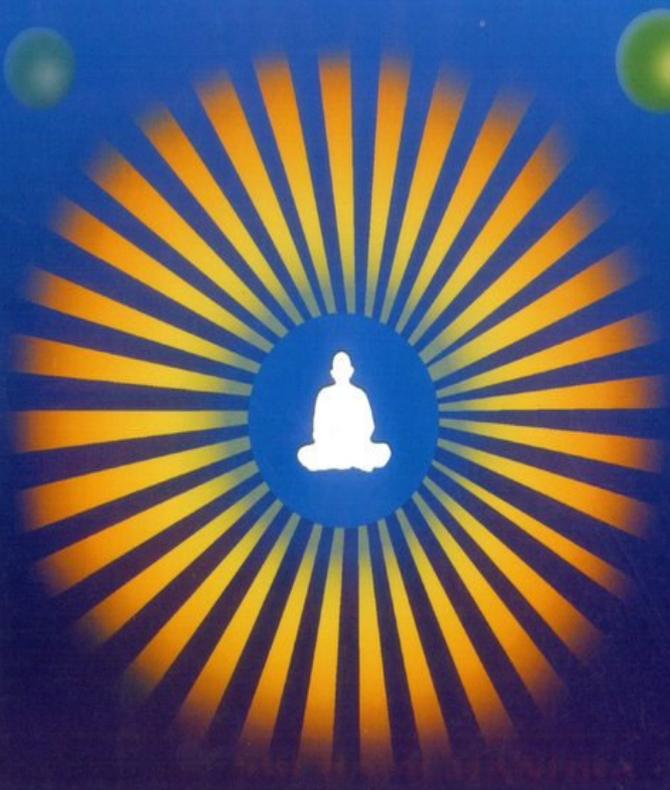


# SHOWERS OF DIVINE GRACE



SRI RAMCHANDRA

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# 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 for ever. 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 part with it in life nor lean towards any other side. This is the unfailing process which our revered

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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 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.

## FIRST MESSAGE

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.

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,

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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 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,

## FIRST MESSAGE

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 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 fulfilment 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

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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 life-time. 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

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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.

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, 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

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\* *The Advent*

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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 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.

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# 1. THE ESSENCE OF RAJA YOGA

Message at Mysore on 20-12-1964

Great men are not born accidentally. They are born when the world waits for them in eager expectation. Such is the phenomenon of nature. At the time when spirituality was tottering helplessly and the solid materialism had usurped the position of spiritualism in human life and *Yogic* transmission had become quite obsolete, the Great Soul of my Master descended down to earth in the form of Samartha Guru Mahatma Ram Chandraji Maharaj of Fatehgarh, U.P. This spiritual genius was born on Basant Panchami day, 2nd February, 1873. His life marks the advent of a new era in spirituality. He was in fact the nature's prodigy and his work in the spiritual field is beyond common conception. He has practically modified the system of Raj Yoga so as to suit the need of the time and the capacity of the people in general. He has made wonderful researches in this science and has made human approach up to the farthest limit possible and practicable for a man in the least possible time. He was completely dynamic so much so that even people not following him got transformed by the action of the effect radiating from him all the while.

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There have been great saints of highest calibre in India almost at all time and they have by their teachings and preachings tried to guide through to uplift the masses to a higher level of consciousness. But, of all these, one who can foment us by his own inner powers would be the best for a guide in the spiritual pursuit. It is he and he alone who perceives our inner complexities, understands our real needs and knows how to conduct us along the path up to the final limit. *Pranahuti* or Yogic transmission is of course the chief instrument he works with. That is the only effective process to introduce immediate change to regularise the inner tendencies of our mind so as to effect our gradual transformation. Under the present conditions when the poisonous effect has overshadowed the entire cosmos so as to attack every mind and keep it in a constant state of tumult and disorder, when the senses have all gone out of control, and when the individual mind is on the wings every moment, we stand in dire need of such a personality to take us along supporting us by His superior Powers.

This is what we had in the Divine personality of the Great Master referred to above. He introduced an improved system of Raj Yoga which later came to

## THE ESSENCE OF RAJA YOGA

be known as 'SAHAJ MARG'. The system now followed in the Mission presents an easy and natural path for the attainment of the Ultimate. The greatest impediment in the path is the unregulated action of the senses which have gone out of control. For this, the method of suppression or strangulation hitherto advised under older systems are not of much avail. Really it is not suppression or strangulation that solves our difficulties but the proper regulation of their actions. The Sahaj Marg does not advise those cruder methods which are hardly practicable in the routine life of man. Under the Sahaj Marg system of spiritual training the action of senses is regulated in a natural way so as to bring them to their original state, i.e. just as it was when we assumed the human form for the first time. Not only this but the lower *vritties* which are working independently are subjected to the control of higher centres of superconsciousness. Hence their perverse action is stopped and the higher centres, in their turn, come under the charge of the divine centres and in this way the whole system begins to get divinised.

Further the five *Vikaras* (impediments) known as *Kama*, *Krodha*, *Lobha*, *Moha* and *Ahankara* so commonly talked about in the religious books as

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serious obstruction in a man's path are also greatly misunderstood.

Of these the first two *Kama* and *Krodha* come to us from God while the next two, i.e. *Lobha* and *Moha* are our own creation. We cannot give up what comes to us from God but only modify them so as to bring them to proper regulation required for the Divine living. I may make it clear to you that if *Kama* is somehow destroyed in toto the intelligence will vanish altogether, because it is closely connected with the intelligence centre. If *Krodha* is destroyed a man will not be able to proceed either towards God or towards the world. Really it is only *Krodha* that excites actions which is thus a necessary requirement of an embodied soul. Similar is the case with *Ahankar* or egoism. Generally the word 'I' used for the self is identified with the body, though at the same time it points out the fact that the living force in him (soul or spirit as one may call it) is really at work behind the screen. If somehow one is relieved of the idea of body or the soul even, he gets closest to that, one craves for. None of these is in itself bad or harmful; it is only we ourselves who have, by our wrong use of them, turned them into impediments in our march towards the Divine. In their pure state they immensely help in every walk of life whether

## THE ESSENCE OF RAJA YOGA

worldly or spiritual. It is not therefore for us to condemn or crush them but to purify them so as to regularise the action.

All these changes in a man's being are brought about under the Sahaj Marg system in a most natural way through the process of transmission (*Pranahuti*). In fact, under this system the regulation of the mind is the job of the master and not of the *abhyasi* himself. When the individual mind is brought to the state of the cosmic mind, the *manas* assumes its real form and begins to give proper guidance. Man is a bipolar-being. It has got its root, nearest to the Base and the other end towards the world. If somehow, the individual mind gets moulded towards the cosmic mind it begins to appear in its true colours. As a matter of fact the human mind is a reflection of the *Kshobha* which set into motion the forces of nature to bring into existence the creation. The action started in a clockwise motion; that is why we see everything round in Nature. The individual mind is thus a part of the Godly mind (*Kshobha*). If somehow we turn its downward trend towards the Base, it will become quite calm and peaceful. But so far as my personal experience goes, I find that it is only the help of one, of Dynamic personality that can turn it towards the

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Base. It is only the power and the will of such a personality that marks in this respect. As for the highest human approach, I may say that if by God's Grace one gets into the Central region after crossing all the rings of splendour, the very atoms of the body begin to turn into energy and then further, on to its Ultimate. It cannot however be achieved by mere *abhyas* and selfeffort. At higher levels the conditions are such that even if one ascends a little by selfeffort, he quickly slips down because of the strong push from above. So, for our entry into higher regions, the Master's help is indispensable. This is in brief about Sahaj Marg and what it presents to the world. Everyone is quite welcome to try and have a practical experience of it.

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## 2. FUNDAMENTAL PRINCIPLES OF RAJA YOGA

Message at Bangalore on 05-01-1968

The only thing in existence, before creation came into existence, was Divinity in the original state and everything in essence form was merged in it. The process of manifestation started with *kshob* which stirred up a churning movement in the sphere of the Latent Motion. Activity revived and with it, the force got enlivened and started its action towards manifestation. This line of action though in perfect consonance with Divinity appeared in its outer aspect to be somewhat different from it, since it had taken another course arriving at manifestation. It may for that reason be termed as line of humanity, because of its close association with the formation of man.

Both the lines are now in action — the Divinity and the Humanity, running side by side parallel to each other. But since creation was primary object at the root, the line of humanity began to acquire predominance and everything, including man began to assume a tangible form though subtlest at that stage. In other words, the line of humanity became

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the base of entire structure. But its action remained subject to the dormant actions of the line of Divinity, which ran along parallel to it. So the proper working of the force went on bringing out forms and shapes. As a matter of fact, humanity could have never worked so well without proceeding along, in conjunction with the line of Divinity. In short, Humanity set itself conjointly with Divinity running parallel to it.

The actions went on multiplying and man along with everything else began to assume grosser and grosser form. Everything in the composition of man falls under the clause of humanity, of course with Divinity at the root of all and everything. 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 the Divinity and link it with our line of humanity.

Now since both have come down from the one great God — The Absolute — the humanity too, like Divinity, was in purest state. The force of activity in it was but nominal at the time or it was so to say, in a sleepy state. The jerks caused by actions and

FUNDAMENTAL PRINCIPLES OF RAJAYOGA

counter actions began to stir up a sort of wakefulness, and variations and contradictions began to come to view. Heat and cold made their diverse way promoting formations. All these things entered into the composition of man and he became a conglomeration of all things in existence.

All that we have now to do is, to bring them back again into their original state or in other words, to restore them to a state of poise and tranquility, so as to keep up the link with Divinity. The only way to accomplish it, is, by introducing proper moderation into them and we do the same in the Natural path of Realisation.

This is the secret of Nature which I have explained herein, in order to bring people to a full understanding of the real meaning of complete Divinisation of man.

I am happy that I have been given this opportunity to explain the Fundamental Principle of 'Natural Path' and I may say here, that I am quite willing to help every sincere seeker of God Realisation towards attaining the state of Divinisation.

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### **3. SPIRITUAL WAY OF LIFE**

Message on 06-05-1969

The world today, is in a state of unrest and disorder. Everybody seems to be crying for peace. But all efforts for bringing about peace appear to end in failure. The reason is that all efforts are merely external, touching only the outer surface. In fact, the problem is far from being related to the world in general; really it is the problem of the individual first and of society afterwards. As such it needs to be tackled in that order. World peace is closely related with the peace of the individual for which one has to take into account the inner state of one's mind. If man's mind is brought to the state of peace and order, everything in the outside world will get into order in the same colour. But it is sad that the world has lost its real basis, and for its reestablishment, it is necessary to adopt means which may promote the feeling of peace and calmness of mind of the individual man. What we have to do for the purpose is to introduce proper adjustments in the mental tendencies of the individual, which in effect is the proper moulding and regulation of the mind. This is possible when the individual mind develops up to the

## SPIRITUAL WAY OF LIFE

state of the universal mind. Just Imagine! There will then be no problem! As it is, individual minds which themselves lack peace and tranquility are trying to establish peace in the world. Isn't it ridiculous? The only way open to mankind is to take to the spiritual way of life, which is unfortunately absent today, leading to all this chaos.

Numerous means and practices have been and are advised for the purpose, but the most important feature is found lacking almost everywhere. The proper moulding of the tendencies of the mind is the primary factor of any system of *Sadhana* (Practice). The regulation of mind must therefore be the very basis of all spiritual practice. The mind, which in its primordial state was absolutely pure and regulated has now been spoiled and polluted by our wrong ways and doings. It is now to be set right so as to resume its primordial state.

Almost all systems of *Sadhana* have two aspects — one self-practice or *abhyas* and the other the Master's help and support. In order to develop the required condition, selfeffort (*abhyas*) alone is not all or even enough. It must be supplemented by

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Divine Grace which is the one essential for the purpose.

The inflow of Divine Grace is possible through the medium of the Master alone. Thus the real thing to be invoked by an *Abhyasi* is Divine Grace coming to him through the Master. Self-effort (*Abhyas*) is just the means for making one's self deserving of Grace.

I do not hereby mean to advocate the orthodox idea of Gurudom in any way. Only a person capable of transmitting Divine Grace through the *Yogic* process of *Pranahuti* is fit to become a Master. The selection of such a worthy master is certainly a problem. I may here indicate an easy method of judging a worthy Guru (Master). When you happen to come in contact with one, try to understand whether or not his association promotes in you a feeling of peace and calmness, and the restless tendencies of your mind seem to be silenced for the time being at least, without causing any weighty effect upon it. If it is so you must thereby conclude that he can be a fit person to help you in the solution of your life-problem.

In Sahaj Marg, Divine Grace is directed towards the *Abhyasi* through the process of

## SPIRITUAL WAY OF LIFE

*Pranahuti* (Transmission). As a matter of fact, what *Pranahuti* does for the spiritual uplift of an *Abhyasi* and removal of complexities in a short time, independent efforts cannot achieve even in a full decade. Serious difficulties arise when meditation is practised independently in accordance with the old methods prescribed in books. Under the old system, one has to keep on struggling with the mind in order to suppress its unceasing activities. This continues all the time and there is practically no meditation at all and all the time given to meditation is lost in struggling against and trying to suppress thoughts and tendencies.

In order to overcome this greatest difficulty, under the Sahaj Marg, one has simply to connect one-self with the power of the Master whose mind, senses and faculties are all thoroughly disciplined and regulated. This power then begins to flow in regulating the tendencies of the *Abhyasi's* mind also. The Master's help is, therefore, of prime value for sure success.

