of Gurus*

master grows greater and greater as we go on advancing and securing higher stages.

\*\*

When the disciple completely merges himself in the guru, the latter becomes restless to take him further, especially when the disciple is unable to go further of his own accord.

\*\*\*

## **10. General – Miscellaneous**

## **CREATION**

The ultimate cause of creation is no doubt what we call the Centre. Let the philosophers come forward to explain it through reason and argument, but that will never be the correct basis. The correct understanding of it can be acquired only through practical experience and direct perception by a person of calibre who is swimming in the 'dreary waste' of the Infinite, and this can be the special privilege of only rare personalities like my master. Nobody has yet tried to trace the root of the existence of God.

Well, before creation there was only 'space' all over. The being of God was a later development and it took some time for its appearance. We see space as endless and eternal, so we conclude God as well to be eternal. Time followed after God had come into being. Thus space served as a mother for the creation of God, and time was the negative state of it. Everything must thus have its end in endlessness. Motion was also there in everything, however dim or invisible it might be. One might as well question,

## *Silence Speaks*

'Who created space then?' The only possible answer can be that the need for the creation of God and of the universe came to be the cause of the existence of space. It is and shall ever be, and is therefore eternal. Why not then worship space instead? There is definitely a hint about it in the Rig Veda, but the mystery remains unsolved for want of precise clarification. If one develops within himself the state of *akasa*, he has then reached the highest point which corresponds to the final state of negation which everyone must duly aspire for. The solution is no doubt wonderful and at the same time perfectly correct too. *Akasa* or space is the Absolute. It is not composed of particles nor is there any action in it. It is perfectly pure and unalloyed. It is of course very difficult to bring it home to the minds of everyone. The theory may not correspond with the easy chair philosophy of the West. It may fairly be treated as a fresh supplement to the Vedas.

*Akasa* is space while *avakasa* is time both widely different from each other. Time, the creation of space, may be taken as the grosser state of *akasa*. As a matter of fact the universe is the

## *General - Miscellaneous*

manifestation of time or *avakasa*, and God that of *akasa* or space. The inner circle led to the creation of God and the outer one to the creation of the universe. The intervening portion is the Duration. If the outer covering gets dissolved, along with the intermediary portion, as it happens at the time of *Maha Pralaya*, only *akasa* or space remains. That is to say that the identity transforms into *akasa*, or in other words the Identity itself is *akasa*.

\*\*

## **NECTAR OF DIVINE LIFE**

When the soul put on the clothing of body, then alone its reverse form appeared in the form of covering. That is, all this thing became a rope which had come in its own form having developed many knots. Dear brother, along with the soul we have revived its reverse form in the beginning itself. Have you not seen that the flare is doubled by the union of fire and water; and that if the air enters in it, then it begins even to flash, and the flare too grows proportionately? What is this flare? These are different actions of Prakriti which are created on the

## *Silence Speaks*

force of soul. Now in these things, that is the play of earth, air, water and fire which came before the vision, the vision never went towards That which was the Real Thing. Just imagine. What was it that created in them, due to wrong use, a condition in which the Real Thing whose action was behind the veil did not come up before the vision? Nor could it be understood as to why That had to do such action whose result was destruction. The cause of the action was that the Real Thing, along with that Will (of creating the world), got mixed up with the will of self to create the world. Now, the thought of multiplicity (that is, the creation of *Srishti*) is the reverse of oneness, or these two things are opposite to one another in a way. In other words, this other thing which is said to have been made out of the effect of the Will is grosser than its Original. But both these things came so closely joined together that these jointly accelerated the thought — the thought of the Creation of *srishti*; and similarly their action was also similar to that which happens by the union of fire and water.

*General - Miscellaneous*

We brought soul from Nature in which there was mixed Consciousness also, and this consciousness was the effect of that Will of self due to which the forms got manifested. Now the effect of our will is that we also made the things with us conscious by giving them power by our thought. What was there before? The same which is different from soul. The quality of soul is peace, and the quality of body, which is the reverse of soul, is the reverse of peace. But its makers are we alone, and this is our own doing. Now the flare alone, as explained above, which is created due to this karma of ours is Ashanti — trouble and pain. If ever we get the ability to stop giving power to that thing, then its condition will be just like the plants which are not given water. Now, how is this possible? If we divert our thought which is now turned towards materialism and the body towards the soul, then these things which are created in the form of troubles due to our actions will gradually fade out, and the effect which is created due to turning the vision towards the soul will influence that also. Gradually by purification its condition will be such that the flare will begin to

## *Silence Speaks*

vanish, and its condition will be that which is due to the conscious diverting of the Consciousness towards the soul, which it had from Will and Life.

The Creation came into being. Immediately after the advent of Consciousness we became just like a weak patient who is given the tonic, as a result of which he starts more indulgence, and due to that indulgence again begins to suffer on the death-bed. There was nothing wrong in the tonic given, but the fault lay in its wrong and improper use, and the pain took such shape that the necessity of medicine began to be felt acutely. I say again that if there were no disease none would have remembered the health which was in the beginning. Only the patient can value health with regard. By getting liberation from this alone the symptoms of health are created.

You will ask how the things which are called troubles, or the reverse of the Original, get power. The answer is that the power of Consciousness or *chaitanya shakti* makes them powerful in proportion to our paying attention to them, and gradually so much force is created that that thing appears to

over-power us or our thought. The same is the case with *bhakti* (devotion) or worship. If we divert our attention towards the Original, towards God, then, because God Himself is Power, the power begins to come in *bhakti* also. Then this other power, namely the power of God, begins to descend, and the undesirable things automatically begin to grow weak. Since these things are under us, we give them power. And because that thing is under God, it receives power from There. What is the purport? If we turn our interest towards God in the real sense, then all these things fade out in the end, and gradually the result will be that condition which Lord Krishna has described. What is that condition? Man begins to feel himself actionless and this condition, when it grows and reaches a high level, stops the formation of impressions or *sanskaras*. And if one ever stepped into this condition and went on further, then what remains? One part of it will be what is called the state of liberation in one's lifetime called *jeevan-mokshagati*. What a word which people are trying to prove in many ways! But dear brother, what a light and easy thing it is! And be assured, to attain

## *Silence Speaks*

this alone is very easy. An easy thing is always attained quite automatically or easily.

The thing is so easy that, if tried, it can very easily be achieved by multitudes. The way of achieving this condition has generally been told by folk who really do not know the path, nor have they ever tried through somebody who had really entered this kind of sphere in life. They seek the remedy with the persons who are fresh enough merely to speak always on the subject. They are moved greatly by the people who speak extempore on the platform. The real thing is in the innocent hearts of the persons who have mastered Nature, so to say. Rarely will people find this thing. Why? Because they do not try to gain the simple thing by a simple method. May the day dawn when the people may taste this nectar of real life unattainable even for *devatas*. People are busy thinking always of their own tales. Sit in loneliness for some time, and think of God with at least as much power as you have bestowed to your own difficulties. What then? It is as easy to realise your own God as it is to realise the worldly things in crude form.

## **IDENTITY**

As regards 'Identity' I may say that it can better be presumed to be something like a fine idea which subsequently develops into thought. It is very difficult to convey its exact sense. One may however take it to mean that which brings into our cognizance the Consciousness of the Origin; or as a slightly grosser form of the original consciousness; or, in other words, as Reality garbed in a somewhat grosser covering. The grosser form strikes in our heart an idea that there must be something beyond which serves as a cause to bring it into being. One might thereby be led to the conclusion that that too, in its turn, must have a cause of its own. The sequence of cause and effect may thus continue till one might come up to the point where the sequence too gets out of our Consciousness. Logically one might as well say that even this must have a cause. But then it is all beyond human comprehension. Suffice it to say that at its finest level it is denoted as Identity. Every embodied soul must have an identity which, at

## *Silence Speaks*

higher levels, is finer and subtler. The subtler the identity, the more powerful shall the person be in life.

Some are of the opinion that *avatars* do not have an identity. I do not agree with them since if they had no identity they could not have worked bodily for the accomplishment of the task allotted to them. For their work they stand in need of a physical body which admits of growth and development, so the 'identity' is absolutely essential for them as it is for anyone else.

Identity remains in existence till the time of *Maha Pralaya* when it loses its individuality or identity and merges into one common identity which later serves as the cause of the next creation. Thus it is the individuality that ends and not the Identity. It is so because of the dormant action at the Root or the Centre where the difference between 'being' and 'non being' is but nominal.

### **MOTION OF THE BASE**

Perfect calmness prevailed before creation came into action. Even power or force lay frozen at

its origin. The time for the change however came. Motion got awakened and set things into action resulting in the formation of forms and shapes in accordance with the will of Nature. At the root of all this there was something which we might call as active force. But that too must have a base for itself without which it cannot have its action, and it was the Ultimate. Thus we come to the conclusion that Creation was the result of motion, and the motion was that of the Base.

\*\*

## **DIVINE GRACE**

In answer to your question as to whether Divine grace is the same creative force which brought the universe into being, or something of a lower order, or whether it is something like ether or any other like thing, I may say that if it is exclusively the creative force how shall one account for the dissolution? Is there some other force for that? In this way, are there two forces at work? I do not think so. If however we take it to be only the creative force as you say, we must then go on growing and

## *Silence Speaks*

increasing every moment. What will be the result in that case? We shall all along be in diversity and the very idea of Unity will be quite out of our view. I fail to understand what difficulty faces you if you take it to be something of highest value and greatly advantageous to you for your ultimate purpose.

It is definite that everyone gets a share of it in proportion to his capacity and worth.

\*\*

## **TRINITY**

There is Trinity in everything, even in the minutest particle. Every nucleus has all these three attributes in it, which resemble the functions of Brahma, Vishnu and Mahesh. That is, one has the power of creation in it, the other the power of growth and development, and the third the power of destruction. There is proper adjustment in the functions of each. One can thereby trace out the effects of these by examining the actions and counteractions of each.