Usually, people initially aim at the cessation of the activities of the mind. This can best be achieved by linking ourselves with the great power which is

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beyond the range of senses or in other words, one who has transcended its limits. By connecting ourselves with such a person with love and devotion and by practising meditation in the right manner, we begin to get transformed accordingly. In short, we have to break down one by one the bondages which serve to keep us down under limitations and tensions.

May Grace descend and bring Peace and Order to the World and to Humanity!

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## **4. JOURNEY TO THE REAL EXISTENCE**

Message — January, 1970

When we were born into this world for the first time we were pure, because the source from which we have descended or come down is purity. The time went on, and in our innumerable births we have gathered around us different types of grossness by our actions.

In this present existence too we are performing actions and the result is that these very actions slowly form layer after layer of grossness around the original purity, so that in course of time we become to resemble the silk-worm that has spun a cocoon around itself. When man reaches this stage of his earthly existence, his life is one of the artificiality and full of grossness, both in the level of action and in the results. The original purity has been reduced to a faint glimmer and that is often scarcely perceptible. All memory of his original source or home-land is now forgotten, and as action follows action the shell around him gets harder and harder and his memory of the source gets fainter and fainter, until it is almost completely forgotten.

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We have now come to the stage where we become disgusted with the present existence, but yet we have no memory of that pleasant and pure state which is our real existence. This is because we have become accustomed to this existence, whereas the other has been almost totally forgotten.

The only way out of this existence is to return to the source. To find the way back by unravelling the strands binding us may not be possible except with the help of a guide who has connected himself to the Source, and who can therefore loosen the knots binding us by the power of his Transmission of the highest consciousness.

The first and almost immediate effect of the transmission is to give peace and calmness which can hardly be expressed in words. This experience in Meditation helps to gently remind us of the source to which we must return and repeated experience strengthens the remembrance of our original home, and so loosens the bondage of the present life. As the transmission takes us to deeper and deeper levels of remembrance, our journey to the source becomes firmly established.

I pray that all of you may be granted this experience to see the Light of the day.

## 5. PEEP INTO REALITY

Message at Raichur on 16-01-1970

I am very happy to observe that our Raichur Centre has grown from strength to strength and today it is having its own *Ashram* building. The idea of having an *Ashram* is an ancient one although a hut was probably more than enough in the olden days. With the growth of civilization the idea of having a modern building for the *Ashram* has also developed. The purpose of having an *Ashram* building is to make it possible to render the best of spiritual service. It is common knowledge that *Ashrams* where true form of worship and meditation are performed, are so charged with the spiritual force of the teacher that it will help towards the transformation of man.

Thoughts have life and they also work on the lives of others. But the tragedy is that we produce scorpions and snakes by our thoughts and tease others. Under the circumstances they do not serve the spiritual purpose but wade deep in the mire of ungodliness. We should rise according to the needs of the times and employ ourselves better for the

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good of others though this service is subordinate to the spiritual progress.

The trend of the general public is no doubt towards God, but the tragedy also starts side by side. They begin to think him to be just as they are and proceed in a grosser way to attain the SUBTLEST Being. Those who are a bit advanced ask a few stock questions and the same are repeated before each and every saint to show purely their ability in asking questions. One of the questions they generally ask is: why has God created the world in which there are so many miseries and troubles? At that time if they look to themselves, they would probably find an answer for themselves. This question was put to me also a number of times. Sometimes I answered with divine dynamism and sometimes in other ways. To put an end to such questions, I will explain this mystery in a scientific way. God is the Centre wherefrom the energy starts. Energy becomes frozen if its utility is not there. So in order to maintain His existence, He sent out power which resulted in creation. A number of people merely ask questions pertaining to Divinity. But how to attain it, is not generally found in the minds of

## PEEP INTO REALITY

such people. If we go on talking about the taste of mango it will not help us unless we eat it and know for ourselves its taste. I may say here that Reality is not the field for cowards. Lion-hearted men alone can dare approach Reality and men are made so, by Sahaj Marg.

The Sahaj Marg system did not arise accidentally. It was given graciously to mankind waiting in eager expectations. The Sahaj Marg system adopts natural ways for God realisation. And to adopt them in the daily routine of life, it starts with meditation which is the chief source of inviting the Grace hidden in the bosom of God. This starting becomes the end as at the beginning of the world, the end became the beginning. During meditation in our march towards Reality, we come across different spheres having different airs. Experiences are there. Of course, in the initial stages some may be imaginative but afterwards they are all divine. The divine experiences are the perceptions of the conditions relating to Divinity. When the Divinity begins to yawn in good measures towards us, our march becomes smooth. We experience different conditions on the path when we set our heart with

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devotion to attain the Ultimate. Reality dawns upon him alone who goes back along with Nature making himself subtler and subtler. Unless the grossness is completely off, we cannot even peep into Reality. For the impediments if any, we alone are responsible. Until and unless these things are removed we cannot expect the advent of Reality. To realise the Subtlest Being, we should adopt only subtle ways. On the contrary, if our ways are gross, we, in addition to our own grossness, begin to form the curvature and every vein of our body creates a pole to bring about changes in the system with grosser effects. Unless they are destroyed by the power of the Master there is no way open to Reality.

On this auspicious occasion of the opening of the *Yogashram* building, I greatly appreciate the services and help generously rendered towards the construction of the building by all the large hearted persons. May God bless all.

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## **6. MASTER WHO LEADS TO REALISATION**

Message at Madras on 24-02-1973  
At the Birth Centenary of Lalaji Maharaj

We have assembled here on a very auspicious occasion to celebrate the Birth Centenary of our Great Master Samartha Guru Sri Ram Chandraji Maharaj of Fatehgarh (U.P.). We should utilize this occasion in getting into the Master and Master alone, which will act as food and tonic for spiritual elevation. Remembrance should be in a way that we feel the thought of remembrance oozing out from the objects everywhere. It is the real remembrance which mortals can have. It is a play for our good.

Now a new chapter opens in the web of life. The effect of our deep devotion begins to resound in a way, that we feel the Ultimate is remembering us. That is the justice of Divinity. When you have played your part fully well, the Ultimate cannot fall short in playing His part. That is only a beginning of the higher sort of spirituality. As a result of it, our senses become summarised to have their own share in the Being. This is my experience.

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When they are summarised, they become a new force for our regeneration. Now, this is another instrument for our help. When this thing is attained, we have formed a base for our further approaches. It begins to modify itself when the effect of Divinity starts to percolate. The base becomes a sort of force and begins to reinforce the substance required for our elevation. When the base is formed within us, the charging with its contents, is also there affecting the entire fibre of our being. These contents are the ingredients of real life which we can safely call “Life in Life”. The main difficulty we find is that all our actions are directed unwisely. Actions are results of thoughts and thoughts are our own actions. Truly speaking, we give wrong suggestions to the mind. People can object to it. How do we give such suggestions? The environment creates the circumstances to have such ideas. We move in that sort of environment.

The *rishis* of yore used to recommend people to go into the forest or the hills, where the environments are natural. The place recommended was to be far from human habitation. If one goes to a high peak of a mountain, he will only find a sort of

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echo and not any thought. Purity starts from being and impurities are the result of the wrong suggestions and improper utilization of the inner environment. When all these are combined, a narrowness of views is effected and this is one of the factors for creating a sort of confusion, sometimes automatically and sometimes forced by circumstances. When all these things are accumulated, they bring different colours. This affects the lower part of mind which gives direction to higher part of it. Now, your direction is not correct; so mind itself becomes thorny. We do not create congenial vibrations because we move contrary to Reality.

Before the world was born, a balanced state prevailed. When the balance was disturbed, we came into existence. I do not want to elaborate the subject metaphysically. The thought for creation stirred up near about the Centre and energy began to flow out. What was that? That the First Mind — pure and simple, and that has woven all our frame and structure. It brought purity with it which is still maintained. So when we begin to give wrong suggestions, the mind which is absolutely pure,

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expels them in order to maintain its eternal purity. That is the cause of thoughts. In reality, it sends out the contents which appear like a fog covering a certain surface. We call them thoughts. When we are attentive to the thoughts, their power develops. If any of you breed the divine thoughts, mind will grasp it and will not eject them because, it is the real nature of mind since it has come from the real Artery.

If a man wants to work out the problems of his life easily, he should give right suggestions to the mind. It is the condition which comes by practice and proper moulding of one's self. It is very easy to remain in one's own condition which is divine. It is the sure process for evolution. A little inclination towards the attainment of the Reality, will start weaving the future.

There are so many processes prevalent in India and they may be correct. But what is correctness?: The process which may put you in the undisturbed State. Vibrations should become all divine. How does it happen? When heaviness is gone, then only the thing behind the scene opens to the mind. If any of the methods brings about desired

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result, it is genuine, right and natural. Out of so many methods you have to seek one for yourself which may bring out this state. If you are really trying for that and have got a real Master, the things become very easy and a good deal of time and effort is saved. People can ask “How to get such a master?”. As an answer to it, I can safely say, “How can one get such a disciple who may follow what is said above?”. I must say, for entering into the vast ocean, swimmers and swimming, both are needed. So Swimming is the part of swimmer and to teach swimming is the part of master. We can get such a master as can lead us to the extent of his approach, if we follow him earnestly. But really speaking, such a master is required as may be able to foment us by his divine power. There are stages in the cosmic regions which we have to cross and indeed we proceed to a certain length. Afterwards the power of the *abhyasi* fails to get at the subtle force. It is very difficult to cross it unless and until a push is given to the next step and that is the Master's work.

I have come across many a person who argues with that in him which is not in Himself. Some also say, they have made their conscience as *Guru*

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or Master. But I am sure, they have not made conscience as their *Guru* but their own ego. The conscience, as described in the *Shastras*, is made of four things — *Manas* (mind), *Chit* (deeper conscience), *Budhi* (cognition) and *Ahankara* (ego). If all these become perfectly purified, conscience will give you only correct signals.

After the purification of these things there come the higher powers. And at the same time purity has now begun all round. I hope people will excuse if I add a little more in the context that incorrect way of worship will lead to the incorrect result.

We all desire for realization, but have no yearning for it. I pray that we all return to our original condition and see the difference between the earthly and heavenly life!

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## **7. SIMPLIFIED SYSTEM OF SPIRITUALITY**

Message at Bangalore on 30-04-1978  
On the Eve of His 79th Birth Day Celebrations

Brothers and Sisters,

The grace of my Master Supreme has enabled us again to assemble here and feel the cozy warmth of the sunshine of His everlasting benigance. As a burning flame of His blessing splendour, I do not belong to India alone, but to the whole world. So I want that all may taste the beauty hidden in love for the Ultimate. People everywhere seek the better climate and better conditions. But as Indians we are interested to produce the same environment in us, so that others may be benefitted by its radiation.

People do not know the value of spirituality, because such things are not infused in them by the society or parents. However, the present-day circumstances will mould them to come under the banner of spirituality. We should try to give them real peace; that is our duty and our business. A time will come when they will be forced to come on the proper path by Nature Herself. It will be for their own good.

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God has created the world so that every flower may grow in its right standard. But the lashes of time have made it forget the purpose of God. So some feel enjoyment as the purpose of life, while others feel life to be monotonous. But the question is as to what is life. It is a state of being which should remain permanently, as long as we live, thoroughly in contact with the Being, smelling at each step the fragrance of the Being.

The subtle state of being can only be felt when you become subtle yourself; feeling is there but it is difficult to put in words. A man should have the desire of drinking the whole river of spirituality. Then comes a day when the real spirit of inner and outer begins to dawn. We feel what we aspire for. The understanding comes when the seed at the bottom is fried up.

Things come and go but what lies in between these two is our real condition. This changeless condition of ourselves is the end of all spiritual activities. Blankness is another expression for this condition. The whole system is vacuumized in the end, and man becomes a real man. It has been found difficult to define "man", but when we add the word "real", it defines the beauty a man should have to belong to.

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The changeless state is always there; but we are connected with the changeable, and either we take interest in it or reject it; and both of these are the links for bondage. We should rise above all these if we want to live life. Our method brings out these results if we practise it with interest.

It is a hidden dictum of Nature that every soul must live a happy and restful life. If we go otherwise, we are spoiling His world. We are all family people, but we must be moderate in all our dealings. We should live a life like the coot and ducks in water. When they are out of water, they are free from it. Similarly, we should love all without getting soiled with attachment. Really speaking, in this way we learn non-attachment attachment.

Life in family is a life worth having, because in it we learn how to love others. It is a school for training real life. You have to remove only the brokenness and you will feel the love flowing equally to one and all, and it becomes universal. Life in family also brings worry and nervousness etc., in its trail. Worry is indeed reserved for humanity and not for animals. Really, that is a great Justice and favour for humanity from divinity. Why so? Because, it is a part of wisdom that takes a man to higher sphere. A

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piece of cloth is prepared by the wisdom of the weaver. His hands are at work, but he displays his wisdom by the movement of his hands. Wisdom has its own centre, but it guides manual efforts as well, where it is needed.

Nervousness, you should remove yourself. A warrior is never nervous on the field, because he has some aim before him. The courage starts when confidence is there; and confidence is there when you have willed to reach the destination. We should try only to build the future and not waste our time in thinking of the past. When we run forward, we do not look behind. We should try to be happy even in unhappy life. Happiest man is he, who is happy under all circumstances, and that is the part of a saint. We have come out from Divine Energy, and it has become our base. But it has gone out of sight which we have to revive, if we want to maintain ourselves. Love is the way of inner awakening to the Reality. Sahaj Marg has come in the front with the basic principle in view.

May His grace guide us all to reach the cherished destination and fulfill the hopes of mankind! Amen.

## 8. YEARNING TO REACH ULTIMATE

Message on the eve of his 83rd birthday  
celebrations at Surat on 30-04-1982

Dear Sisters and Brothers,

There are miseries all around for the embodied one. Even then, we remain so much attached to the body, that this thing does not forsake us up to the end, and we even wish to be born again. It matters little that the wish is for being born in a prosperous home or in a royal family, since, as soon as the Name (Individualized Existence) has arisen, my brethren, misery would start, in howsoever subtle mould, it might be cast.

Our gathering, however, is somewhat different. We (human beings) are there, from where nothing comes to us by way of knowledge even about our own selves. That means, we possess that stability in a natural way, which can be described as a stance of balanced Balance. Everything has started after it. In other sense, we were there, when the Creator (*Brahma*), Preserver (*Vishnu*), and Destroyer (*Mahesh*) had not yet come into being. Now, what is there? Greatness! No! What is the Destination, where we have to reach? It may,

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preferably, be called insignificance. If we chose to designate it as such, it is an insignificance, of which we know nothing! and Greatness of a sort — viz, Similitude, where no knowledge of Similitude itself is to be found. And this, dear brethren, is the Real Essence!

If we consider ourselves great, we put up a wall to that Greatness, where we have to arrive. We create a bondage, so to say, that becomes an obstruction on the path. What's the harm! When we assume greatness, we start considering others as low (insignificant). Now that path, which we have to trudge, also gets closed; and we are wholly lost to all intents and purposes. Somebody takes it on his mind that he excels someone else in some particular way: that assumes various forms; and we strengthen egoism for nothing, without getting anything in return. We blow our own trumpet in our own thoughts, and lose a lot in the process.

To stiffen one's neck, is a defect. So long as it is not removed, one is not aware of one's own Base. What I mean by 'Base' is that when a person is wholly rid of this defect, there arises a state, which has been attempted to be translated by the use of

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this word. To live in that state is human culture. When that state grows a bit denser, it enters the region of the attribute of Poverty or Humility. When such a state is achieved, then the subject (of the Lord) becomes a subject in the real sense. To achieve such a state, hundreds of transmissions and prayers are prescribed. Man ought never be away from his own level; and this level is called ABUDIYAT (The subdued). This is the essential object for the subject (of the Lord). It is here, as I have written so often, that the burden of egoism is very much lightened. The fulfillment of purpose comes after this. The better way may be that whatever you are, you go, with all of it, towards That (Ultimate Purpose) i.e. there should remain nothing, whose face does not get turned to that side; which means that all the belongings — Physical and Spiritual — that may be there, be surrendered to Him; so that you are left with nothing in yourself, except remembrance.

Now the question arises, how to arrive at that State? That one thing — 'remembrance' — brings everything in its trail. If remembrance is there, take it for granted, the remembered one is close to you. Let

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closeness, in the trail of increasing heat of remembrance, be enhanced; and then behold what bliss and ecstasy follows, and also how quickly you reach there, with its help. When this thing has approached the limit, which constitutes the beginning, i.e., if, perchance, it has touched that plain, region or circle, be sure, the call bell at the door of the Beloved would have been pressed. When He has come to know that someone happens to be His real Seeker and Lover, then it would become a sure condition for His coming close to you, and for breaking the barrier that held you from entering the Home. Start a while, dear, and then you will know what this thing happens to be.

Once this attainment has set in, you would have achieved Godly attributes. Now having reached the attribute, say, you have come into the Sunshine. It has become clear that this light is from the Sun. Prior to it, we were aware of only our own attributes. Now your swimming has started in what lies just beyond God, i.e., just after it. Having come up to here we now get tidings of going still ahead. When remembrance has progressed to the extent that the awareness of remembrance itself is lost,

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then the form of remembrance gets changed, and this we know on moving beyond it. `One is unaware to the extent that he is aware'. (JISKO JITHNA HOSH HAI UTNA HI WAH BEHOSH HAI.) It will be premature to reveal it. The tidings of this, on arriving at that state, will come when one automatically starts trying to reach it, by oneself. The simple fact of the matter, anyway, remains that whatever is there, be surrendered to Him. `If the Lord be had at the cost of your head, you should know the bargain as quite cheap. (*Sheesh diye yadi Hari mile, tho bhi sasta jaan.*) The sages of yore have regarded the state of acceptance of and happiness in Lord's will, as surrender. Now I give a prescription: 'Yearning' pure and simple to reach Him and Him alone! If the real thing is not there to begin with, just imitate it. If someone continually imitates a mad person, he is bound to go mad. Even so, if man continues to reach the Lord (Ultimate), the real is bound to be his lot, at last. Amen.

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## 9. PROBLEM AND ITS SOLUTION

When a child begins to wonder, really the process of thinking starts and he gets food for its expression by the parents. When the thoughts are accumulated and develop force, they become a working machinery for their play. This goes on for a certain time till he begins to speak. Now language for expression is there and the child himself brings out the language for his expression. The centre really speaking, is in the brain and it functions according to the suggestions already laid. Now different sorts of suggestions of the parents and sometime after, of his own, become the treasure house for different off-shoots. This centre, according to its fulfilment, makes different sorts of channels. In other words, it becomes like a spider's web, with its centre in the middle. By the magnitude of the power, the channels are not only formed but they become thicker and thicker. In other words, the child is caught in this web. The lack of harmony cannot be remedied unless the material force introduced into the system by the help of the suggestions be drawn out.

Psychology gives the picture of the things but there is no remedy for their correction. It is only the Sahaj Marg which can bring about naturalness in it.

## PROBLEM AND ITS SOLUTION

Now, what is the way of doing it? What should a grown-up child do for himself, and how should he be helped to bring about the natural state which is divine? The child should mould himself in such a way that the formation of channels may be stopped. The people will generally prescribe the remedy, to give him proper understanding for it. Of course, it counts. But when the people themselves are suffering from the same malady they cannot cure him, unless the very understanding given to him has got the purity of thought, in other words his words are charged with the power of doing what he wants.

That is, first of all, the teacher should destroy the old edifice, then erect a new edifice without bricks and mortar. This is the help that the grown-up child should be given under such surroundings. Now comes the work of Sahaj Marg — as the preceptors do. The cells of the brain are the treasure house for each type of thinking and they have their nucleus in the middle. They draw the actual impressions formed in the centre, so that the channels or off-shoots working may not get the food for their growth. This is the natural effect when we touch the centre. After it, what have we to do? Channels are not there but some wetness is there because the water of thought has flown in for a certain length of time. For

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that, the remedy is the same. Instead of harmonising them, break up the channels and level the ground.

After this, something else happens. When these impressions enter the centre, they produce a sort of electricity to keep themselves up. Of course thought is there and the habit of welcoming such thoughts is also there, of which the child or the individual is the doer. Now, that welcoming attitude of the centre should also be destroyed. When it is done, all the walls of the palace get collapsed. Now comes the turn of Divinity because the ground is prepared for its working. When everything is destroyed, the people may think what will come after. Nothing but purity, which has been defined as Reality.

A new chapter opens now under Sahaj Marg and that is divinisation of the system to remove the devinisation of it. We have to work this thing on every centre of the Being. People will laugh at me if I say that work continues in every atom of the body. In brief, I have given the process we adopt and Sahaj Marg can alone claim to bring about such Personality.

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## 10. METHOD OF TRAINING

Life is the awakening of the State of Being. When we brought in our share of the awakening state, every function of the material existence commenced. In the beginning, it was more in relation with Divinity from which life started. With the progress of life, actions continued having their effect according to their nature. Now we have lost our balanced character and have grown unbalanced.

Action is a very strong thing because it is connected with life. So its misuse has produced wrong effects and each centre has lost its originality and has begun to imbibe different effects, with the result that the whole frame of the body become a human factory and began to pour out, what we have collected so far. And this process continued for years. When the span of life ended we took another form with the accumulated effects of grossness we had formed. Thus we have been adding at each birth till we have become the actions themselves. Every centre of the nerves became a pole itself producing different climates and changes. We have formed the poles according to our actions and the repeated actions made the centre more strong. The outcome is that we remain embraced by the

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commands we receive from different centres for each faculties.

Now our life changed from spirituality to matter and this went on and we became worse. Somehow, either by the effect of circumstances or by the company of pious persons, we got a passing air of Divinity and began to compare it with the present state, and then we came to know that there is something superior to what we have.

We now began to seek the method to revive our original condition. We searched for a proper man. If the thought deeply touched the core of the centre which is ultimately found in all centres, in other words, if somehow we touched the spirituality, the basic substance of all the centres, it produced a kind of trembling, and as every action has some result, it had its own, i.e., it would lead us to the proper man who is really spiritual. If we fall short of it, we will move towards the person who has formed a personality, gross, in the garb of spirituality. We will always get the right person if the craving is for the realisation alone. Fortunately if we have got a master who is all spiritual, then it will be master's duty to destroy the poles we have formed by the effects of our unbalanced thinking. When they are

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destroyed, their channel of wrong influence is cut off and we move to the proper level of spirituality. It becomes the duty of the master to regulate everything and to bring about the original state into us, so that we may begin to realise the awakeness of Divinity which first fell to our share.

How does the master proceed? He introduces in the abhyasi the Pure State of Divinity, which he is having because this is his work. For the sake of help and cooperation he prescribes certain methods. The best one is meditation and he helps abhyasi in it also. Meditation really means that the mind may be accustomed to the centre itself instead of wandering elsewhere. Meditation on heart is prescribed for that purpose. Why we meditate on heart is already written in the books, so I need not repeat it here.

The abhyasi meditates on the heart as I have already said, but there must be yielding attitude towards the master. If there is anything difficult in the path of righteousness, it is surrender, if taken up directly (that ensures the result). People usually surrender verbally alone by going to the temple and bowing to the idol. It is not surrender at all. Actually, it is a sort of state when one feels like a child going to the lap of his mother even if a tiger attacks him.

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He does not know whether his mother can save him from the tiger. The Best way of surrender which I have stated is to “Feel Dependence Upon God”. Before it as already said there must be yielding attitude to a really capable Master. By doing surrender we generally know “I am doing it”. So we proceed with the “I” which should be shaken off. In this way “Self” develops but not surrender. Surrender is really the outcome of *Bhakti* (Devotion) if it is done in the real sense. Real *Bhakti* is the inner attachment with the Being. Of course *Bhakti* (devotion and love) is the chief instrument and the highest type of *Bhakti* is that when an abhyasi “May not feel what he loves and for what he is loving”. There are such instances in the scriptures also relating to Lord Krishna. The consciousness of separate entity not only bars the spirit of surrender but sometimes produces altogether different results from those desired. If a tiger feels he is a tiger, he will pounce upon his own cubs. If a man thinks himself to be a man he will torment others like a demon. How do we know that our Surrender is complete? It is when we begin to know that the abhyasi is surrendering naturally to all humanity. When surrender is perfect the idea of surrender itself is gone, and it becomes completely natural. “To

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acquire naturalness should be the main care of the abhyasi". Surrender and cooperation are twin sisters.

The Abhyasi proceeds in two ways and both are necessary. By the effect of transmission and his own efforts. The light which the preceptor infuses travels to the different centres and a sort of vibration is felt by the abhyasi even at the higher points. The other thing which the preceptor does, is to start YATRA to the different regions and centres. There are very few persons who do the yatra by their own labour. In Sahaj Marg alone the method of training weaves all the requisites of spiritual fabric of the abhyasi, and so the preceptors have got very heavy work to do. I can say with authority, that without the help of the preceptors a man cannot cross the higher regions, because life has come from higher to the lower regions, in other words it is descending with its own force. Subtle force is very strong, and if an abhyasi tries to go further by his own effort, he is pushed down because he can not get at the subtle force. Up to certain centres an abhyasi can go in considerable time, but beyond that none can go by himself. The preceptor has the "knowledge of centres and the energy they contain, and he exercises the divine power coming direct to him to

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set everything right". If an abhyasi proceeds with his own efforts, or if he neglects the master at a certain level, he forms a curvature and it itself becomes a knot, barring his further approach. It can be rectified only through the method of transmission.

The chief instrument of work for the preceptors is the WILL. Of course the methods are there which help the abhyasi to achieve quick and better results, and these I have already written for the preceptors. Now I have requested the preceptors of the mission to add their own experiences. The methods that preceptors follow for the abhyasis are meditation and prayers. The other necessary methods are resorted to by the preceptors themselves for the elevation of the abhyasis.

Why is Prayer necessary? It is because at the time of prayer we adopt supplicant mood and becomes very near to surrender. When we cannot do surrender easily, this is the method. Now other things follow. It often happens that a person occasionally, or as a habit, feels the charging of rage in the mind and he goes to the master who prescribes a certain method to eradicate it. My Revered Master has, in his notes, written that prescribing the method for certain mental ailments

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out of avowed authority is not good. He should prescribe that method which a great saint might have prescribed in such cases with successful results. The method will, therefore, be correct because the evidence is there. Of course, if the Divine wisdom has been awakened in a Master, then whatever he prescribes will be perfectly correct. In Sahaj Marg System all the methods of “doing” are for the preceptors, and “becoming” is the job of the abhyasi.