\*\*

“Reality is not a thing to be perceived through physical organs or senses but can only be realized in the inner most core of the heart”.

\*\*\*

## **IDEA OF GOD**

As a rule the very idea of God brings with it the concept of highest potentiality, and we hold by it in order to develop the same potentiality within us. This is no doubt quite natural and at the same time essential too. The difference also is brought to our understanding by methods of comparison and contrast. We can never rise above self, unless we take into view something greater and more powerful which indirectly becomes the focus of our attention. If a seeker on the path of spirituality wipes off the idea of highest potency of God, he shall never be able to push himself towards it. So it becomes essential to have that view, but only for such time till he becomes conscious of what there may be at its root. The Base, wherefrom the power starts, has no activity at all. Had there been activity there the

things coming out would have been in a shattered state and creation, as we have it today, would never have come into being. If one peeps into the absolute state of God, having these facts in view, he will find there a supra-active Centre, quite akin to zero-ness. A man may be strongest if he is a co-sharer of the 'Forceless Force', which is there at the Origin. The supra-active Centre of every activity is always inactive. This is the axiom of Nature and is applicable in all spheres.

\*\*

## **OUR REAL NATURE**

Manas or mind, which is the vital force in man, has been vaguely represented in many different ways; but that it controls all thoughts, emotions, and impulses, is commonly accepted by all. It is generally treated as adversely opposed to the true nature of the being because of its unrestrained diversion, mostly towards evil. But that is not due to its real character but to the effect of wrong training. As a matter of fact, the mind(manas) in its regulated

and balanced state is the only instrument that can solve the problem of existence.

\*\*\*

## **ORIGIN OF MANAS**

Different views have been put forth regarding the origin of *manas*. Its subtlest existence can be traced as far back as the time of Creation, when it appeared in its absolute state in the form of stir or stimulus. In that primal state it was closely akin to the Root-Force which worked for bringing the Creation into being. I have cleared this point in the 'Efficacy of Rajayoga' (second edition, footnote on page 2) which runs thus:—

“The theory related to the origin of the human mind as expounded in this book stands on quite rational grounds. The primary stir, brought into action by the dormant will of God, led to the cause of existence. The stir set into motion the latent powers, and the process of Creation and animation started in every being in the form of the chief active force. In man it came to be known as the mind, at the root of which there is the same dormant will just as it was in

## *Silence Speaks*

the stir. Thus the human mind is closely identical with the Root-Force or the original stir, which it is part of. As such, the functions of both are also closely similar.”

The manas or mind is thus a component factor in bringing the universe to its present material form, and *Kshobh* or stir which falls immediately next to the absolute is the mind or manas, the purpose of which as put forth in religion was Creation. The idea of creation was incorporated with it, but as a rule the two opposites always go together combined. The processes of evolution and involution work simultaneously. Where there is generative growth, the disruptive action of the reverse tendencies lie dormant within. Naturally it resulted into two types of force; the one which brings things into existence is the positive force, and the other is the negative force. If we want to secure our return to the Origin after dissolving our existence we have necessarily to make ourselves negative. This is the only process for that.

## *General - Miscellaneous*

It is wonderful to find that everything in Nature is round, so as to form a circuit for the flow of power. The positive force revolves alongside the negative in order to effect generative growth through the medium of heat caused by the action, in accordance with the divine will. The process of creation took about one hundred and twenty thousand years as revealed to me in a state of super Consciousness. The creation thus came into being and the heat caused by motion became the base for the formation of forms and shapes. It exists in us too and is the basis of the whole structure. If somehow we bring this heat to a state of moderation, it becomes almost identical with the original current. The idea of rousing up the internal fire which has brought us to be present level of Consciousness, as put forth by certain religious teachers, is a wrong interpretation. As a matter of fact the heat or fire is to be cooled down so that its creative effects may be removed.

The origin of time can also be traced as far back as the point wherefrom the creation came into being. The period covered by *Kshobh* to come into action is Time. In its absolute state it is a power

## *Silence Speaks*

which can be utilised by yogis of calibre. It is not that the sages of yore knew nothing about it. They never gave it out as such, although they did utilise it on occasions for constructive purposes. It is a very high attainment. One who achieves it also secures conquest over space. The supramental (or the Super-Mind) so much talked about by Shri Aurobindo is, as a matter of fact, always present on earth when the Divine force in the form of Special Personality is in existence. Really, it is not that supramental which is required for the thorough change of the character of the world, but a stronger force, the super-supramental as one might call it, which is the subtlest, and hence the most powerful. It is a highly potentialised force which is far above the qualities of Sat, Raj and Tam. Higher above, there is a still greater force which only a yogi of calibre who comes for the special work of Nature can utilise. In my opinion unless a person is able to utilise the divine powers, he has not even peeped into Divinity.

The current which descended for bringing the Creation into being was in its absolute state. Our

*General - Miscellaneous*

individual mind has been the lowest end of it. Now, if we are able to develop synonymity between both the ends, we reach a state beyond which there is but Absolute. I had once tried that, with greatest caution of course, for experience's sake upon one of the highly advanced associates for only about half a minute, and also only to the extent that the vrittis of his lower mind were impelled towards the original source. The result was that the effect weighed so heavily upon his heart that I could, with great difficulty, regulate it in about a month and a half.

The current, which descended in the being of man, had traveled through space, on account of its propensity, and went on changing because it had come down effecting actions. It formed a centre as every action normally does. This centre is known as the Chit-Lake. It came down creating everything necessary for its purpose. Thus the causes that helped the process of creation began to gather. Chit-Lake is a place where everything remains inclined downwards, with no tendency to rise upwards unless his own or the Master's power becomes instrumental

## *Silence Speaks*

in this respect. When that is got over it resumes an upward tendency.

Now, the thing which had entered into our being created dim vibrations causing a gentle force which descends into the Vishuddhi-Chakra (Pharyngeal plexus) through the particles. This Chakra, often known by diverse names, is the meeting place of the Pinda (Microcosm) and the Brahmanda (Macrocosm) regions and is the seat of Maya. Immense power is located there. A man gets into dreams when his thought comes in touch with this region. The centre of fire lies close by. The Deepak Raga, one of the six kinds of the old classical ragas, which when sung sets the dead candle ablaze, is chanted from this point. When it comes down into the heart from this point it brings with it the state of Maya, but the condition lying ahead is also present in it in a dormant state. It now divides into three branches. The middle one proceeds a little downwards and forms into a sort of knot at the place where point 'A' is located. The other two go towards the right and the left. On the left it enters into the lower region of the heart. If

*General - Miscellaneous*

miracle working capacity is to be developed, one may get himself attached with that part of the current which is saturated with the Mayavic condition. I may however reveal that mere meditation can develop miracles provided it is devoid of the thought of the Divine or of Divine attainments. This is only a hint which I do not mean to clarify further. The *Bhagavat Purana* too gives methods for developing miracles by the process of meditation, but it concludes with the words of Lord Vishnu stating, 'Those who want to have Me through devotion get me as well as miracles'. And this is a bare fact. I do not take up the topic how fire, air and other elements came into being since it has been sufficiently dealt with in the scriptures.

Now, if we try to force our passage upwards through the medium of the current which has brought us down, it would be a very hard job for the *abhyasi*. We therefore take up a different course, proceeding first side ways to point number 2 and then to points number 3, 4, and 5 successively. In this way, we utilise the sub-powers lying at the points and become stronger for the enterprise. After

## *Silence Speaks*

crossing the *Vishuddhi Chakra* sphere our path is straightened since we get filled up with power and the process of divinisation commences. By divinisation I mean that all senses and faculties are harmonized, 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 Real state — the Ultimate.

\*\*\*

### **NATURE'S WORKSHOP**

The world is a living image of God in which his power is working all through. The huge workshop of Nature is fitted with all the necessary equipment needed for the work. The power is running from the centre to keep the machines in motion. There is a separate set of machines for each type of work. The power is rolling on but without any awareness of its intention, purpose or events, giving out finally the prescribed results in a routine way. It does not mind an intrusion, obstruction or accident that might happen to come in the way from any outside cause, or by the effect of defective working of any of its

parts. For efficient working of the machinery it is therefore essential that all its parts are in order and that none of them is loose or defective. For this, there are subordinate functionaries at work in the capacity of *maistris*, supervisors and controllers. Their duty is to look to the proper regulation and adjustment of the activities of the individual parts. Who may these functionaries be? One might say that they must be gods and goddesses. Certainly not! Gods and goddesses are in fact the various powers of Nature, like the different parts of the machine. They go on with their set routine of work irrespective of every thing else, and they have not the capacity to go even an inch beyond. The real functionary at the root is the 'man'. It is he who has to look to the proper regulation of Nature's machinery, and to maintain the right functioning of its parts. This may be surprising to some but it is a fact beyond doubt.

Man is Nature's instrument. He possesses immense power, and has also the implements required for the utilisation of that power. That wonderful implement is the mind, and it is

## *Silence Speaks*

exclusively the possession of man. Even gods who are thought to be the objects of worship do not have mind. The animals however are said to be possessing mind, but it is of a different nature. It is, so to say, in an inert state in comparison with man's mind which is full of life and activity. The mind owes its origin to the first 'stir' which came into effect by the will of God to bring the creation into existence. Such being the true nature of the human mind, it is highly discreditable on the part of these pseudo mahatmas to rail against it in the bitterest terms, proclaiming it as the worst enemy of man. They do not take in to consideration its real value and merit.