The background of spirituality is the “Moral Courage” which rises when one is moral. My revered master used to say “How so ever advanced a person may seem to be, if his moral character is doubtful, I would say that he has not got even a breath of spirituality”. And what is morally in the True Sense? It is that all the faculties may come in harmony for proper use. How does this happen? When a man begins to be away from the “Self”, it begins to develop. So all the methods given in any religion are only for this end, and the methods and procedure of Sahaj Marg are very easy for it. With the overemphasis on “Self” morality decays. But it is the part to be played by the preceptors alone that the self be turned to Divinity.

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What is the Self? It is the gross state produced by the charge of the mind. If I may be more vivid for the common understanding I can say that “self becomes the individual force with its separate entity”. If we are in the hands of a real Master, all the things necessary for ‘man to be called man’ gradually come out of themselves. Really speaking, in our system, the methods are for the preceptors to introduce divinity into the abhyasi who is in a sleeping state. Remembrance on the part of the abhyasi helps a lot. The job of the master is to remove the thick layers so that the divinity may begin to bloom. In the state of spirituality the bud becomes a blossom. Every transmission from the preceptor, even if given with a lack of confidence in himself, will give light to the abhyasi, whether the latter feels it or not is due to lack of sensitivity, because the one and the same force is working in all of us. Moulding is the Preceptor's Business. I am happy that all the preceptors of the Mission are doing good service to the abhyasis selflessly, not as a Master but as a fellow being. May this develop further.

# 1. DYNAMIC PATH OF RAJA YOGA

Message at Bangalore on 23-12-1964

Man's persistent effort has been to unravel the mystery of Nature and it has widened the frontiers of knowledge. And so in his probe into everything that he sees in Nature continues. When we seek anything, we find something for our thinking, and when we go beyond it we find mystery behind the mystery. When the thinking itself takes the further evolution, it leads us to what is behind everything. Our ancients, when they peeped into it, went direct to find the ultimate cause of the world, the relation between man and God, and static and dynamic values of things representing Nature. If we really peep into it we find the constructive and destructive powers in the form of atoms and cells. Power arcs are also there. Positive and negative cells are there giving full description of their existence. Our sages felt themselves pledged to utilise all these powers, appearing mysterious, in constructive work. They even went beyond everything, which has resulted in the discovery of some movements being the cause of all existence. When we go to this extent, we find the Centre and

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its region giving us the knowledge of their existence. Now we proceed on. What is there above and below it? We see everything tending towards the Centre, and the Centre itself yawning towards the circumference. After our adventure, we initiated the value of our existence and felt the co-operation of the highest power that is around us. Now, this was the main current of our thinking which diverted our attention to the main theme that is being played. Gradually we could know the function of the movement in the human body. The way is made open to lead up to the Central region.

In my opinion we have solved the mystery, if somehow we are able to solve our problem of life. When we visualized ourselves, we found that man is an epitome of the universe. This added to our advancement, and we have begun to study our own centres, their motions and work, and the functions of the human mind and body. The power we have got in us can also be utilised for the destructive purpose, but owing to the sacred pledge of our ancients, we avoid it altogether, and we utilise the power for the transformation of man. If we really peep into the constructive side we get side by side the destructive

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things as well. And neutrals are also there, which is yet to be explored by the scientists. Since we have no concern with these things, we leave them. We come to the constructive side. When we peep into ourselves with this idea, we find the higher centres focussing into our centres, but due to our wrong thinking and doings the effect is not coming in at all. The thick layer of grossness has settled so firmly over the centres as to make them quite impervious. There are so many centres in the human body whose working is both spiritual and worldly. Research is necessary to know all these things for the common good of mankind. It is said that it has been a subject for the weak who do not want to work further to direct their energy for the material uplift of mankind. Thus spirituality is attacked by many of us giving examples of the present day civilisations, and of those who have gone with unlimited pace of materialism, making themselves as limited, because they attempt for only the finite and afterwards they fall off. The idea should be to proceed from the finite to the infinite. It should be the idea that we should also make the finite to be merged into the Infinite. In other words the finiteness should be glittering first, then we can proceed towards the base. And what is

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finiteness? The centre in us has lost the capacity of grasping the Infinite. The Sahaj Marg system stands for it, and makes it possible for us to do our duty the way the finiteness demands, and to proceed alongside towards the Infinite. It reveals to us our duty as the foremost thing. So we should correct both the things, that is, we should fly with both the wings. If we attempt for the finite alone we proceed with an unsound base. We should attempt the finite for the Infinite. For this, dynamic methods should be adopted. And what can those methods be? Only those which introduce, from the very beginning, the character of the Infinite. I shall be very grateful to the readers if they ponder a little over this sentence.

This can be best introduced by those who have imbibed the real characteristic within their own centres; who know how to draw in the power and piety from the higher centres to the lower ones, and who can transmit the effect into the *abhyasi* so that they may adopt the same character. For this a strong dynamic hand is always necessary. As long as we do not remove grossness settled in our centres, the grace or effect of higher centres remains far apart due to the grossness and

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complexities we have made. Our Sahaj Marg recommends the method for the cleaning of the centres, and the Master himself does it through the process of transmission. As long as the *abhyasi* is not getting the Grace direct, the teacher diverts the Grace which is coming directly upon himself to the *abhyasi*.

I have already mentioned about the forces of Nature and the power arcs. They are all utilised for the transformation of man in the way it is required. We proceed with meditation on the heart thinking of the Divine Light within, and by so doing we gradually begin to rise or to express it better, to dive deep into the inner consciousness, with the result that an *abhyasi* begins to feel expansion, this being the first phase. That means we have sown the seed of Infinity, or in other words we have revived the thing which had slipped from our view.

Now the second phase opens to view. A man feels the presence of God in every animate object. The third thing we feel is the changing feature of this very thing. This thing is changed and one feels everything as from God, and as His manifestation. The fourth phase brings in the state of negation

## SHOWERS OF DIVINE GRACE

which ultimately we are to have. We find uniformity in every atom, and in all objects. Everybody passes through these lines if the method is correct and the guide is perfect. As we proceed on to the next region these things are rarefied, till we reach the *Brahmanda Mandal*. There too these things go on, but they are discernible in finer colours. If the teacher is not perfect there can be the danger of getting absorbed in the powers which are not concerned with spirituality. The work of the teacher goes on and on to the final limit. I have discussed about the work of the *abhyasi* and that of the Master, not touching the technique of the system which the Master adopts for the higher approach of mankind, the centres of the heart through which the guide works, and the method adopted to regulate the mind and the senses. The *abhyasi's* part is to be perfectly obedient to the Master. I mean to say that he should comply with the directions given to him, having faith, or at least trust, in the Master, and confidence in himself. We have to search for such a good Master who has his approach to the final limit. It is very difficult to find such a Master, and in the words of the *Upanishads* it is equally difficult to find a disciple. But if burning desire is there for Realisation, the

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Master will reach the seeker's door. Trust and distrust are two things, and both things are necessary. But what we generally do is that we trust where distrust is needed, and distrust where trust is needed.

In the end, I would emphasize that Realisation is not at all difficult for those who have the real craving for it. If craving is there he will come on the true path by which Realisation can be achieved in a short time. The real craving of man keeps him in constant restlessness, and he works only to gain his real goal. While so many of us worship God and offer prayer as a routine, it is only to please our senses. In this sphere mental enjoyment is there; sense enjoyment is there and they are caught up by so many enjoyments which forbid them from peeping further into the life meant for Realisation.

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## **2. THE SUBTLEST METHOD**

Message at Madras on 09-07-1972  
on return from tour of Western Countries

God is simple, and the method followed to achieve Him is also simple and straight. Man, technically termed Homo Sapiens i.e. wise man has tried to seek God. Thought when purely Divine, can reach the Source without fail. If corrupted with attributes and qualities, Realisation also becomes corrupted and degraded. Gross methods give grosser results.

Meditation on the simple, pure and Ultimate alone can save man in his crisis. This surely makes him more and more simple, bringing him closer and closer to the Original Home. As you think, so you become.

There should be the subtlest method to realise the subtlest Being. There should be one method, one Master and one God. Of course, selection you will have to do yourself.

The density of the thought can only be removed if we take to the subtle method. My experience in this field is that if you want Divinity, the method should be easy, smooth and natural.

The boy likes the toy in his tender age, and as he grows older, love of the toy is gone. He seeks

## THE SUBTLEST METHOD

other things for his enjoyment which are subtler than those he loved earlier.

I find great difficulties here. People follow what they want and do as they desire but expect the result to be as I want it and which is so dear to them and to me. The result is that a sort of block is formed. I find this in many hearts. This hides the Reality and keeps it out of the sight of the *Abhyasi*. If I am to be held responsible, I will request you to follow what I say. *JAPA*, people do without even knowing how to do it. Similarly there are other modes of worship which they do in order to please themselves, but not to please God. I want to create naturalness in you but you prefer mechanicalness. In this way, you see the mirror from its back.

It is a pity that we do not read authenticated books say, Raj Yoga. Raj Yoga sets in when other things accumulated by wrong Practices are gone. Preceptors clean grossness out but people enwrap it again. So you have to seek the solution yourself, just as you have to walk on your own legs. Of course, energy is needed for it, for which our help is indispensable, and is ever available.

I had hoped that today I would see many of the higher personalities of Madras in our Satsang, but I find only a few.

### **3. EASIEST WAY**

Message at Madurai on 30-04-1977  
on the Eve of His 78th Birth Day Celebrations

Dear Brothers and Sisters,

Generally I am not in the habit of attending such functions which concern me directly but the love and the great insistence on the part of associates of Madurai centre and nearby, rather compelled me to come amidst you on this occasion. For this, Sri Parthasarathi Rajagopalachari, the General Secretary of the Mission, played no small part which made me agreeable to come to you all, in person.

Most of the brothers and sisters assembled here today have, in some way or the other, a lurking desire in their minds to achieve God or the Ultimate. When one has got a mind and a strong sincere desire to reach the state of Realisation, he will surely get the means to take him to the state of Realisation. The maxim goes 'Where there is a will there is a way'. Idea, when it leaves its boundary, becomes thought. When thought becomes stronger, the activity for Realisation develops. One who dives deep, gets the pearls. The burning desire for Realisation brings the goal nearer. If anybody wants

## EASIEST WAY

that he should get benefited, he should encourage himself to cultivate right faith, right cognition, and right morals.

The basis of Yoga has always been the right morals and proper behaviour. That is why, my Master Samarth Guru Mahatma Ram Chandraj Maharaj of Fatehgarh (U.P.) had laid very great stress on this point. He always emphasized on cultivating principled character. The way of life should be pregnant with high morals. If it is not there a person is not capable of having the fine type of spirituality, which is beyond everything and is worth having. Freedom we want but we do not know its definition. Suffering is the root and results are flowers which every associate should strive hard to have.

Many of the associates write to me about their troubles and want me to remove them. To them, as also to all others, I would say that the trouble reminds us of its silent stage. We get comfort in the state of discomfort. We remember it when its opposite is there. In this way, we develop forbearance and a little bit of peace also. Really speaking, the difficulties are the operations of Nature

## SHOWERS OF DIVINE GRACE

for our good. Some people are a little confused because I have used the word 'Nothingness' for God. They forget that only 'Nothing' is not used, 'Ness' is also there. When we think of the subtlest thing the idea turns backward, in search of the thing which is really there. If you say 'Yes', the idea of 'No' is also there. If I say 'No' the idea of non-existence is there. If I say 'Yes', the idea of existence is there. But He is beyond both. He is neither 'Yes' nor 'No'. So 'Nothingness' and not 'Yesness' is the only proper and appropriate word which can be used for Him. In short, our ultimate goal should be the 'Ultimate' Himself. In whatever condition He may be, we do not have much concern. Further, we are bound by 'Yes' or 'No', but we do not know where to apply 'Yes' or where to apply 'No' in the correct sense. This thing comes from the experience and experience comes from the experiment.

I often receive complaints from some of my associates that they are having tension and I should help them in removing this tension. They forget that when tension is caused, de-tension goes. When the tension goes, de-tension is there which is not so heavy but still it is something. When both are gone,

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that can be called the stage of silence or the partial vacuum. Of course, there is no total vacuum, but we want to have as much as is possible. Total vacuum is God alone. When we merge in Divinity, the state of vacuum begins to dissolve itself; it comes to the Nearest. Silence is a part of a few grains of Spirituality and not the Reality itself. For explaining it, I can only say that silence is nearer to God. That means Silence is itself the seat on which silence stands. There are many worms outside, which our naked eye cannot see, but they are there. So, silence is there in abstract form, even though we may not be able to see it. It can be seen by constant practice, which 'Sahaj Marg' provides. Our prayer, in this regard is also very important. By the prayer we go from outside noise to outside Silence. By cleaning, we go from outside silence to inside silence. By prayer, we come nearer to our goal because we come in contact with the Being. The same thing gives you nectar if methodically done and the same proves harmful if it is not methodical. Proper method has been prescribed with complete clarity in 'Sahaj Marg' system.

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Before concluding, I would like to say something about the thoughts coming during the meditation for which I receive complaints from many associates from practically all over the country as also from abroad. Thoughts during meditation are just like the children playing on the road. When your attention is not towards thoughts, they are wholly ineffective and are of no value. Actually thoughts do not disturb you, but you yourself feel disturbed. I have very often said that the best way to get rid of them is to be unmindful towards them and treat them as you treat uninvited guests. They rise for the sake of fall. They are leaving their field waiting for the Divinity to come in. When the force of meditation tears off the veil of the heat, these thoughts are attracted because of a little bit of vacuum which is there. When thoughts arise, you feel disturbed, so the thoughts do not meddle with you, rather you meddle with them.

Some people talk of love while others complain of fear. To them, I have to say that fear and love both have the same centre. If we drag ourselves towards the world, things of fear begin to display their character and when we are towards the Divinity, Divinity plays in Divinity itself. So, both the things are remarkable because they belong to the

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same centre. But we should be wise enough to take the right thing and reject the wrong one. This will be for our own good.

Real love develops in purer mind, having its Nature Divine. We can only know the unknown when we become unknown ourselves. Sometimes, these things come and go but we should grasp them and make them permanent with us. From there, you rise above. My object of life is that not only everyone of you present here but all the humanity should become the Real life personified i.e., life in life as I often say. Many of you have not yet fully seen the grace of the beautiful flowers of the garden and have not tasted their fragrance. I pray that you all may taste it to the full. This is the thing for which the Kings of the ancient used to leave their thrones and go to forests for penances. But the Sahaj Marg, provides a system in which, while living a normal worldly life in the way that all our actions may become penances themselves, we try to achieve our highest Goal — The Ultimate. Here I can help to the best of my capability but then it is your own effort that will count the most. May you be bold enough to make these efforts sincerely and seriously. This is my prayer for all of you.

## **4. NEED OF THE MASTER**

Message at Munich — Germany on 21-05-1980

The way which leads to the Almighty is one and one alone. The method to reach Him will always be the one which is perpendicular. If you have regard for this carefully, there can only be one such perpendicular. Divinity is a play, and Divine the way! That is the thing which attracts the persons getting into the wave of the ocean which is foaming and disturbing. It becomes the duty of the Master to breathe in the Real Essence. For this Master is thoroughly needed. This is for your thinking. The problem cannot be solved without taking the Real and the Essence from the Master. I have not come across any such person except my Master who was my all and all! I think I am not mistaken because I put all things in the right channel.

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# 1. MESSAGE OF MY MASTER

Message — September 1960

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

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

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

The next thing most essential for spirituality is moderation. The word carries a vast sense. It does not pertain only to the mending of our external ways

## MESSAGE OF MY MASTER

of living so as to make them agreeable to others, but it is something which covers the entire sphere of our mental and physical activities. In the opinion of our Revered Master, a person cannot be said to have even stepped into the field of spirituality, though he might have secured high attainments, if he lacks moderation in any respect. Moderation really means that we have entered the sphere where our restless tendencies have subsided to a great extent. Whatever remains of it then relates, however, to the condition of the region we are wandering in.

There are certain *granthis* or knots in all regions. When the current of Nature flowed down from the Origin to effect creation, the jerks created knots which became centres of power. In the course of our swimming up through these currents, the knots begin to get unfolded through the power of meditation, making our advance easier and more smooth. Further, we enter the region which is purer and where the effect of *granthis* is greatly reduced. In this way we go on stage by stage till we reach the point where maya becomes almost extinct. The greatest of sages normally have had their access only up to this extent. But much remains further still.

## SHOWERS OF DIVINE GRACE

Judging it from the spiritual point of view I may say that it is yet only the fifth circle\* we have covered, and eleven more remain still to be crossed. When we have crossed all the sixteen we step into the Central Region, as I have called it in my "Efficacy of Raj Yoga". This approach had formerly been quite unattainable by embodied souls, but by virtue of our Master's wonderful discovery one can now attain that state while in the physical body. People may not be convinced of it but I shall say that the condition can be practically experienced if a person exerts himself for it, or if one gets a master of real calibre who, by means of transmission of the power of *prana* or spiritual energy, can give him a glimpse of it for a moment at least.

As regards *bhakti*, so far as my inner reading goes I can safely say that what people generally think to be *bhakti* is only flattery in the real sense. In fact real *bhakti* is widely different from flattery. It is simple attachment, strong and irrevocable attachment, to the Divine. There are, however, some

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\* *Diagram of the 23 circles facing page 18 of "Reality at Dawn" (5th edition).*

## MESSAGE OF MY MASTER

who feel even the pangs (of love, as they call it), which in my opinion may more appropriately be interpreted as the pricking pain of a boil, though they might be a bit higher than the ordinary level of flattery. I call it as the pain of a boil because it is devoid of Divine remembrance. That means our *bhakti* or attachment to God is not as it ought to be. It is short of the mark. The only cure for such a pain can be a surgical operation which might throw out the poisonous element which, if neglected, might in course of time develop into a chronic ulcer beyond all possibility of cure. The toxic element is really the ungodly and anti-spiritual matter that has accumulated in our body by the effect of bad association and environment. That brings us to the conclusion that the means we adopt for worship or meditation should be such as may manifest true love in our hearts.

There are numerous ways for developing Divine love for which many *bhavas* (attitudes) are resorted to, such as that of father, mother, friend or master. But in my opinion the conception of God as Beloved is better and more convenient. If we think ourselves to be the lover and Him as the Beloved

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and proceed on with the same feeling, the course would be easier. The result that will follow in due course would be, that God himself shall become the lover and we the beloved. This is really the fourth stage of meditation. But if we think at this stage that we have realised the Goal, it is a blunder. Much remains ahead still. But that being beyond words is related with practical experience only. By all this I mean to emphasize the things which are most useful for further spiritual progress.

But unfortunately the standard of final attainment, nay, perfection even, has so much gone down and *bhakti* has become such a cheap affair that they have altogether lost their real value. Even a peculiar motion of the eye is taken as *bhakti* and the experience of its effect as a high attainment, which, as I understand, is sufficient to make one a present-day guru. The times have changed for the worse, making us all the more so. Degeneration has set in, diverting the minds of people from the right course. When they got completely tarnished with it, the idea of degradation began to haunt their minds. But in their state of degradation they had accepted wrong as right, and they went on and on with it, thinking it

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

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

Now there remains only the problem of Realisation. Generally people take it to mean a mental vision of the physical form of Vishnu with four hands holding a conch, a discus, a mace and a lotus respectively. But in my opinion such a type of *darshana* is only the result of the grosser mentality of the worshipper, for the reason that his own subtler self appears to him in that form, because he had taken up that very form for meditation. In Raja Yoga the state of mind which develops by the effect of *Sadhana* is quite a different one. In that condition he

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feels the presence of a Divine Force everywhere and in all things, and that brings him into a state of ecstasy. Such is really the true state of *darshana*, or Divine vision. Let people peep into it and experience it for themselves.

The attainment of this state of *darshana* or vision does not mean perfection. It is only the first step towards the Divine. How much more we have to go on, and how many further states we have yet to pass through, cannot however be exactly determined. When our final aim is merging in *Bhuma* or the Ultimate, the state of *darshana* can by no means be taken as final. In a way we are yet in a state of amusement, enjoying the effects of the condition we enter in, like a child with his new toys. If you look into it with the heart's eye you may easily discover the reality of it. I call it 'amusement' because in case the *abhyasi* is away from it even for a while he feels unhappy. All that most of us do by way of worship has a sense of enjoyment behind it. Consequently it is nothing but a sort of amusement. The sources of amusement are varied. For a child it is toys; for a learned man the study of books; for a worshipper, practices and *Sadhana*; for a *bhakta*,

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emotional love; for a realised soul, realisation and merging; and for one Perfect, his state of ignorance. But until now all these are amusements for amusement's sake only. True Reality lies still ahead when we are beyond all these stages. It is a matter of pity that people remain entangled in these amusements thinking them to be Reality and end their pursuit with them.

*“Mil gai jis ko ganth haldi ki,  
us ne samjha ki hun mai pansari”*

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

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

All that I have said above may be very difficult to achieve by one's selfeffort alone. The reason is

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that as we go higher and higher the force of Nature becomes subtler and subtler; and the subtler the force, the more powerful it is. Hence the ascent by selfeffort becomes very difficult. At this stage the help and support of a worthy guide, who might push the *abhyasi* up by his own force, is absolutely essential. But still in my view in spite of being pushed up by the Master's force, the risk of slipping down again does persist, unless the Master's power is applied to support his stay there. Having given one of my associates a lift beyond the fourth stage of *Brahmanda Mandal*, I once made a practical examination of things by entering into the condition myself and I found out that it required a period of a thousand years to go up to the next stage by one's selfeffort, and for further movement, five thousand! Since the spiritual stages are innumerable, the time required to traverse them is also incalculable. It is the power of *Pranahuti* alone that can curtail this duration and enable the course of thousands of years to be covered within the span of one life. But the final aim too must remain in sight all through to ensure final success.

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

Now what is it that keeps us firm on the path? Which is that power that pushes us onwards and helps and guides us through? It is our mind (*manas*) and mind alone, which is so often considered to be wicked and mean. Of course we ourselves have spoilt its habits by making it overactive, indecisive and vacillating; otherwise it is the best, the only and the most useful instrument in us which alone communicates to us the Divine commands and all the subtle experiences of higher planes. In its spoilt state it no doubt leads us to hallucinations which are most often misunderstood as stages of advancement. I have come across such miserable persons. And if, accidentally, one happens to be somewhat interested in spiritualism, the extent of its viciousness may be incalculable, since he begins to interpret them as communion with higher souls or gods and claims to be receiving divine commands.

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But if the mind is brought to its purified state it can never mislead one in this way.

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

I have touched on only a few essential points, and at every step I have emphasized the importance of *Pranahuti* or Transmission. The reason is that so far I have never come across a better or more effective way of progress. It is because the superior

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power of the Master combined with our own self-effort redoubles the force of progress. Besides in this way the over consciousness of selfeffort remains subdued and never promotes the feeling of *ahamkar* or pride which often comes into the followers of grosser mechanical ways. Now since times are changing, as I have hinted at in 'Efficacy of Raj Yoga', only such means as introduced by our Revered Master Mahatma Ram Chandraji shall be in vogue throughout the world.

The knowledge of the Divine is a science. The power of Nature which flows from the original repository (in the form of knots) has the capacity of both creation and destruction. The sages of India always utilised the power of creation for the reformation of humanity. The power of destruction which exists in abundance is also so strong that even an atom bomb is no match for it. This power too is being utilised at present for setting up a new world in place of the present one. Spiritual renaissance has already commenced, and India shall again lead the world, no matter how long a time it may take. The world will soon realise that no nation on the surface of the earth can survive

MESSAGE OF MY MASTER

without spirituality as its base. The age of diplomacy and stratagem is now passing swiftly, and by the end of the present century remarkable changes are bound to come into being. Everyone must be prepared to gladly welcome what is destined to befall, and should come to the path of spirituality whereby alone his welfare can be assured. People have not given me a chance to serve them in this respect though I have always been serving them to some extent even without their knowledge.

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

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

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

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

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## 2. RAJA YOGA

Message — 1963

I may today present before you some of the important features of our system known as the Natural Path of Realisation. The system runs along simplest and most natural lines which are easily adjustable to the ordinary routine of a worldly life. It admits none of the methods of rigid austerity, penance, or physical mortification undertaken with a view to effect the strangulation of the mind and the Indriyas. The ideology of Natural Path is so plain that often for this very reason it is not so well understood by people who are under the impression that Realisation is the most difficult job which requires persistent labour for lives and ages. It may however be difficult to those who proceed on, loaded with their own confused conceptions of Reality, and adopt complicated means for their achievement. As a matter of fact Reality, which one aspires for, is so simple that its very simplicity has become a veil to it. A simple thing can be achieved by simple means alone. Therefore, for the realisation of the simple, it is only the simplest means that can ensure success.

## RAJA YOGA

It is quite easy to pick up a needle from the ground by means of your fingers, but if you apply a crane for the purpose, it may well nigh be impossible. Exactly the same is the case with Realisation. The confusing methods and complicated means advised for the Realisation of the simplest do not therefore serve the purpose. Rather, they keep one entangled in his self-created complexities all the life. As a matter of fact Realisation is neither a game of contest with the nerves and muscles, nor a physical pursuit involving austerity, penance or mortification. It is only the transformation of the inner being to its real nature. That is what Natural Path takes into account, ignoring all misplaced superfluities connected with it. The practices advised under the system are not merely formal and mechanical, related with the closing of eyes for meditation. They have a definite object, a purpose and an end. There are two aspects of it, the one being the *abhyas*, and the second the Master's support through *Pranahuti* or Yogic Transmission which accelerates the *abhyasi's* progress by removing complexities and obstructions on his path. Under the old ways of practice, it was the *abhyasi* who had to struggle hard for removing

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his impediments and obstructions while the Guru's job ended with prescribing for him certain mechanical practices for the purpose. It is, however, not so in Natural Path where much of the responsibility in this respect rests upon the master who removes impediments and clears off complexities from the *abhyasi's* mind by applying his own power through Yogic Transmission or *Pranahuti*.