In fact, it is the only instrument for bringing things into action. It is the same Divine force which descended down in the form of *Kshobh*. It is the same power, in a miniature form, which has now brought into existence the tiny creation of man. It is the same power which is in action at the root of everything. Now, whose power is it? Is it of God, or of man? The answer is simple. It is definitely of man because God possesses no mind. If He had it, He would also have been subject to the effect of

sanskaras. It must therefore be the human mind that works at the root. Now, about man's mind we hear a good deal about its evils, but all that may be with reference to its present state of degeneration. Really, we have spoiled the mind so much that its true nature seems to be almost lost, and it has therefore become a source of constant trouble to us. As such, instead of helping the proper working of Nature's machinery it serves only as an obstruction or impediment. Thus we arrive at the conclusion that mind, which is generally thought to be the cause of all evil, is also the only cure for it if handled properly.

Almost the whole world believes that, at times when the world has gone down into utter degradation, special personalities in the form of saints, prophets, *avatars* or incarnations come down to the earth to free it from the evil influence caused by the misdirected trend of the human mind. Thus Nature's work can be accomplished only through the medium of some super-human personality appearing in human form, because he is in possession of the mind which is the only instrument to bring things into action. But the mind he

## *Silence Speaks*

possesses is in its absolute state, almost akin to the Divine Power in the form of *kshobh*.

As a matter of fact, 'mind' and '*maya*' are the only two things upon which the entire working of Nature's machinery rests, but they are so grossly misrepresented by the neophytes. They do not know that these are the two main factors which enable us to secure approach up to the Divine. Actually human existence has, for its one end, the Mind, and for the other the *maya*. Both linked together serve as a barge for our journey to the shore of the Ocean of Reality. People may wonder to hear me talk of the ocean, whereas every one has so far been led to think of remaining merged in Reality for ever. This is the point which is not sufficiently cleared even in the scriptures. Reality may be represented as a sphere which one has to pass through during the course of his march. After landing on the other side, we have to march on still. How far? None can determine it precisely. The very word 'shore' brings to our mind the idea of a vast expanse for which the shore is only a marginal line. How far this sphere extends is beyond imagination. We have been sailing so far

*General - Miscellaneous*

through the ocean, but while on the barge we had a very pleasant journey, enjoying the cool morning breeze and the refreshing effect of water. This seemed to be so tempting that every one would like to have such a pleasure trip. It offered him a sort of satisfaction, emotional joy and in a way something like peace of mind, and it came to be known as *anandam*.

We have now disembarked upon the dreary shore. The freshness of the water is gone. There is no pleasant breeze, nor are there ripples, exciting emotion. There is no charm, no attraction, no enjoyment, nothing but a dreary waste, devoid of every thing. That is also a source of *anandam*, but of a different type. In order to differentiate it from the previous one I may call it as *anandam* — Absolute. It is constant, unchanging and real, without any rise or pitch.

Proceeding on through this infinite expanse, one must in due course arrive at a point which is the point of man's origin, and which has been unattainable even to *avatars*. The real state of

## *Silence Speaks*

*anandam* is then brought to light and this, being beyond words, cannot be expressed in any way. It can only be realised and experienced in a practical way. One having reached up to it feels himself lost. But that, being the secret of Nature, is revealed only to him who is one with Nature.

Now, one on the path proceeds along, utilising all the resources at his disposal. He possesses mind and the *indriyas* which are to be devoted to service. Service may be taken as the stepping stone towards devotion. But it is by no means all and sufficient. Service refers to the action of the physical body including the *indriyas*. But there is the mind as well in the background, and the same thing must also be there in it. One might say that the actions of the body are all subject to the activity of the mind. So, when the body is engaged in service the mind must also be with it. That is not my sense; I mean that if it is actuated by the feeling of love and sympathy, the action shall be alright, otherwise it shall only be formal and associated with some selfish motive. In that case the result will be quite the reverse. Our primary motive is to develop devotion and for that

*General - Miscellaneous*

service is only a means. We serve in the real sense only when our motive is sincere and honest. It carries with it a sense of duty as well as of love, the two being inseparable from each other.

There may be others who, though they do not seem to be active for the service, have in their heart tender feeling for others. That may also be good, to some extent at least, though they can be said to be walking only with one leg. I do not mean to refer to those higher souls who are firmly established in the Divine, and entertain in their heart no thought but of Him. Such souls may be rare, very rare indeed, and there remains nothing in them undone by way of duty. They, with a heart rent asunder with the intensity of love, are themselves unaware of it, and are not in a position to decide what to do or not. But after having attained that final stage they have also to revert to it, though in a somewhat different way. Their services at the time are beyond conscious knowledge, and the idea of service too seems to be out of the mind. The whole action becomes automatic and spontaneous without any conscious thought or effort.

## *Silence Speaks*

For the attainment of that highest stage it is necessary for one to make the voice of his heart audible at the Base. How can it be accomplished? The simple answer would be to secure as much nearness as possible. How can that be attained? For that there is nothing but practice and *abhyas*. The only effective way to attach one's self firmly to the *abhyas* is to link himself with the Unlimited or, in other words, with one who, having linked himself with the Unlimited, has attained the state of perfection. When you have linked yourself thus it means the great personality has taken you into the bosom of his heart. Your effort towards going deep into it means you have taken up the path towards the Ultimate. That is what the word surrender conveys, and this is the only surest path for the attainment of complete perfection. So long as you do a thing and know that you are doing it, it is not the right course, and you are away from the level of surrender, because the feeling of ego is also there. Surrender is free from any conscious idea of ego. Everything there goes on in an automatic way

according to the need of the moment without any previous or after thought.

But greatest precaution is to be observed in this respect. Surrender to one who is not up to the mark, or has not reached up to the final limit of perfection, is highly detrimental to our ultimate purpose. But at the same time, it is very difficult to judge and decide whether one is really so or not. That is a matter of luck which is subject to the effects of sanskaras. Prayer can also be of help in this respect, for thereby alone can you create ripples in waves of Nature. The reaction of it shall be automatic, and the solution will come by itself.

\*\*\*

## **VEDAS - VIBRATION, SOUND AND SYMBOL**

Whatever has come down or descended got expanded. Whatever was seen or felt, the condition became like that of a vessel full of water which, when it spills over, goes on increasing in area. And then there were our *rishis* to catch this overflow and their attention was also towards it since it was the

## *Silence Speaks*

beginning of the time. No sanskaras were found in them till then. The thing came into their awareness exactly as it flashed. Of course, it did happen that somebody's attention turned towards that solid thing which had assumed a greater volume, and another's view fell over that which was like a current in which there was less overflow. What can that solid thing be? Those things which were essential for the needs of everybody. Hence they went into them and left the subtler things for the subtler seers. Of course, the needs are there of Fire, Water and Air. They have to work from time to time according to their speed. The seers took up these things only, and created such a turn in their inner condition that they gave a movement to them from the very place where there was the effect of the thick current. Hence, *Agni*, *Vayu*, etc., were given the impulse from that very place with which they were connected, and where there was the required effect of that thick current. In my humble opinion that view at first reached the elements in which there was the power of spirit. Therefore, you may observe that only such mantras were written in the beginning with which we may get

## *General - Miscellaneous*

those results which are essential to maintain and keep our life, which is also an essential thing.

After a long lapse of time, after being occupied with the elements, it was felt that the thought had remained fixed upon it after continuously dwelling on it. Further, they again started to ponder over that Original current which would be called spirituality. The result of this is the *Upanishads* and this is the result of their right thinking. Now, will you not conclude from this that the form of evolution has been maintained in this, and this became the history of intellectual exertion?

The above is just an introduction and expression of an unlearned one and the result of his mental ruminations (the sediment of his ripened thought). Now I come to the main issue.

*Veda* is really that condition which was before the time of the creation of the Universe. May God give you the bliss of that condition. You too shall have it. Therefore it is quite true that the *Vedas* came in to existence at the time of the creation of

## *Silence Speaks*

the Universe. They have been shaped into the form of books. It is as if the conditions have been given a dress. What was existing then? The same churning condition and the creation of the atom. The thing which constituted the atom was the result of the activities of the churning. In other words, this is connected with that thing which is the result of this churning. Now, whatever might be the result, and it took many other forms, their mental standing did remain in their origin (source). And whatever that condition was, it should be definitely called as scientific because it never happened that the combination of oxygen and hydrogen would not produce water. I call that thing alone scientific which always produces the same result, whoever experiments with it. Now, whatever might have been the result, when the view fell over its originality it brought out the knowledge of its origin. Now, the *Vedic rishis*, taking the dim sound created by the churning of these currents as the basis, remained in search of That whose sound this was. Therefore, in the *Rig Veda*, whatever I have heard being read from some of its beginning portions, this very sound

or *shabda* is utilised. In other words this was the key to reveal the Real Thing. Now, when they have found the key and the Real Thing began to get revealed, the whole thing took another turn. That is, a new chapter opened up for the spiritual purpose, and the flight of the thought began to get still more intensified. When they got the inkling of Reality through the *shabda*, the Rishis resolved to dive still deeper into it. And when they dived into it and caught hold of that part of the thread (link), the first lesson which they understood was the emotion of “*ekoham bahusyam*” (the One becoming many). But this was the worldliness of the Real Thing, that is the lower thought. Now the thought jumped still further and they caught the upper thread. They became aware that this was the resounding created due to the motions of the currents; and that there is something even beyond this. The search still continued and went above this thought of “*ekoham bahusyam*”; and such kind of worldliness was left out now. In other words the gross form of that Real Thing, which was before our view in the beginning, became hidden and our jump commenced beyond it.