This age old system of Yogic Transmission has ever been the very basis of Raja Yoga but during the later period it had almost been lost to the Hindus who were the real originators of it. It is now due to the marvellous efforts of my Master, Samarth Guru Mahatma Ram Chandraji Maharaj of Fatehgarh, that this long forgotten system has been revived and brought to light. Under this process the master, by the application of his internal powers, awakens and accelerates the dormant forces in the *abhyasi* to action, and diverts the flow of the Divine Current towards his heart. The only thing for the *abhyasi* to do is to connect himself with the power of the master, whose mind and senses are all thoroughly disciplined and regulated. In that case

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the Master's power begins to flow into the *abhyasi's* heart, regulating the tendencies of his mind also. But, this does not refer to the old orthodox view about Gurudom. In our system we take it in the form of common brotherhood with a spirit of service and sacrifice. But then there is one difficulty. People are generally prone to be impressed by one who displays to them charming miracles. Though this capacity does develop automatically by the effect of practice, it can by no means be held as the criterion of Yoga siddhi. Besides, a true Raja yogi would never feel inclined towards it for the purpose of display. Miracles are however of two kinds, one of Divine Nature and the other of the material nature. The purpose of the former is always Godly, whereas that of the latter is worldly. The former type of miracles are awakened in him who proceeds by subtleness, and they solve the problem of life that confronts us. 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 this lower attainment he, as a whole, becomes a knot, so to say, with a whirlpool inside for himself to be drowned in. If that power is utilised on others they will also be

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dragged into the same whirlpool. In our Sanstha almost every one possesses this capacity, but the watchful eye of the master keeps it under control lest he might go astray on that account. He is not even aware of it, but it comes to pass through his medium when genuine need for it arises. For our spiritual help and support we therefore need as our master not one who displays wonderful miracles, or exhibits extraordinary feats of Asana or Pranayama, or delivers learned discourses on the philosophy of Maya, Jiva and Brahman, but one who can solve the practical difficulties, remove impediments from the path and help us along by his own inner power. If fortunately you happen to find one whose association promotes in you the feeling of peace and calmness, and the restlessness of mind seems to be silenced by his effect, you must understand that he has transcended the limit of senses and that he can be a fit person to help you in the solution of your problem of life by the exercise of his inner powers. By connecting yourself with him with love and devotion you also begin to transform accordingly.

The routine practice followed in our Sanstha is meditation on the heart. The same practice has

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also been advised by Patanjali. The basic principle of this process has already been discussed in the 'Efficacy of Raj Yoga', which I do not mean to repeat here again. The process greatly helps us in throwing out the grossness of our being and in assuming a state of highest subtleness. We know that God is completely devoid of grossness, so the realisation of God must mean the attainment of a state of similar subtleness to the last possible degree. This is what we aim at in Natural Path . The system helps an *abhyasi* free himself from grossness that has settled round him in the form of coverings.

The technique though quite simple, is often beyond common grasp, since it adheres closely to the absolute Reality and proceeds along subtlest lines. It prescribes meditation on the heart, supposing the presence of Divine Light there. But the *abhyasi* is directed not to try to see the light in any form or shape. If he does so the light, if perchance it appears to his view, will not be the real one but a projection of his mind. An *abhyasi* is, however, advised to take it in the form of mere supposition. In that case it will be the subtlest, and we shall thereby be meditating upon the subtlest.

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Every saint has used the word Light for it and I too cannot avoid it, since that is the only expression best suited for the purpose. But that creates some complications, because when we talk of light the idea of luminosity becomes predominant, and we begin to take it as glittering. The real light carries with it no such sense and may be represented as 'light without luminosity'. It refers to the very real substance or, more appropriately, the substance which is associated with neither light nor darkness but is beyond both.

Under our system of practice too, an *abhyasi* no doubt does see the light sometimes, but that is only in the beginning when matter comes into contact with energy. In other words it is a clue to show that energy has begun to work. Moreover light not being our goal, the vision of luminosity within or without is not an indication of the attainment of Realisation.

Under this system the dormant energies of the Centre and sub-centres are 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 into

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contact with the Divine, the lower ones get merged in them. The higher centres thus take over charge of the lower ones. The lower centres too are cleaned so as to relieve them of the grosser effects settled on them. That alone is the proper, and the most natural course, which can bring about the highest results.

One thing which I especially lay stress upon is that the *abhyasi* must cultivate an intense craving amounting to restless, eagerness or pinching impatience for the realisation of the goal. It is this feeling of pain or restlessness, as one might call it, which one has to develop in order to ensure easy success. But I fear lest one might come up saying that he has stepped into the field of spirituality not for having pain or unrest but for achieving peace and tranquility, and he may be right from his point of view. But from my point of view I would say that the former is for those who have their eyes fixed upon the Divine, while the latter is meant for those who want to partake of the delight of intoxication, so to say. The latter is, however, not so very difficult to achieve while the attainment of the former is not of course a child's play. Many a man must have had a

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taste of the condition of peace. Let us now taste the former for a spark of which one might be ready to forego a thousand states of peace and calmness. This is in fact the foundation of the entire structure which brings forth rare personalities into the world. The actual state of the real peace is beyond comprehension. It admits of no contradictions. It is literally neither peace nor restlessness, neither union nor separation, neither bliss nor its opposite. It is after all that for which we had developed pain. May you all have a taste of the pain. It is not, however, difficult to cultivate. A firm will and an undivided attention towards it are all that are required for the purpose. Then what you seek for will be found quite close to you. Nay! You might yourself be that which you seek for. For that, there must be a burning heart, which might burn down the weeds and bushes on the path.

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### **3. EFFICACY OF RAJA YOGA**

Message at Mysore in December 1965

There are many amongst us who eagerly hanker after realisation and freedom, and they feel it to be their duty. But when we talk of duty we find ourselves enclosed within a sort of limitation. What is that limitation? It is only a narrower sphere of thought and wisdom. As for our present level it is that of finiteness which we cannot get away from, and from which we proceed on to broader visions; I mean the vision of the Absolute Reality. But that depends mainly on the means and methods we apply for the purpose. If perchance we fall upon means which go on adding to our limitations and bondages, we shall definitely remain away from the vision of Reality — the Absolute. There may be methods to suit the temperament of particular individuals, but which may basically be wrong, or in other ways inefficient, and may serve as a toy for a child to play with, only to offer him a temporary lull, but which may lead him further to temptations for more and more enjoyment of pleasures and happiness. That may perhaps be the charm to induce him further on the path of happiness. But so

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long as he remains held up by the charm of it his progress gets frozen. He may well be compared to a frog in the well which thinks its own narrow sphere to be the whole universe. But if our present level inspires within us a consciousness of a higher type of happiness of infinite character, we may be awakened to the idea of going further into the sphere of limitlessness. That is why they say that for every grain of knowledge the wisdom required must be at least ten times greater. If that much of wisdom is there, the goal shall definitely be in our view and we shall be inspired more and more to proceed on into the sphere of Reality. But the difficulty arises when we remain held up by our own resourcefulness applied for our advancement. When it is so, the idea of freedom does not even crop up in the mind. That is really a sad tale of our own. Such persons ever remain a prey to their own thoughts which go on adding veil after veil to their thinking and practising. They have, so to say, fastened themselves so rigidly into their own ways that they would never listen to the ways suggested to them for extricating themselves from the meshes.

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The thing with which we started in the beginning thus becomes an impediment to our advancement on the path. In fact there can possibly be no hallmark to the advancement of the human soul, because we have finally to enter into Infinity. If, however, we may be able to take into account, in some way or the other, the final approach of man, then the very thing we take up in the beginning will lead us on along the path, and God will Himself present to us a Master who can take us on to the real vision of the Immaterial Absolute. On the other hand if one has not grasped the idea of true Reality, the means or methods he takes up for the purpose shall serve as a bondage against further advancement. The only thing required for the sure success shall therefore be intense restlessness for the attainment of the goal which shall bring the real Master to your doors.

For those who want to have at least a peep into the Reality the proper method shall, in my opinion, be that which touches the inner core of the heart. The external means usually adopted for the purpose are really of no avail and do not lead one towards the goal.

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In order to discover proper methods for it we must take into account the cause which finally brought into being the entire creation. Definitely there was some power at work for the purpose. What was it? It was only the 'Thought', pregnant with the idea of creation, as well as with that of preservation and dissolution in the back ground. The same thought descended down into man and became part and parcel of his being. If we can properly utilise this power within us the mystery is solved. The thought has the same force, but within man it is limited to the extent of the human level. It develops into Potentiality as we grow, and takes different spheres and regions for our existence, which we have all to pass through during our march towards the Goal. These, expressed as bondages, serve for veils which do not allow us even to peep into Reality. It is only when a worthy Master of calibre comes up to our help, that we are able to tear them off in order to make our passage to the Absolute Reality smooth and easy. There are plexuses, centres and sub-centres which also bar our progress at earlier stages. We have to pass through these in our pursuit of Reality. Complications also arise by the effect of our wrong

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thinking and practice, which we have to clear off through the process of cleaning.

In short the help of the Master, who has himself travelled the entire distance and has developed in himself the Divine force, is therefore of immense value. It is then alone that the Divine force begins to flow into the *abhyasi* from the Divine centres. This subtle force is very strong, so much so that in higher regions even if an *abhyasi* attempts to go up he is pushed down by the effect of this strong flow of the force. In that case it is only the Master's dynamic force that pulls him up through the flow and enables him to have a view of Reality.

But something is essential for the *abhyasi* also. In the first place he must have full trust in the Master and must fully co-operate with him in every respect. If it is so he will positively go on developing day by day, and begin to feel himself changed and transformed. The state of waking consciousness of the lower type will get transformed, and his journey through higher and higher types of consciousness will be commenced. Usually consciousness is spoken of as of three levels: conscious, subconscious and super-conscious. They are

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however the broader divisions, and there are still innumerable levels of it in each one. The effect of the activities of the lower consciousness settles down upon the subconscious mind forming fate. The first thing to be undertaken is therefore the correction of the lower consciousness by right thinking and practice, so that it may itself be converted into force to bring the sub-conscious mind into a state of splendour. This brings us to the state of super-consciousness. If the word super-consciousness is modified as super-subconsciousness I think it will be easier to understand its further effects. Anyhow, if by the Master's grace we have come up to it, another theme opens for us. We are in a way merged into it in order to bring to our view the aspects higher than this. The word 'Higher' refers only to a rarefied state of it and in the same sense it is applied to the spiritual regions and spheres noted down in this connection. In short the various states of consciousness, one after the other, carry us along beyond the Trinity and even beyond Reality. The state of Freedom commences then but it is after a good deal of tiresome journey. When Freedom

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dawns the fatigue of the journey is over and we do not feel ourselves encumbered with its weight.

But our travelling is not yet over. We march on still towards the Base, where the Realisation assumes its original form. The colourful visions having ended, the vision of the Absolute in its true aspect commences forthwith. But the march is not over yet. There is something still which is inexplicable. The idea of freedom is also there, and so long as it is there, it is a bondage still, though our journey might have come to an end. There it is only God's help that can take us along onwards, but only when we are in a state of complete oblivion. In that sense I would therefore prefer to induce people to forget themselves instead of knowing themselves.

It is really the state of self-surrender in which one, as a true devotee, surrenders himself completely to the will of God, the Master, basking in the sunshine of His Grace. That is the relationship between the Master and the devotee, which is to be maintained all through because that was the only relationship that had finally brought us up to that highest level of super-consciousness. It is only here that the true character of our being is revealed. But if

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the idea of freedom lingers still, or he has a feeling of it in any way, he is not free from the shackles. When the consciousness of freedom is also gone, one finds himself lost in the maze of wonder. The idea of Reality even is not there. He feels that he is not keeping pace with Infiniteness. The condition can better be described either as having been dissolved in *toto*, or that Infinity has been poured into us in *toto*. When everything is dissolved, one finds himself nowhere. Absorbency in *Brahman* commences, but we push on still to attain the last stage destined for a human being.

I feel bold enough to say that besides 'Sahaj Marg' there is no other *Sadhana* or worship which can bring forth such top level results in such a short time as in a part of a man's life. That is what Sahaj Marg stands for.

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## **4. TASTELESS TASTE OF MERGENCE**

Message at Ahmedabad on 30-04-1979  
On the Eve of His 80th Birth Day Celebrations

Brothers and Sisters,

We are here again to take stock of our work on the path of the Master Almighty for the benefit of His children of all ages and climes. I eagerly wish that all my sisters and brothers in the world may taste the tasteless taste of mergence. Then you can understand the efficacy of the System in a better way. Life is not life we are living. There is something beyond and beyond. I hope all of us will see the better days, if we are devoted to Him and Him alone.

We should not dwell in thought that God does not exist. It is the place where we should stay, and that is the main goal of life. All of us are proceeding towards Divinity or the goal of life — some consciously and some unconsciously. They, who proceed consciously, are as if swimming in calm waters. Those who are proceeding unconsciously, are beating their hands and feet in the sand of the desert. Master, of course, is the medium between the two, and He tries to create relationship of the

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*Abhyasi* with God. When that is done, a part of His duty is over.

People ask the meaning of life. Life is meaningless in some persons' minds, and this is a suicidal idea. Life has its meaning because there comes a force with it, and that reminds us of something which should be very precious to those who want to keep it within them. Accepting turning towards the spiritual life is the beginning of life, and the highest state of it is 'Life in Life' which lies hidden in life itself. We should start for that Life which is to be entered into. All our *abhyas* leads us to that Life.