## *Silence Speaks*

Then what happened? The idea of duality which contained the suspicion as to what extent it can be also began to bubble up, weighed the self, and deeply pondered over it. By pondering deeply they got the thought that it was only due to the human nature that we have been weighing ourselves. When we understood this completely, our nature and thought got attached with that Real Thing which is embedded in us. It was as if the thought began to swim in that current. They went on further and got an inkling that all this, which was the result of churning, is cream but not the Reality. Now the steps went on further. This is the approach of the middle part which has been described above. Progressing still further the fragrance of Bliss began to be felt. Now a question may arise as to how it was felt when the thought had become one with it. The only answer is that the same cream was the solid state of the very particles which we have grasped in our thought. The state of Bliss did come, we also stayed there, and we felt it too; and concluded that this is the very thing which was being sought for. Some people remained there, and the remaining

*General - Miscellaneous*

went even further than this condition of *Sacchidananda*. And proceeding on, such a state engulfed them that they got stuck up in non-duality. Vedas are most probably silent beyond this, because they have described it as the indescribable (*Anirvachaniya*), and declared '*neti, neti*'. 'Not this, not this'.

Now the same question of science comes once again. I think I have given the reply to some extent. But if you want still more we should say that we are on the path, and we have made ourselves such that we are in conformity with the Reality. Then it can be definitely said that Reality alone is in our view. Nay! we ourselves have become such. We have become the abode of the Real Knowledge. Nay! now we ourselves have become the knowledge. The remark of 'X' that they are truer than the mathematical symbols can be correct when we get dissolved in it, and the very thing comes before the view which is right. Whoever goes on the path, the same thing comes before him. Now you may think that there are poetical points in it, where there is the possibility of

*Silence Speaks*

exaggeration also. Yes, dear brother, it helps the thought to pick up by constructing its surroundings in order to show the Real Thing. I am also often obliged to take work from it. For example, I shall write a couplet:—

*The lover is weak and the beloved is very delicate (tender).*

*Let somebody raise the veil.*

Now if you ponder over the meaning of this, it will be proved that the Lover and Beloved are both inactive, which is the real condition; that is, That condition which is the Reality is expressed thus.

Our theory is that man was perfect when he was first born. Hence it is evident that these knots have been formed by men alone, which are a hindrance for the view to be taken to the Source. His activity has formed a world within himself. The reason is that the Workman had sent us pure and crystal-clear. And it is the mark of the best workman. The responsibility for the dirt and dust which has come over is upon us alone. We have ourselves formed the sanskaras (impressions), which have

become coverings upon coverings and succeeded in covering us up like the silkworm in the cocoon. Having come out of the Ocean of Reality we were Reality alone from top to toe. Now because our primary condition was like that, our vision could straight away see that without any obstruction, and it had the knowledge of That, the form of which can be considered as the *Vedas*. The language of Sanskrit is said to be more natural. The reason is that it was the beginning. And, in order to converse and to understand mutually, they moved the tongue in accordance with what they felt. If you deeply ponder over the alphabet of Sanskrit you shall find the rise and fall in it in the form of natural vibration. And in that language, they have written by feeling every vibration: and they started to call it Sanskrit (Divine). Revelation has come to them in no particular language. Divine revelations come even now but mostly, and correctly, to those who have regained their original condition and have got the connection with the Original Source. And it always comes in the language which one knows. It strikes the mind and he becomes aware (feels) through the words which

## *Silence Speaks*

he has learnt. Swami Vivekanandaji has written that the Revelations occur mostly in poetry. It does not happen so, at least in the case of a real seeker who should not lose the Reality by getting entangled in the surroundings. Surroundings point to the Thing, which is connected with it, just like the smoke points out the fire of which it is the smoke.

\*\*\*

### **REALITY – NATURE OF:**

Dear Brother, you have written correctly that you are unable to understand the reality of a matter. If life is breathed into a doll of sugar, it cannot understand its reality. The meaning is that having continuously lived in matter we have lost our own matter, i.e. Reality. This alone is the hindrance. Nature really does not want to keep anything in mystery from the devotee, because mystery can be called as complicated, and where ever there is complexity it can be called nothing but *maya*. Nature is an open book. But we have inverted our vision to such an extent that we never look to it. And dear brother, to put it crudely, it can be said that our skill

has become topsy-turvy. Reality is manifested when we stand opposite to it. That is, if we think of matter, we creep towards spirit also. Then we can have some idea of the Reality by weighing both. Now, I must rather expose the scientists, of course without including you in the class. People have told me, or the thought has come to me, that the scientists have worked to such an extent as to make a slave of the power of matter of man. Now, what can be further than this from the aim of yoga, which is to have command over Nature? But, dear brother, even the ordinary circus people have shown wonderful feats by controlling a wild beast like a tiger. The things of science can be overcome by other neutralising things, but it is not at all possible to overcome this ferocious quality by any acid. Hence, this circus artist is far superior to the scientist. Dear Brother, it is due to the development of the human brain that control can be had over the power of matter, but the work, or the development of the spiritual brain, is something else where the energy of matter does not work. This has got Divine Wisdom, whereas that has got human wisdom.

## *Silence Speaks*

Your thought is correct that man is, by nature, a philosopher; and there are proofs for it. Soon after a child is born, and he begins to see a little, a sort of wonder comes to him, which is the essence of all material and spiritual science. Some people indulge in enjoying the fruits while others start counting trees. But the basis of all these is wonder. The scientists get involved in the complexity of matter, and the seeker, leaving this, comes to that image of which all these are images. When we know the effect of Arsenic, we conclude that everything in which it is mingled becomes poison, or else we consider everything mixed with it as a poisonous thing. Now, this poison alone helps the things to become poisonous, because it is this very property of Arsenic which is impregnated in every fibre of the thing with which it is mingled. Energy is working in matter in the same way. This example will solve your question as to how the spirit is considered as the state of “with all” and “without all”. During the spiritual progress, the *abhyasi* also gets such a condition where even matter does not remain after the *maha pralaya* , because if anything remains, the

*General - Miscellaneous*

*maha pralaya* will become a misnomer. I do not consider matter to be eternal. The self alone is eternal, and if it is the cause of all, then a time comes when nothing remains except That. Hence, it is proved that matter was formed at the time of creation of the Universe. What was this matter? They were the churning actions which could form the solid thing. What a nice philosophy is contained in the saying that everything appears as round. The reason is that when That Great Architect willed to create the universe and used the energy, the actions started in a round way in order to establish a circuit so that the energy could work. Even as when you transmit, your energy also works in a circuit so that the *abhyasi* may be affected. And we sit for meditation making a circle of the satsanghis, because this too may help us. Now when this very energy got concentrated, it came to be called as solid, or matter, due to the force of the action. Now you have to remove this very solidity from the *abhyasi*, so that he may become spirit from top to toe. Moulana Rumi, who was a king as well as a

## *Silence Speaks*

Saint, and who was the disciple of Shams e Tabrez, has said:

“He was free Himself and was arrested by Himself only.”

This is really the description of the oneness of existence, which I do not believe. I am a believer in oneness of the manifestation. Nevertheless, this throws sufficient light on the fact that energy took a different turn.

You have written that there should be some method to acquire complete control of this materiality or spirituality. When a factory is working the energy comes from the engine and rotates its every part. Now, if you want to control it and try to hold one wheel, the result will be that your hand will be crushed to pieces. You can never control it in that way. If you want to stop that machine, then get control over the source from where the energy is being supplied. Then the machine will stop. Now it is evident that in order to have control over the materiality, you should have control over spirituality (Consciousness), and all of us do the same thing.

## *General - Miscellaneous*

You already know the methods of acquiring control over the spirituality, for which the practice and satsangh are absolutely essential. Nevertheless, I mention something: in order to have control over spirituality, you have to enter that which is the cause of spirituality (Consciousness). Now, how to gain it? When we turn towards it in such a manner as to get charged by its purity and freshness, our environment will get changed, and naturalness will be created. And whatever you wish will begin to happen. Dear brother, go on floating. The source will definitely be reached. Or, if the inclination becomes so intense that the river itself pours itself into you, then there will no longer be the necessity for any *abhyas*.

\*\*

### **WHOM DOES GOD LOVE MORE**

I feel like writing a puzzle: Whom does God love more? Him who has seen Him once and yet remains apart from Him! I wish to write a line or two on this. When did we part from God? When we took up the present form, the human body, leaving the Source. When we started from such a Big Source

## *Silence Speaks*

and have come down to the astral plane which is far below it, we took our abode in the cage of the elements. We should also maintain its remembrance so that we may remain within the sphere of devotion, and understand our present condition which is elemental. The place in which we now are is miles away from God with regard to Divine qualities. It means that the idea of God and man should be maintained even after Realisation. In short, do not throw away the human etiquette after Realisation.

\*\*

### **MAN'S THOUGHT FORCE**

All the powers residing in the absolute are present in man because his thought force comprised of the particles that were present at the time of the main stir, but since they possess an invert tendency their working took a different course and the faculties possessed by him began to be utilised in a reverse way. Therefore, a steadfast seeker can never be led away by the flow of irrelevant thought. He remains firm on the path holding fast to his sadhana. He is prompted by an intense longing and

*General - Miscellaneous*

always remains in search of better means to speed up his progress. While intensifying his craving (Lagan) he must at the same time be as submissive to his guide as a school boy is to the teacher. Greatness lies in humility and meekness. So every abhyasi should develop meekness. One rises to prominence only when he thinks himself to be humble and low. Humility brings forth what arrogance cannot. As I could discover after a life's experience, the greatest obstruction on the path of spirituality is offered by our feelings of partiality and prejudice, which may be roughly assumed as a type of ahamkara. One must, therefore never part with this noble virtue of meekness and humility. God belongs to no caste, creed or society. Hence, there must be no difference between man and man. Pride and arrogance have therefore too be eschewed, and if one does not heed this virtue, he is swerving away from the path of duty or dharma and even of spirituality.