Transmission gives a new life to the sleeping condition of man, and prepares for the highest approach reserved for human beings. Not only that; it transforms the whole being, shattering all the obstacles in the way of progress. The true meaning of Realisation is 'Death of Death' or 'End of End'. If a man is absorbed in this condition, it means, the way is clear now. The time has changed to such a great extent that so many persons in India do not know what transmission is. It is my Master alone who gave light to the Original Source, which was nearly dried. His message to mankind may aptly be pronounced

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as 'O Bounded ones, now start to look for becoming free'. (*Aseero karo ab rihaayee kee baathain*)

Everybody likes freedom. But few take care to acquire 'freedom from freedom'. This higher stage is the result of total submission to Master Supreme. It is all absorbing attachment (bondage) to Reality alone, which liberates one from every other bondage.

Liberation can make one free from all the earthly bondages. When a person wants his Evolution, Nature helps him. Doctor gives bitter pills to the patient, even when he loves the patient dearly. God wants to see His creation quite befitting, pious and clean. So it is the Law of Nature that He does everything necessary to open the door of Evolution. 'A bad workman quarrels with his tools' — is the proverb. What we think bad and troublesome, becomes the way of freedom. My Master, in great agony due to abscess of the liver, said on seeing tears in the eyes of His disciple that though He could cure His disease in no time, He did not want to meddle with God's ways.

Really we are living in the world which has been spoilt by us and it can be called a prison. We

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imbibe the vicious thoughts, and its effect is there in this world. But in spite of the fact that we are in prison, we should be free from this idea. The accused are in jail, and the officials of the Government are also in jail. The former think that they are in prison, but the latter do not feel that they are imprisoned. If sufferings are there, nectar is also there.

Pangs and troubles created by indisciplined mind can be relieved only by making the mind well disciplined; and that is possible when you adhere to the principles of Sahaj Marg. If somehow the members of a family are spiritualized, environment of the house is changed. Inner peace is more important than all the riches of the world. When we inwardly develop, in and out become the same. In this way, purity begins to reign all over. Thus, we help Nature also.

Everywhere I find the people poor in spirituality. All of us should try to make up the deficiency. In spite of our labour, the flower is still in the bud. It is not that we are lacking in our efforts, but people are not co-operating as they should. Power we have got, but the welcoming attitude is not

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there. It will also grow in course of time. When sound of the Mission resounds, it falls almost everywhere, and produces its effects sooner or later. So our efforts never go in vain. If drops continually fall, river is the result.

We should have good heart for all human beings. Then the Power will run to them automatically. I think this is the first step of spiritual regeneration. The edifice of spirituality is to be erected on this foundation. When you have a mind to do the work for the good of humanity, you will naturally get it. But our duty is to educate the minds of the people so that they may take the right step. If you do something good to humanity, it is not desire but duty. I have got such a broad heart given by the Master that I want to cover all humanity. The helping hand of my Master is at back.

May the Master's blessings, descend on earth and Sahaj Marg lead one and all from despair and bondage to real peace and freedom. AMEN.

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## 5. EFFICACY OF PRANAHUTI

Great men are not accidentally born, they are born when the world waits for them in eager expectation, says Swami Vivekananda. The saints come, do their job and go, such is the phenomenon of Nature. India, that has always been the home of spirituality, was groping in darkness and had totally forgotten the age old system of yoga.

Solid materialism had taken the place of fine spiritualism. Dark clouds of ignorance were hovering all over, yogic transmission had become quite foreign to us. At this state, when spirituality was tottering helplessly some great personality was urgently needed, to set things right for the upliftment of mankind.

At such a time, the power of Nature descended in human form, as Samarth Guru Mahatma Ram Chandraji Maharaj of Fatehgarh, U.P., India. This spiritual genius was born on Basant Panchami, the 2nd February 1873 in a respectable family. He explored the vast fields of spirituality and evolved the remodelled system of yoga with the result that it has become easy for all the souls to grasp it and a good deal of time has been saved thereby.

## EFFICACY OF PRANAHUTI

The world will be astonished if it views the system with heart's eye. Realisation has become a very easy job now. The old idea that it is very difficult is now cleared and thrashed out. The main basis of training is transmission — pranahuti — which make the task easy. It has been introduced into the system called as Sahaj Marg. We start by meditation on the heart, which is the nucleus in the human body. The changes are felt when the yatra, journey is started. That, what these changes and experiences are, have been already given in the book "Towards Infinity", so I need not mention here. There are only four conditions felt in each one of the centres. They are rarified as we proceed further in the region, and they continue till we reach the final stage of Being.

When the yatra of all the centres of Pind Pradesh, microcosm is over, we reach Brahmanda Mandal. This is cosmic region, called macrocosm. All the powers of Nature are at work, and we try to absorb in them. It is a very big region, no doubt, but vaster are the regions coming after. Every point is the continent itself and the beauty of it is more felt, when we begin to traverse that part. Afterwards we enter into the Parabrahmanda Mandal, then Prapanna, where we feel the utmost devotion, and the greatness of God. After it comes Prabhu where

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we feel our share in the creation. Then comes Prapanna Prabhu where both things are there in rarefied form. Afterwards there are 64 points which are all my discoveries. Man becomes potentialised when he crosses all these points with yatra. After the crossing all these points we get tidings to enter into the Central Region. This is the purely realm of God. There are 7 Rings of Splendour as I have discovered. If we get somehow the Master of the highest calibre, then we proceed further on to cross all the rings.

The work is not yet over. After crossing all the Rings of Splendour, the abhyasi begins to feel expansion throughout the universe. Then comes the stage of Divine knowledge. Afterwards we feel the vision of the absolute. In the end starts Layavastha in Brahm, at this state the problem of life is thoroughly solved. And this is the last run of all our spiritual activities, — but the thing never ends. We begin to start swimming in the Infinite in order to complete the chain, I must add that during our march to Reality, of course at a higher point, the atoms of the body, begin to convert themselves into energy, and then energy into its absolute. The whole of the system is thoroughly divinised. And a man becomes dynamic.

# 1. CORRECT AND NATURAL PATH

On 20-06-1967

The time has come that the man is awakened to the need of spirituality. The force of creation has created outward tendencies in man. That is why in course of time he has created several worlds which has resulted in making him complex. The present imperfect state of mind is the result of his own doings. Unfortunately the basic fact that God is simple and can be achieved by simple means is lost sight of. It has been preached from almost all platforms that the Realisation of the Absolute is beyond the capacity of the common man. This mistaken notion prompted by self-styled *Gurus* has settled down in almost everybody's heart; and to-day they have even lost craving for higher aspirations.

I wish to impress upon you that the common man has as much right and capacity to realise God as those sitting in the hierarchy of religion — rather more. What is needed is a correct and natural path followed with complete devotion. Sahaj Marg urges upon people to realise this simple truth and apply it in their routine of life.

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God is the subtlest being and in order to realise Him the subtlest means are the only way. This does not mean that for realising God one has to ignore the needs of physical body or empirical world. If perchance we fall upon the means which go on adding grossness we shall definitely remain away from the vision of Absolute Reality. It is an established fact that meditation is a subtle method provided the object of meditation is not concrete. That is why under Sahaj Marg we advise to meditate supposing the presence of Divine Light in the heart. The *Upanishads* also corroborate this. This practice supported by the transmission of the Divine Effulgence becomes subtler and subtler until it becomes the subtlest.

The job of the Teacher is the component factor in weaving the destiny of man's life. It is a fact beyond doubt that an *abhyasi* cannot go above by his own effort after a certain level of improvement, because he comes in contact with the subtle force which he cannot cross. In the lower stages also it becomes difficult if he proceeds by his own effort. The human consciousness is there which only he is aware of. He is to go into the Divine Consciousness,

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one after the other, which will ultimately lead him to the goal.

It is our sad tale that we do not even think of the Divinity in its real state because we have not yet created the environment of that type. We go backward to darkness instead of going face to face with light and we boast of it. So we remain far away from Reality. We do not want to listen even, if these things are brought to our view, because we have lost the power of discrimination, affected by the present environment, created by ungodly god-persons. I believe, things will change if humanity is to rise — and humanity has to rise — whether it may be by the lash of time or by experience which will take sometime.

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## 2. RAJA YOGA AND NATURAL PATH

Message at Vijayawada on 27-11-1968

All the religions in the world have prescribed one way or the other for the realisation of God — the Immaterial Absolute. They have also given higher ideals of life and most of the people have begun to follow them. As the time went on they began to peep into other sides as well, because the scythe of time brought about these changes in them. The environments of the living world began to attract them and the necessities of life compelled them to take the other course. Arts and crafts also developed and deities of different sorts were carved out by the artists under the name of different gods and people worshipped them.

The wise men of the times, to start with, had to prescribe those modes of worship that may, ultimately, take them to *Yoga* — the sure shot of Realisation. But according to the laws of nature devolution follows evolution and vice-versa. Their minds did not travel further to the real side with the result that the images became personified God. The way of worship is forgotten — the outcome of which

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we see even this day. Grossness has developed to the extent that it has become an impediment to the Divine Grace. The higher approaches are not possible if the accumulation of grossness continues. The beauty of Natural Path system is that it cleans the grossness for His Grace to descend. But in case the accumulation of grossness is there, the abhyasi falters and lingers at each step.

Another difficulty that comes in the way is that the people of this age have begun to fear *Yoga* because, whenever, there is a talk of *Yoga*, their mind is diverted towards *Hath Yoga*, deep breathing and so on which might have harmed so many. There are several persons who did not want to test the efficacy of our system — the remodelled system of Raj Yoga because they are satisfied with what they do. Due to their habits they feel satisfaction in the worship they do out of their avowed method. They take it to be the spiritual improvement which is really not there. They take satisfaction as the mark of peace. But satisfaction relates to the senses of grosser type while peace is close to the soul. If this worship is neglected for a day they feel restless. But if the peace be there, there is no question of

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restlessness. As we develop in spirituality, the nature of peace also changes and, in the end, non-peace peace, is the result. If we want to advance in spirituality we should begin from Infinity in finiteness. In this way we establish relation with the Real Being.

Our next step will be that we may begin to absorb ourselves in Infinity as the idea of finiteness will be washed away. Now the door is opened and we have come to the path. When finiteness is, dissipated from the mind, the way lies clear. We proceed in the Infinite and to the Infinite with the result that even the idea of Infinity cannot pop up. Now the Reality dawns. Further on, when we have jumped into the Reality the play ends and the scene begins. But this is not the end. Go on and on. Not only this, not only this — “Neti Neti”.

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### **3. CONSTANT REMEMBRANCE**

Message at Bangalore on 18-12-1968

I remained very happy in your company. When all of my associates gather at one spot, it becomes a temple for me and it is their duty to make their hearts as the temple themselves. I am happy that all of you follow the meditation prescribed; but there are a few who remain non-attached after the meditation is over. They forget the idea of God and begin to remember themselves throughout the light of the Sun. It is their work to shape themselves for the Divine purpose. At its start if they think that this is our Mission and our God then they will be helped much in His remembrance.

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## 4. SOLUTION TO THE PROBLEM OF LIFE

Message — May, 1970

It is with the feeling of deep pleasure that I take this opportunity of sending you a message. It may be short but it has gushed out from the deep core of my heart with love and affection.

The soul, is longing to feel its characteristic which has gone out of sight, and this insignificant being is seeking fellow pilgrims to march on the path of freedom. My longing to get fellow travellers is only for the sake of rendering service to help their safe arrival at the Destination. The idea may look foreign to you at first sight, but if you pause a little to consider the problem (the Destination) you will surely come to the conclusion that you are sailing towards your own Home, wherefrom you have been snatched away by the irony of Fate.

When we use the phrase 'Irony of Fate' the idea of UNBALANCED character presents itself to our memory. So long as there was the Balanced State, we had no form of our own. We have simply to unfold ourselves and restore our own BALANCE which we had lost.

## SOLUTION TO THE PROBLEM OF LIFE

How simple it looks when we say that we have restored our BALANCE! It is of course a very simple thing, but it becomes very difficult to follow, because with our unbalanced state we have created intricacies. We always like to seek our way or to solve our problem of life through the difficult methods so commonly prevalent in our country. That is why disappointment and frustration result. We want to extract essence from fatty substances; in other words, from things which are puffed up with material knowledge, and not from bones where Phosphorus is abundant to illumine the particles however soiled they may be. Our difficulty thus becomes greater in the struggle.

Adopt easy means for gaining the easy thing. Dogmas can do you no good. It is only the practical thing that can weave your Destiny, under the guidance of one who has measured the Distance, and has discovered the original source.

There are such men in India who can very easily guide you to the Destination, so near and dear to you. But the selection you have to make yourself. For Him to guide you in your search, I may say that where you find the idea of service with no selfish

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motive of the Guide, there rests the Real Thing. One more thing to take into account specially, is to know and be sure that one who can foment you with his own internal divine power to make your task easy, is the only capable hand for spiritual guidance. To get such a man is a sure sign of successful solution of the problem of life. For you all I pray that the seekers may get such Guide. AMEN!

I think now there remains little on my part, to pray for your spiritual elevation when you get such a man as your Guide. As is duty bound, I wish that you all see the Light of the day.

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## 5. REAL LIGHT

Message at Hyderabad on 24-10-1974  
On the Eve of His 75th Birth Day Celebrations

I appreciate your enthusiasm marked with the celebration of my seventy fifth birth day. If I look to myself, keeping it in view — the question arises, whether I am fit for this sort of occasion. The reply comes that it is all the power of abhyasis which is working in harmony with my inner feelings. So the credit goes to you. I am simply a toy in the hands of the Master.