**MIND**

Fickle-mindedness has become part and parcel of our life, because we have directed the individual mind towards that course. The case was not so when we came first into the world. The surroundings, environment, and our habits caused their own effect with the result that we got completely spoiled. But as a matter of fact we alone are responsible for all this. Therefore it now rests upon us to bring it round again to the proper course. It is for this alone that we practise meditation to relieve the mind of its wandering tendency.

\*\*

**DIVERSION OF MIND**

I may reveal to you that I have diverted your individual mind upwards i.e., towards God, as is the process usual under this system. You may possibly feel some of its reflection accidentally or when you look to it during meditation or at other times. God alone knows what I have been planning for you. When you come to me next, may God grant that I find you sufficiently advanced to enable me to make

your relationship with me deeper and stronger. I am also preparing you for securing a closer connection with the main reservoir of Grace.

\*\*

## **REGULATION OF MIND**

Your question as to whether the mahatmas have their mind shattered or destroyed is a peculiar one. I believe only a made-up thing can be shattered. A made-up thing is that which is covered over with grosser layers. If a building is demolished the floor remains unaffected thereby. Now judge for yourself whether a mind is really destroyed or only transformed. I shall call it as regulation of mind which means only the removing of the structure built upon it. But if one likes to dispense with it altogether, he must then necessarily get himself relieved of the root-force which is the basis of existence —*kshobh*, No activity can be possible without mind. Nothing in Nature loses its existence; only the form and function are changed from time to time. Every man possesses intelligence. One can use it for a right cause while another uses it for a wicked one. At

higher stages of advancement the *indriyas*, having been regulated and balanced, assume a purified state and their actions become dormant. One then does not remain the doer of things and consequently the formation of *samskaras* stops. This can be easily attained if one follows the right type of *abhyas* under proper guidance.

\*\*

## **DYNAMOS OF CREATION**

I was thinking in my leisure time how nice it would be if somehow a process is known by which man, abandoning his animal qualities, becomes man in the real sense. When I looked all around in myself, as well as in creation, I saw two dynamos — one, the dynamo of individual creation, and the other the dynamo of the universal creation. I have left the second dynamo untouched at present as I know that only the special personality has the power to make use of it. There is also the fear that every ordinary Mahatma cannot even think of this. There are two or three persons in our samstha at present who can use it. But I do not want to give them any clue in the

matter as I have to give them special power to stay there, lest this life should become merged with that.

Now I take up the dynamo of individual creation. I have been able to solve this by my master's grace. He has given a solution which is very good; and whatever I have thought over it is also correct. My master has also accepted it. There is no danger in this solution. It is a very effective tool. The experimenter has to be very alert. I have taken up two cases for observation. But it is to be seen whether only one experiment is enough for the whole life time, or they have to be repeated several times after a certain interval. Those to whom I have transmitted are showing signs of change, but what sort of change it would be can be found out only when the thing is in view. This process can be called as the 'nuclear method'.

\*\*

## **HEART AND MIND**

The heart is the field for the action of the mind. Mind is always as it is. It is the heart which, as the field of action of the mind, is to be set right.

## **CONFUSION**

Confusion is the result of theoretical philosophy. When one resorts to philosophy he is lost in confusion. There is no confusion at all in Reality.

It is very difficult to explain God because there is nothing to compare Him with. We are therefore compelled to take up the method of contrast.

\*\*

## **WILL AND CONFIDENCE**

It is not every evil that proceeds from the mind but also every good. In the spiritual field the helm is our strong determination which helps us to steer on to the destination. There may certainly be countless whirls at places but the strength of our will and confidence helps us to overcome all of them and proceed on straight to the destination. Now 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.

\*\*

## **RESTLESS TENDENCIES**

The only way to divert the restless tendencies of mind is to fix our eyes on the very real thing. One must go on reducing the activities, shaking off all superfluities that have entered into his being, for the purpose of shattering his individual network and assuming the purest state, one has finally to acquire.

## **CONSCIOUSNESS**

You have made a very fine point in attempting to derive the word *anna* from the root *ann* to breathe.

The grammarians have sometimes failed to grasp the real significance of words from the point of view of nature, and development of Reality, due to their over-emphasis on symbols and preoccupation with language.

I saw a peculiar dream on the night of 30th March. What I remember I place before you. It may explain your meaning of *Anna*. Somehow I got the wound of a dagger in the neck and died. I was thrown into the river. There was no breath and no

## *Silence Speaks*

beating in the heart, but I was conscious of what had happened. A man, knowing that I was assassinated by somebody, wanted to report the incident to the police. So he examined me thoroughly. He examined the pulse, which had stopped, and he also found that the beating of the heart had ceased, but I was aware of all this although there was no breath. Then life began to creep in again, the beating of the pulse commenced, and the heart resumed its function. Afterwards I got up from sleep and began to muse over it. I came to the conclusion that Consciousness was there although the breath and other things were not there, and the body was lying lifeless. It goes to show that consciousness is the root cause of life. I think this was the vision shown to me to solve the mystery of breath.

\*\*\*

## **REALIZATION**

The most peculiar feature of our society (Samstha) is that when it is in full bloom, it is all covered over with desolateness, which further on gets transformed into wilderness. For this reason it is

devoid of any charm or attraction. If I describe it as something pleasant, it will then be a tasteless one. How can a professed seeker of eternal Bliss (*paramananda*), who is addicted to colouration at each step be attracted towards it? This condition can however be appreciated only by one who, having gone mad with love, wanders about wailing and crying, for what he knows not. In such a state one would be feeling the same condition even though he happens to be amid festivities and revelries. As for myself, wherever I happen to be the entire surroundings there are covered over with an air of desolation on account of my presence there. A humourist might well interpret it in funny ways, but perhaps that alone can be the most appropriate description of my condition. Really the thing at the root gets exposed when the colourful disposition of mind is transformed. When the material world is out of view the thought naturally settles down on the other one. But this colourlessness of mine may not be much appreciable to most people, except to those who have become accustomed to it through constant association.

## **AILMENTS**

Physical ailment is really meant for the cure of spiritual diseases because thereby it consumes some of the samskaras and increases the power of endurance as well. One proceeding in the proper manner will find his spiritual condition much improved by the effect of illness. Besides, continued thinking of God during the period of illness will offer him a happy pastime as well.

Man possesses the body as well as the soul. Both are the essential features of his existence. The manifestation of the soul can never be possible without its base, the body. Both have their own importance, and man is in duty bound to take due cognizance of them both. The body stands in need of proper maintenance, and the soul of due cognizance of the Origin. Naturally during illness one must take all care of the body, but at the same time he must not neglect the other phase as well.

\*\*\*

## JIVA

*Jiva*, the individual soul, becomes cognizant of its being when it assumes individuality, and that becomes the basis of its existence. Originally *jiva* and *Brahman* were quite akin to each other, and it is only the individuality of the *jiva* which effected a difference between the two. Now *jiva* as a soul bound up within the ego or individuality came into existence. The sphere it was in also began to cast its effect upon it. Various hues, one after the other, began to settle around it, giving it a new colouring. In a way diversity began to settle in and, step by step, the ego began to develop and grow thicker and denser. Feelings, emotions and desires began contributing their own share to its grossness. Thus *jiva*, like a golden bird, got itself completely enclosed within the iron cage of the body. All this resulted from the effect of actions and counteractions of thoughts, emotions, feelings and desires (in the zone of ego), which went on adding to its opacity. This is in brief the whole history of the *jiva*. Now happily if it happens to come into dynamic contact with one who reminds it of its origin, then it begins to

## *Silence Speaks*

cast off the coverings one by one. But since *jiva* possesses motion, it is cognizant of the creator too, i.e. of *Brahman*. Thus the word *jiva* carries with it the sense of motion and of thinking as well. The two things are parallel in the being of *jiva*. Thus the function of both *Brahman* and *jiva* is almost the same, with only this difference that *Brahman* covers the entire universe, while *jiva* is confined only to the narrow sphere of self. In this respect *Brahman* too may be said to have its own bondage just as an individual *jiva* has, with the difference perhaps that the bondage of *jiva* is thicker and grosser in comparison to that of *Brahman*. They both have limitations. This is about the exact conception of *Brahman*.

Now the presence of motion and vibration in our being establishes our relationship with *Brahman* but subsequently that very thing turns into entanglement for us. Our final destination is there where neither air nor light has any access. It is a perfectly lightless place without any motion or activity. People clamour so much about light which, as I have stated, is only a passing phase in the

*General - Miscellaneous*

course of our journey to the Ultimate. It ends *in toto* as we arrive at the destination. Crying for the light is nothing short of a mad fantasy which displays its own colourfulness. Besides this one often feels a sort of pleasantness in that idea. But so long as the sense of pleasantness is there it is short of the mark. It is then only a reflection of *maya* though in a much refined state. I am however trying to take you all to that sphere of dreary desolateness which is beyond conception, and which is possibly the last limit of human approach.

The word *mahatma* has been defined in several or various ways, not perhaps without some reasonable basis. But my definition of it as a 'non-being person', though somewhat peculiar, is meaningful. It may also be interpreted so as to relate to one who has gone 'off' with spirituality. But that may not be quite acceptable to those aspiring for spirituality. If I go deeper to explain its real significance I fear it may not be understandable, so I had better hold over the topic.

\*\*

**LIFE**

Now I come to your question, "Whether life has got some meaning". I may quote here a verse to give you some idea of it.

*"Life means liveliness; damnation is for those who are dead at heart."*

Whatever poetical meaning it might carry, my view-point will be clear by the following interpretation. What is liveliness? It is to live with a heart. But what kind of life would it be? In a word I may say, "Give away your heart to another, what remains then is only life". If you ponder over the word 'life' you will come to the conclusion that life is only that which is connected with living. My 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 remain 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. I wish to lead you all to that life which alone is the goal of life as I have put it. Whatever sense you apply to the sentence, "give

*General - Miscellaneous*

away your heart to another", will be correct if that is associated with the feeling of love. But it is also definite that Reality can never be revealed through mere interpretations because that would be far away from mental grasp. My object in writing all this is that the real **being** which is shrouded over with worldliness, or the heart which is inclined towards silly pleasantries, should be turned round. This is all that one has to do in life — the heart to be His, and you to be yours!

Regarding your question as to what you shall get by this kind of life, I may say that the question of getting arises only when there is a motive at the bottom. But when the heart itself is no longer ours the question of motive does not arise at all. What will you get then? Only that which is really yours. You had certainly a life prior to this one, and your coming into this life is the result of that. Now if you want to have your past life again, it is impossible. The worry for the next one should not also be there since you have surrendered your mind and heart to another, as you say.

## *Silence Speaks*

Diversity is life. Had there been no diversity, what would life have meant? Now, how did it come about? The answer would be that we went on solidifying our thoughts to the extent that the real thing at the base got veiled within. The glamour and the glitter alone remained to view, with which we fell in love to the extent of getting intoxicated with it. When you became tipsy you went on spinning round like a top. You danced and felt delighted with it. Now please decide for yourself what part in the work-house of Nature did you play for your own making, which was exclusively your own responsibility.

It is good that you do the *puja* for half an hour but it would be better if you do it for an hour. Constant remembrance shall help you to cross all stages. All the different stages and the various types of superconsciousness are unfolded thereby, and it connects you with Reality. You seem to be a bit perplexed at the idea that it is impossible to answer every 'why'. Let me give you certain examples. The problem whether the seed came first or the tree has not yet been solved. But my view is that it was the seed that came first, and that was due to the effect

of quakes and shocks of the Divine vibrations. One might as well ask why was the world created at all, or where did God come from? Just think for yourself what the answer can possibly be. I think if God could be asked where He did come from, He would not be able to answer. If he replies at all He cannot be God then, because with the reply the limitation would at once set in and His unlimitedness would be lost.

\*\*

## **EDUCATION**

Education causes only an expansion of brain, whereas the most essential factor for the expansion of mind is culture which puts the channels of our thought and actions in order. Mere reading of books without a close study of the Heart's book is of no avail. But since I am not very learned, I may possibly be misunderstanding the real meaning of 'Education'. It was in the state of ignorance that I was born, and I am more so now because when I opened the book of my heart for the purpose of study, I found in it only one word, 'Ignorance'.

\*\*

## **PRESENT EDUCATION – FALLACIES**

Our present education, being dyed in the gaudy colours of Western thought, tends towards the increasing of necessities of life to an abnormal limit. All through life people go on striving for their procurement with the full force of their thought and effort. That becomes their main pursuit of life. Reverses and failures create unhappy effects upon them and spoil their mood. The real cause of anger is usually one's own refractory temperament. A stubborn nature cultivated by the effect enshrouds one's sense of judgement. The distinction between right and wrong having thus been lost, he remains rigidly fixed upon his views and allows no accommodation to other's views. This is undoubtedly a serious block in the way of spirituality. One on the path of spirituality should necessarily be as light in mind and spirit as possible. He should be free from even the weight of the feeling of what he is after. This is in fact the real secret of a strong will which I disclose to you today. In such a case, whatever thought gets settled in shall have its action.

Permanency in this state is an attainment of a high order.

\*\*

## **HELL, HEAVEN AND BRAHMA LOK**

Everyone praises men of wisdom and I too do so. At some place I have also humourously remarked that even God does not help the weak persons. And he alone is weak who lacks self-confidence. Now, I say that God has reserved a place for those who are foolish, and that is heaven. The hell is heaven for the sinners and for the ignorant. For the wise there is heavenly heaven; and for the innocent "*brahmalok*". I think the above divisions are correct. If I explain it, it will require a number of pages. Therefore I leave the explanation to you people.

\*\*

## **LAYA AVASTHA IN BRAHMAN**

The experience of the Ultimate begins when every other experience dies out. Those who have acquired *laya avastha* in *Brahman*, as much as is possible for the human being, remain in it

sometimes with the full depth, and sometimes a little shallow. A man fully absorbed in *Brahman* all the time can do any work but will look like a statue.

\*\*

## **GODLY MIND**

It is impossible to reach Reality through the medium of reason. Reality is after all an intuitional (*Wajdani*) thing. This is quite true and the Sufis (Muslim Mystics) mostly consider the *Wajdani* (intuitional) condition to be the Real condition. But our thinkers have gone still further than this. *Wajdan* is, nevertheless, connected with matter and the “I-ness” is hidden in it. The condition which lies beyond this can indeed be called the Real condition. Reason cannot reach there. When individuality goes away from the individual mind, the mind alone remains which is one only, and it can then be called the Godly Mind. Just that alone brings to view the real condition of the self. The reach of reason is to the extent to which you view the other thing with import.

\*\*

## **ZERO**

It is possible that I cannot understand the meaning of Zero in as good a manner as others do, because the zero cannot know the condition of another zero, nor can the dead know the condition of the corpse. In a way, you may call such a condition as that where all dualities whatsoever go away, and we become living dead. Or we get dissolved in Reality in such a way that every discrimination is lost, and the difference between the Real and the imitation is not discerned.

\*\*

## **REAL SPIRITUALITY**

Real spirituality lies in actually becoming colourless, odourless and tasteless, because God has got none of these. In our system, it is endeavoured to take one up to Reality. If any colour remains, there can be no purity at all. You know all these things.

\*\*

## **PERCEPTION**

There is a Persian Proverb: “See Laila with the eyes of Majnu”. That is, as Laila was an ugly girl, it required the eyes of a Majnu only to see her. In the same way, if we have to see God, the same mad looks are required.

\*\*

## **CONCEPTS OF GOD**

The most commonly accepted conception of God is Eternal Power. But the philosophic view goes much beyond and includes the idea of Nirguna Brahma or Indeterminate Absolute which is above all multiplicity and distinctions. It is the ultimate cause and substratum of existence, the supra active Centre of the entire manifestation or the Absolute Base. It is beyond quality, activity or Consciousness. It is also known as Para Brahma. Next comes 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 as creator and controller. We call him as Ishwar or Saguna Brahma

(Determinate Absolute). Really God is neither Nirakar nor Saakar but beyond both.

\*\*\*

### **MAYA AND MAHAMAYA**

Comparing the spiritual state of an advanced man to an ocean, I might say that just as we find flakes of foam at the surface caused by the up-surfing of waves, similarly there are numerous such things in the form of thoughts and ideas floating over the surface level of the state prevailing in a certain region, and which pass by, touching one swimming through it. They never attract his attention in the least. In the same way when one is absorbed in the spiritual state in which he is swimming, it is not surprising to find his attention diverted away from those flakes of foam which are only momentary, and which are formed and destroyed over and over again by the action of the waves. They do not however affect the purity and the smoothness of the sphere at all. Such is the state of the *brahmāṇḍa* or *virāt*. Occasional thoughts arising in the mind during the course are like flakes of foam

## *Silence Speaks*

created by the action and counter-action of the waves in the region, and they are only momentary and of no consequence at all. The reason why they are there at all is that from the very first day we have continuously been making thought after thought, all of which are floating in the region and touching all those passing by. This is but natural. But the most unhappy phase comes in when one begins to treat them as his own. This is the greatest blunder on the part of the *abhyasi*. In another way it reflects directly upon the predominance in him of the feeling of 'mine-ness' which is so common among the professed *jnanis* of today.

The prefix '*maha*' before a word denotes a condition which is higher than that implied in the word. For instance, the prefix '*maha*' added to the word '*maya*' denotes the condition which is beyond the normal level of *maya*. *Maya* may be taken to be something within the limits of a certain sphere. But when one goes beyond, *maya* dissolves. It is then denoted as *mahamaya*. The exact conception of it is however impossible, just as a true conception of the region of air may be possible only when one is able

to go beyond the last limit of airspace. But even then it would be quite difficult to determine the exact line of demarcation because of the gradual melting away and the transformation of the condition. Suppose you throw a ball high up in the air, you will never be able to fix up an exact location of it there, though it may well be in your sight. Anything coming out of the limitless must have a tinge of it in some respect at least. Now what makes you realise it is undoubtedly the thought, as one would usually say. But in the strictest sense it is not even thought but definitely something quite apart from it. Roughly it may correspond to a great extent with that which may be the 'thought out'. In other words the two i.e., the 'thought' and the 'thought out' run in concurrence with each other. For all practical purposes we say that it is the thought that realizes, but then it would be very difficult to specify its actual level. If we attempt to do so, we only mean to convert the Limitless into the limited. Think for yourself how it may then be possible to locate the exact position of the sphere of *mahamaya*. Suffice it to say that it is a mere region, for the sake of understanding.

## **SIX DARSANAS**

Apparently there seem to be contradictions in the Vedas, and the six schools of philosophy are the result. In this way each has built up its own theories on the basis of one's knowledge and understanding and the approach in that direction. But the sage Manu is quite justified when he says that only that part of the Vedas which agrees with reason is the Veda in the real sense, and this is no doubt very creditable of him. Of all the scriptures of the world it is only the Vedas that speak like that in plain terms. But in respect of the actual realisation, the study of the Vedas is but secondary. The word study implies a sense of practical realisation of the reality at the bottom, and that can be acquired neither by reading and believing nor by reasoning and discussing, but only by super-conscious perception. We go on and on through different conditions casing off our assumed colouring, till finally we become quite colourless. Pains and pleasures of which we have ever been taking impressions are but the diversely coloured shades of our thoughts. They are not different from each other but only coloured as they

*General - Miscellaneous*

are by the action of the imaginative faculties. For example, the theory of ghosts, real or imaginary, is there to frighten one but not another. Those who are in fear of ghosts are often found to be harmed by them. But the fact is that they are actually harmed by themselves through the ghost. Similarly treating *maya* as a ghost, it is really not the *maya* that puts us to harm but our own self through the agency of *maya*. Our boat is sailing on the glassy surface of *maya* which is spreading forth both its wings to take us in, in order to present us to the Master. Our existence in the world would never have been possible had there not been this network of *maya*. Should such a thing of merit and value ever be reviled and cursed? Those who do so lack proper understanding of its value and utility. For this reason alone it presents to them an ugly picture of its own. If we attach ourselves to the brighter side of it, it will make us brighter still. It serves no purpose at all to remain here after getting away from *maya*, but the proper course would be to adhere firmly to the One, the Real, and ignore everything else as of no serious importance. In this way everything needed for the

purpose shall follow by itself. That is the easiest solution of the problem.

## **MAYA**

The world is said to be unreal like a dream, and the learned teachers induce people to think like that. But a dream is never unreal to anyone so long as he is in the dream. In the same way, so long as we are in this dream-land of the world it can never appear unreal to us. A dream appears unreal to us only when we are awake, or, in other words, we are off from it. Similarly the world can appear unreal to us only when we have gone beyond the sphere of physical Consciousness. But this can never be attained by mere thinking, imagining, or by continuous repetition of the words like, 'The world is unreal', 'Every thing is *maya* or illusion'. Proper means are required for developing that condition.

\*\*

## **ESSENCE OF NATURE**

Simplicity is the very essence of nature. It is the reflection of that which existed in the Absolute in a latent state. It promotes growth. It can aptly be

### *General - Miscellaneous*

described as the quintessence of the ultimate. Activity starts from this point which is verily the origin. All that follows falls within the sphere of maya, where the people mostly abide in and pursue their activities accordingly. In fact, it is this one that led to the composition of forms. This continued to develop in the man too and finally led to the formation of strong knots which are now even difficult to undo except by the special power of will.

\*\*\*

### **PARALLELISM**

Generally people keep themselves engaged in some kind of hobby or other. For the learned it may be the mental pleasure derived from the study of books; for the worshipper the joy of worship; for the *bhakta* the charms of *bhakti*; for the *siddha* the delight of *siddhis*; for an ascetic the life of aloofness; and for a man of attainments the satisfaction of being perfect. Thus everyone has, and remains entangled in, a particular charm of having some particular type of pleasure which becomes his primary pursuit. For a true follower of the Divine path

## *Silence Speaks*

all these have no attraction at all. His only object is to appear before the great Master in his absolute state in order to secure oneness with Him, the Infinite. This can be possible only after one gives up all the coverings he is enclosed in.

When I approached the holy feet of my great Master, I was quite blind to all these things. I put the books away thinking them to be of no use. I was interested in Him and Him alone, and nothing of the world could offer me any charm. Coming into the world again and again can never be overcome so long as one feels interested in it, and welcomes it. But an imposed physical detachment from the world is no solution for it in any way. Our purpose can never be served if we neglect either of the two. For our final success it is certain that both the phases of life, the worldly and the Divine, must go side by side equally resplendent. We must fly with both wings out-stretched. The popular belief that God can be sought for only in the midst of the forest, as if He is but a forest dweller, is vain and absurd. I believe He can better be sought for in the depth of one's own heart. But for that purpose the spirit of the Spartans

who would return from the battlefield only with the shield or on the shield, is necessary.

\*\*

## **HUMANITY AND DIVINITY**

My view of perfection is that humanity and divinity must go along side by side. Both lines are now in action, running side by side, parallel to each other. As a matter of fact humanity could never have worked so well unless it had proceeded along in conjunction with divinity. It is for this reason that they say that God is within man and the same view is held by almost all religionists. Thus our ultimate purpose can be served only when we keep pace with divinity and link it with our line of humanity. All that we have now to do is to bring them now into their original state (since both have come from one great God) or in other words to restore them to a state of poise and tranquility, so as to keep up its link with divinity. The only way to accomplish it is by introducing into them proper moderation and we do the same in Sahaj Marg. This is the secret of nature which I have exposed herein, in order to bring

people to a full understanding of the real meaning of complete divinisation of man. That is why humanity remains even if one is at the apex of realization.

\*\*\*

## **HOLI**

Tomorrow is the day of Holi Festival. There is a great participation in colours and gugal revelries. The enthusiasm of the participants might have started from today itself. But brother who are these? They are the people whose temperament is inclined towards play. But brother, has it ever happened that some others who don't participate, are the persons whose inclination is mostly towards it, and the onlookers or bystanders are also charmed by the colourful form it offers. I think that it would certainly be so, but to whom? Those who are admirers of colour. If our inclination does not identify (admire) it, then we must try for it. You will say that those who have eyes to see can very well distinguish between black, yellow, blue colours etc. I would say this, that as long as the eyes bear the power of distinction

*General - Miscellaneous*

between black, yellow, blue colours etc. which is the real aspect of the colour, it cannot be called to have discrimination (real knowledge) about colours. So long as there is variety in inclination, one does not give due respect to colour. Now brother, I am unable to comprehend as to whether the Holi comes to get the colours distinguished or is it the manifestation of His craftsmanship? You may decide it yourself. If you ask me, then my brief reply to it would be that one must become colourless while playing with colours. Now, if somehow, I too get affected by the colours of Holi, then my reply to it would be part pheasant, part partridge, a mixture of coherence and incoherence like that of a drunkard. What shall that be? The meaning of “whole” which is an English word is “total”. It therefore means that if we have linked ourselves to the whole (ultimate) then certainly the same view should appear before vision. It therefore, follows that, if we got ourselves linked to the ultimate, then the colour of the same ultimate shall pari-passu prevail in us and if per chance we become unaware of that link by maintaining it repeatedly, then please tell me what would be your

## *Silence Speaks*

form or shape thereafter? The same state of mergence, which we are in search of? What a good thing it would be if we learn this lesson from Holi.

Will you please give me a chance to congratulate you on the occasion of Holi? Brother it was merely a fun (joke) of Holi. And what else can I do? Whatever has been my nature, a tint (fragrance) of it is still present. And what is that condition? In rural language, I would say this:

“Whether I be standing, sitting, lying down or in any pose whatsoever, I am always at the same point (the base)”.

That means, the base or the destination must never go out of our mind. We must ever keep our base in mind. The destination can only be arrived at by him who has become crazy and mad after it. I do not find any other method better than this. Whoever has made progress in this field, has adopted this very course. Whoever becomes mad after someone, then it is just not possible that the latter's madness may not make him (the former) restless. Brother,

when pain is there, the cure would also come. We have to create pain in our heart. If someone asks me, I would say that all the labour (practices) and Abhyas is aimed at this only. Will that time come when I will also be able to see such burning hearts? Definitely, it must come, when you develop feeling like mine, that is when you become eagerly impatient to acquire all those states which I am restless to impart now. Brother; it may be possible with my love for you that the restless craving for my master may bear fruit and create similar intensity in your heart. There is a famous adage that, 'when a widow touches the feet of a woman, whose husband is alive, then she wishes that the latter may also become like her'. What else could you get from me except this? You take this thing from me and the rest will be bestowed by the Master (God).

\*\*\*

## **REFLECTIONS ABOUT UTTAR KASHI**

My reflections about Uttar Kashi may briefly be summed up as follows. It is a small town situated in one of the Himalayan valleys surrounded on all

## *Silence Speaks*

sides by high mountains. The Bhagirathi flows by, rolling over its rocky bed, producing a loud murmuring sound. The population amounting roughly to about three thousand comprises chiefly of *sadhus* with their followers and attendants. They belong to different orders and organisations, having their own *Ashrams* of different shades and colours. There were many *dharmshalas* which accommodate visitors. The place also serves as a night-halt for pilgrims on their way to Gangotri, about fifty seven miles distant. The Gomukh, the original source of the Ganges, is a further fourteen miles from Gangotri. Behind the Gomukh rock there is a huge glacier which feeds the river. The scenery of the place, especially that of Harsal about seven miles from the place, is very attractive.

This being known to be a sacred place was presumably thought to be the abode of great saints and significant *sadhus*. But to my utter disappointment I found there not one among the whole host of *sadhus* and *vairagis* who might be said to be a real seeker of God in the true sense, though they were all clad in saffron robes, the patent

uniform of a published saint. Almost everyone was found to be busy with the athletic exercises of *asana* and *pranayama* with full intensity and vigour, boastfully exulting over their abnormal endeavours. Besides this bodily labour, they also devoted a good deal of time for practising *dhyana*, *bhakti*, etc., physically. For them cognizance of God was quite out of question. Realization, except for its dictionary meaning, was far beyond their understanding. Meditations meant to them mere torpidity of brain, while *samadhi*, which most of them were crazy after, meant only a state of physical senselessness. In other words almost all of them, instead of being the pursuers of the Divine, were more the pursuers of self in the practical sense. yogic transmission, the very basic essence of raja yoga, was quite foreign to them, and they would not hear a word about it, not to speak of understanding or experiencing it, which would have meant a serious blow to their pride and prestige.

Such were the wonders of the place, which in fact were more than a person's two eyes could have witnessed. How nice would it have been if, instead

## *Silence Speaks*

of witnessing all and everything, one might have witnessed only *That* by seeing which everything would have come to one's view by itself. I was not interested in the scenery of the place which offered me no charm, since I have already witnessed the dreary waste of the Infinite, which to me is the very essence of the blooming greenery, and to which I have become accustomed. It serves me as a soothing balm to my heart's wounds. These happy wounds may however be only for those who are afflicted with the pricking pangs of love.

\*\*\*

## **MISCELLANEOUS**

### **MIRACLES**

Brother, from where shall I bring miracles? My attention has never been in that direction. Whenever you people wish something, some miracles will happen. Although my master had said that I have the power to perform miracles, which I certainly believe, yet I am not at all inclined towards that. Secondly, it is always the teachings that can attract

the people. Jesus Christ performed miracles throughout his life but he could hardly secure a dozen disciples; out of them one turned out to be so unfaithful that he maneuvered for his crucifixion. After his death his teachings have attracted the whole world. Another thing that helped him was that the Hindus considered it as sacrilegious in those days to cross the sea. One thing which I would like to say is that by the grace of Master whatever miracles I have been able to perform, nobody has performed. But only those who are able to see can know it. And brother, I will be compelled to do so in performing Nature's work.

\*\*\*

## **SHASTRAS – THEIR VALUE**

*Shastras* go into contradiction of each other, but they are of value to us since they offer a chance to think upon and arrive at a solution. They have another merit besides. It is that they offer means and methods for spiritual advancement for men of every taste, mentality and standard of mind. Everyone wants peace. That means that realisation is not the

## *Silence Speaks*

object. In that case he will get only peace and not realisation. But if realisation is the object, peace will automatically come in its wake. We should not be only after knowing what realisation is but should try to attain it as well.

\*\*

### **HINDUS – SUFIS**

There is a vast difference between the spirituality of the Hindus and that of the Muslim Sufis; that of the Sufis is an amalgam of spirituality and matter, while that of the Hindus is nearest to the Real.

\*\*

### **GITA**

The simple unassuming character of mind has changed with the march of time and has assumed a colourful disposition, and begun to shed its effect on everything in us, both outer and inner. Whatever, therefore, we take into our thought or action exhibits colourfulness in all its phases. Our excessive attachment to the environment, and surroundings of

*General - Miscellaneous*

a similar nature, create in us heaviness and grossness. Subtleness is lost and everything that comes to our view is interpreted in the same light. This not only veils our understanding, but the heart and brain also get affected by it. It was the same tendency of mind which displayed itself through all the writings of men of knowledge and learning. For thorough understanding of things one must have practically attained the state of mind required, before one can come out to explain it to others. The same was the case with our sacred *Gita*. There are numerous commentaries, and more are still being added. Almost everyone attempted it from his level of learning and reason for the people to understand it from the same level of thinking. But though their physical labour in this respect may be appreciable to some extent, the actual purpose is not served at all; and, to be more frank, the commentaries have made the original text all the more complicated by putting the bare truth under coverings or misconceptions. In other words we increase our own limitations by adding more and more complexities to it.

## *Silence Speaks*

Similar is the case with the worship of God who is represented as physically similar to man, with the only difference that he is a superior being and has a bigger sphere in proportion to his bigness. But not taking up that topic at present, I confine myself to the subject proper.

It was in accordance with the need of the time that Lord Krishna revealed the truth depicted in the *Gita* to Arjuna. We must be highly indebted to him for all that he put forth for our benefit, which in course of time has become the guiding light for us all. It was not merely an idle discourse but the actual revelation of the very thing needed for a true pursuit of the Divine path. They relate directly to the various conditions which an *abhyasi* passes through during the course of his march. It related to the practical realisation of those conditions which can be attained through proper *Sadhana*. There may however be elevated souls present in the world today who may be able to give you a glimpse of it, or to create instantly the same state in you by the application of their own inner powers.

*General - Miscellaneous*

Let us here consider how much time Lord Krishna could have possibly required for speaking out the total text of the Gita as we find it today. The armies were standing face to face on the battlefield, and war trumpets were sounding loud, announcing the zero hour for action. How much time was there at the disposal of Lord Krishna to bring Arjuna round to the proper course by preaching a sermon to him? The recitation requires at least a few hours. How could that be possible at that critical moment? Evidently he could not have taken more than a few minutes for it. The fact is that Lord Krishna actually transmitted to Arjuna, within a few minutes, all those mental states necessary for the purpose at the time. Really they were the very conditions which an *abhyasi* passes through during the course of his march. The process brought Arjuna instantly to a higher state of spiritual Consciousness and purged out the feeling of undue attachment from his heart. This can as well be possible today if a personality of that calibre is there. But, as it is too commonly witnessed, people hear and recite Gita for the whole life without taking in the least effect thereof. None

## *Silence Speaks*

has so far ever turned round like Arjuna in spite of hearing the Gita for years together. The reason is that those who recite to others are not capable of transmitting its truth into their hearts, on account of which no effect is produced upon the hearers. For that purpose it is necessary that the reciter must have a practical approach up to the conditions related therein, and should possess a strong will and the spiritual force necessary for making his voice vibrant so as to carry the effect of the sound right into the hearts of the hearers through the process of transmission. Then alone can its recitation be useful to the hearers.

As for the teachings of the Gita, we are ever being told by teachers and preachers of high rank and reputation that man should never consider himself to be the actual doer of things. But at the same time it is quite evident that mere reading or hearing of it is of no avail unless we take up means to achieve it practically. But we are always in the dark about those means which are necessary for the purpose. Nowhere can the slightest hint to that effect

be traced out in all other discourses. The result is that the hearers are wrongly led to the conclusion that only the frequent repetition of the words, 'I am not the doer' is all and enough for them. It is in fact an inner state of mind in which the physical actions of the *abhyasi* do not create impressions upon his heart. Consequently, a feeling of being a doer does not arise in him. When impressions are not caused the *sanskaras* are not formed, and consequently chances for *bhoga* do not arise. The formation of *sanskaras* is thus stopped. This is quite essential for those on the spiritual path. This was in fact the actual state which was transmitted into Arjuna, and by the effect of which he at once rose up to that level of higher Consciousness. The oral expression given at the time constituted only seven slokas to offer brief hints to illustrate the condition acquired by Arjuna through transmission.

The state of *atman* described in the Gita is a further clarification of the same point. When one has practically attained that state, he begins to feel the same all through. That is in fact the actual state of

## *Silence Speaks*

Realisation. Great stress is laid in the *Gita* upon *nishkama karma* or desireless action. One may go on saying like that forever, still it may never crop up within him unless he adopts the means and practices for its achievement. This is in fact a kind of *layavastha* (state of merging) without which the vision of *Virat*, as displayed to Arjuna, could never be possible, though proper capacity and advanced insight on the part of the *abhyasi* are also essential for the purpose. On witnessing the scene of *Virat*, even Arjuna cried out that he could not bear to see that dreadful sight. The reason was that the *Layavastha* which had been transmitted into him related only to the conditions of the *virat desh*, while the scene witnessed by him was the display of the full force of the *brahmanda mandal*, which is far beyond the region of *Virat*. It was in fact the sphere wherefrom everything comes down to the material plane. The entire plan of the battle of Mahabharat was there in an astral form. It was this vision that Lord Krishna brought to Arjuna's view after pulling him up to that level. Some people may not however feel induced to believe it as it is, and they might

have their own reasons for it. But I may assure them that though normally wanting in practical proof, it is quite possible and practicable even today, provided there be a personality of such calibre, and provided the sadhaka too be capable of being lifted up to that level.

The Gita also emphasises the importance of Duty, which constitutes the very basis of the social order of the world. It falls within the scope of Raja Yoga, and it is immensely helpful in bringing about the cessation of *sanskaras*. The state commences when all senses are silenced. Mere saying or hearing is of no avail in this respect. It is only to be practiced, and for it a broader heart is required. It is not so easily attainable in a brief span of time. Persistent labour with proper means is essential for it. It is likely that people may not pay heed to what I say herein; but soon the Reality which has, due to the effect of time, got covered with complexities, shall be unmasked and the people shall begin to realise its true significance. May the time come soon! Amen.

## *Silence Speaks*

Blind faith has both its advantages and its disadvantages. It may be of immense value where the guide selected happens to be really one of the greatest calibre, and one who has attained the highest approach. But if unfortunately you get yourself attached with one who is not up to the mark, but has caught you by his learned discourses or display of miracles, your blind faith in him will lead you quite the other way to mere delusion and deception. In that case his shortcomings too will remain out of your view, since you have undertaken to follow him blindly. The result will be that you will not be able to attain the goal. It is, therefore, necessary for every one to think twice, and over again, before reposing his faith in any one. In my opinion when we come across one whom we think to be capable of guiding us on the path, we must first have sufficient association with him to judge how far the tendencies of our mind are being affected by it, i.e. whether they are getting gradually silenced or maintain their usual trend. We must try to understand whether his association is causing the same effect upon our heart as it finally must. In the

present age of degradation such guides or masters may be rare no doubt, and those having a command over it still rarer. Unrest and disturbance is the predominant feature of the time. For this the modern civilisation too is responsible to a great extent. It now requires a good deal of time and labour to overcome this disorder. It can be removed only through sincere love and devotion to the Divine Master, and this in all respects is the only unfailing instrument for it, and the surest path of success.

\*\*

### **CHARM – Various Kinds**

People undertake things for the sake of certain charm which they feel for a particular thing. Some similar charm attracts one towards the Divine. There is thus the charm of worship, the charm of bhakti, the charm of asceticism, and also the charm of peace and bliss. They exert themselves only for the sake of charm and not for the Real thing. But so long as it is for the charm it is but a recreation and hence quite away from the real objective. In fact there is no charm in realization, no enjoyment, not even the

Consciousness of peace, bliss or of realization itself. It is a static state, unbroken and unchanging.

\*\*

## **MERGENCE**

Mergence is there without doubt. But in such a state a man, having become absorbed in Reality, feels linked with the other side also, i.e., the world. It is Nature's plan for humanity, because humanity cannot survive without it; and it is also essential because we have to exist as human being first, till we close our eyes permanently. It is the secret of Nature. I have just said that these anxieties remain at the surface. When one ponders over them they become aggravated because the power is there. If such a thing strikes, take out that thought from the mind with natural force.