Ill I was and I am weak still. But when I think of the Master, I become young with all percolating influence of the Great. The disease is hated by all who suffer. But basically it is very purifying. When impure '*Samskaras*' come into '*Bhog*', the eyes of the creator are towards us. It serves as a cradle for rocking the baby and we get nourished. Even when the virtuous '*Samskaras*' come for '*Bhog*', the eyes of God are towards us. It means, we are benefited by the disease also which takes along with it the vicious '*Samskaras*'. All is the play of His love. Do not feel surprised if I say love and hatred are the same. Love is only positive thinking and hatred is

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negative thinking. It is very strange that people do not like to remember God who is so merciful and kind. All His actions are greatly beneficial to us. People think that remembering God is an unprofitable business although, I say, it is more profitable than the biggest factory in the world.

I feel happy when the word 'Universal love' comes from the mouth of any person. Generally the saints of the day preach universal love but they do not find ways to tell you how it is acquired. Only remove the hatred, I say, and universal love is there. Suppose a man is a liar and he wants to get rid of this habit, he should start speaking truth because a sort of character will be formed with concentration at the bottom in a natural way. If you attempt to be attentive on lie to be removed it would indirectly make it stronger and stronger because concentration is there by which they get power. So is the case with universal love. It is there like a silkworm in a cocoon.

I may just tell you an incident which happened during my recent illness. I was in the state of delirium. I transmitted with unique power and exactness to an *abhyasi* fully watching his condition

## REAL LIGHT

and helped him to cross fifty eight points within a few minutes. I was transmitting to my other brothers of the Mission also. I answered to a few questions of *abhyasis* too — and, I was told after my recovery, that they were to their fullest satisfaction. It is not very difficult; clean your sub- conscious mind to grasp the sense of discipline and the thing is there. At the same time, mark the efficacy and infallibility of our system that the work of Mission did not suffer at all.

The work of the Mission will save the humanity from its doom by carrying the teachings of Master to every heart. Mankind today is groping in the darkness of materialism. Fear, greed and jealousy have gripped the man and every sense of value is lost. Only the torch of spirituality can remove the oppressing gloom and restore the real man. Let the light of the Real, shine in the heart of everyone so that we may rise up to the expectations of the Divine!

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## 6. LOVE — UNIVERSAL

Message during Ashram Inauguration at  
Shahjahanpur in January 1976

The things come and go, but we remain the same. If we thoroughly scrutinize ourselves, changeless state is there, but we are connected with the changeable and either we take interest in it or hate it, and both of them are the links for bondage. We should rise above all these things if we want to live a peaceful life. Our method brings out these results if we do practise it with interest.

Many associates write to me that they are trying hard to raise themselves from the mire of thoughts and emotions. It is of course, the duty of the *abhyasi* and he is awakened to that state and work starts in that colour.

A piece of cloth is prepared by the wisdom of the weaver. His hands are at work but he displays his wisdom by the movement of his hands. Wisdom has its own centre, but it works through the hand also. Similarly, when the idea of betterment is there, this is the sure sign of improvement.

God has created the world so that every flower may grow in its right standard. But the lashes of time have made it to forget the purpose of God.

## LOVE-UNIVERSAL

So, some feel the life as the purpose of enjoyment, others feel the life monotonous. But the question is: What is life? It is a state of being which should remain permanently, as long as we live, thoroughly in contact with the Being, smelling at each step the fragrance of the Being.

It is nature of children that sometimes they feel more attached to the mother and sometimes to their father. Love, the basis of all is there, so the attachment is also there, of course, there may not be so many offshoots.

We should live a life like the coot and the ducks in the water, which when they are out of water, have no effect of water on their wings. Similarly, we should love our parents and everybody in the family without being soiled by attachment. That is the spiritual way of expressing the idea.

This motherly affection, so deep, for the first time shows that he has advanced a step further. That is the sign of aggravation of love. Now he has started learning love from the very base which moves on all other sides.

One has to remove only the brokenness and he will feel the love flowing equally to one and all, and it becomes universal. In that case father,

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mother, husband, wife and everybody will have the same share. Love is not bad, but its proper utilization we do not know. That, our system will teach in due course of time.

It is a hidden dictum of Nature that every soul must live a happy and restful life. If we do otherwise, we are spoiling His world. We are all family people, but we must be moderate in all our dealings and money is also essential for us everywhere. So it becomes our duty to have it for our maintenance and good living. But love of money for its own sake is a disease and a sort of sordid ambition according to Dunns.

Necessities of life should be meagre. "Plain living and high thinking" is an English proverb. Detachment in attachment is really needed. The happiest man is he who is happy under all circumstances.

I am here for the service of all and pray that everyone may get over his difficulties and live a happy life worth living for spiritualism. I do not belong to India alone, but to the whole world. So I want that all may taste the beauty hidden in love for the Ultimate.

## 7. WAY TO PERFECTION

Message at Tinsukia on 25-11-1977

My prayer is that this auspicious day on which the inauguration of the Meditation Hall at the Tinsukia Centre of the Mission, should prove, the harbinger of good fortune to all *abhyasis* of the Mission, in India and abroad and in particular to those of Tinsukia Centre.

The general idea that fills *abhyasis* is that the items of practice taught to them are all that is needed to take them up to the final state of evolution. Their thought does not run beyond this at all. We indicate Raja Yoga as our foundation and it is so in fact, their ideation does not reach down to its depths and it just stops short with the observance of the rules. But it is certain that in Sahaj Marg, the fragrance of *Pranahuti* indwells, but still the factors that get left behind are Love and Devotion. Along with the act of Meditation, it is essential that these should also inhere therein. It has been necessary for me to stress the mingling of the facets together, since by doing this the *Sadhak* may be able to reach his goal very soon. It is your responsibility to engender these factors in yourselves. The means

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consist in endeavouring to maintain the remembrance of the Principle, that is, Ishwar (God). Even here, the objection can be put forward by some that by this effort the mind gets so tired that perhaps it can retain this only for half a day.

Whatever act you do, do it in the thought “It is the Divine's command and therefore it is my duty to do so”, so that the state of remembrance should continue steadfast and one special benefit that accrues is that the creation of *samskars* (Impression) ceases. Retaining the remembrance of God at all times, engenders in us a deep attachment to the Divine and leads to the state in which love for Him develops and overflows. Gradually through this, devotion attains its full form. It is therefore very essential to adopt this procedure.

The second need is good behaviour and conduct, that is, we should never act in such a way that anyone can lift a finger against us. The rules of our daily life and of behaviour towards all should be very good and straightforward. By acting so, you derive pleasure and happiness, and a state of peace will of itself begin to blossom inside you. Through thinking of the Divine, devotion and love develop. I

## WAY TO PERFECTION

will certainly say, this development of attachment is your job, and your very important duty. If you do not do this, you do not carry out the duty imposed on every service minded *abhyasi* and the characteristic of a *Fakir* and of man consists in this, that your duty-discharge gets completed. Truth lies in this that we keep turning our vision inward; if you do this, your condition will stay there wherefrom the "Substance" came to us, that is, we make a mark on the true "Treasure House". Now it is left to us just to develop the form of expansion. This form of expansion takes birth when, along with practising meditation on the Divine, the endeavour is maintained to keep our vision more and more turning inward. If the true craving for attainment of the Divine is developed in you, it takes no time to achieve success. You are reaching out for bliss and I am talking of craving and restlessness. But, Brother, the happiness that this craving and restlessness bring, is never obtained in peace. When restlessness increases and reaches the limit, crosses the limit of strength, then the beginning of real peace starts.

My strong desire is that I should give people an inkling of the final state of spiritual evolution.

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Teachings of Natural Path are of the highest because it teaches the maintenance in view of one's final goal. It is necessary for any teaching which aims to assist in the attainment of the Highest, to be of the highest order. My restlessness lies in this, that you should continue to be restless to achieve the goal of attainment of the Divine which alone can give me Real Peace. To the extent that you are restless in this manner, to that extent peace will accrue to me. If you believe and remember this that for all the service rendered by me to people, the return that comes to me is peace, then the only method for you is to remain restless. Let us get so deeply involved in the thought of 'This', that no thought arises at all of "That".

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## 8. JOURNEY TOWARDS UNKNOWN

Message at the end of the tour of South Africa on  
08-03-1981

*I appreciate my associates.  
Proceed towards Unknown.  
Love Him who loves all.  
Destination is not far off.  
Remembrance is the instrument.  
Bless you all.*

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## **9. SPIRITUAL DESTINY**

Message at Basant Panchami utsav at  
Shahjahanpur on 30-01-1982

“We are all brethren connected intellectually, morally and spiritually — the main goal of human life. This and that have gone now. There remains the purity alone in all His work and environment which weaves the spiritual destiny of the persons with the Ultimate.”

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## **10. SUPERSTITION AND SPIRITUALITY**

AT THE SEMINAR IN TIRUPATI - 1970

All the religions of the world have been started when we have found the necessity. Some start from the core of the Being and some out of the outer aspect. But all of them try to touch the Divinity above all religions. They prepare the masses to dive deep into the Reality. They succeed in many cases and fall short in some other ways, because the religion is for the masses and spirituality is for the selected few. Since millions adopt the religions with some views which their status of wisdom warrant, now, they burst out into branches because the people of different mentalities adopt it. At one side there is high thinking and at the other side there is gross behaviour. But these things play their own part in the spheres they have formed. Now both grossness and subtleness exist. To the subtle minds the idea of the greatest is understood and to the grosser minds only the idea of grossness is evident. Now the thinking has become gross.

They connect the grosser things with the religion and if even a lie is spoken a hundred times it

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becomes the truth. Similarly the same thing and their adverse belief have become the part of the subject of religion. When we are out of light we fall in darkness. When we are out of wisdom we become fools. When we are out of Reality we become Satan. Now they have come down to the adverse state of Reality. They begin to imbibe that which is not in consonance with Reality. In other words animalism begins to spread into them and they begin to peep into the state which an animal has. Some times they will think 'Since I tamed this cow I began to get enough money, I tamed a horse and I have a grandson'. So such ideas are nurtured. Such conditions when observed for some time breed so many other ideas which we call superstitions which themselves denote they have no meaning. But this is the result of only gross thinking. When we take the finer aspect of grossness we begin to think ourselves spiritual. That is also a superstition. They think of what they are not really. If milk is adulterated in wine it remains no more milk.

In any religion which becomes old such things creep in and then saints come to remodulate. But unfortunate it is that such saints do not come at all

## *SUPERSTITION AND SPIRITUALITY*

times. That is because we do not call them for it. Why do we not call them? Because superstitions become in the mind of the people a religion by itself. And they are so immersed in it that they do not think what is above it. What is above the superstition is really a power which can call the saints. And that is the spirit required for the transformation of the lives of whole of the world. A doctor can cure a disease but the shepherd cannot. What is the call of the present day? Nothing but the energy issuing forth from the centre. Either it should burn us or it should embrace us. That should be our thought if we really want our transformation, for which we should come forward like a warrior in the field to test our own bravery for the task.

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# 1. EASIEST WAY TO GOD REALISATION

Message at Gulbarga on 15-12-1957

Dear ones,

It is owing to my profound attachment with humanity that I lay down the feelings of my heart to be bubbled up into the hearts of my fellow-beings, the very part and parcel of my own being, in order to make every heart over-flooded with peace and bliss. My heart remains connected with you all, here and elsewhere, giving impulse in unbroken silence to affect the hearts naturally in due course. But it is for every living soul to wake up to his spiritual needs for the realisation of the Ultimate.

We belong to the country where religious spirit has ever been flowing in one or the other form. Diverse means are adopted for the purpose of gaining the object of life. They may be correct if the heart is connected with it in the real sense, so as to be absorbed in the essence of real life. We are bred to have union with Reality which we have emerged from. We have brought with us the very essence of infinity and we should try to keep close to it, in order to give freedom to our thought for absorption in the Infinite. If we neglect it we remain bound to activity

## EASIEST WAY TO GOD REALISATION

of thought, and not to the Reality at the root which is limitless. The hymns and prayers offered generally result in flattery when one is dumb to the real spirit of the essential character.

The great teachers have always been actively speculating to devise means and methods of higher approach, though the solution is quite at hand. Really the path nearest to yourself is the path nearest to God. My revered master, Samarth Guru Mahatma Ram Chandraji Maharaj of Fatehgarh, has rendered wonderful service to humanity in this respect by providing the easiest means of gaining the object of life. His methods are so easy that their very easiness has become a veil for common understanding. Simple and subtle means are needed for the realisation of the subtlest Being. Realisation has been represented as a very difficult and complicated job. This offers great discouragement to people who are thereby scared away from it. Such ideas should be banished from the mind, for they weaken the will which is the only instrument to help us on our onward march.

On the basis of my personal experience I suggest a simple process which can be followed by all quite easily. If one can sell his heart, i.e. make a

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gift of it to the Divine Master, hardly anything more remains to be done. This shall naturally bring him to the state of absorbency in the Infinite Reality. The adoption of this easy and simple technique makes the beginning of the process the very end of it. The impulse begins to flow in automatically, transforming the entire being of an individual. What else except a tiny heart can be the fittest offering for the achievement of the dearest object of life?

One thing more: To effect the surrender of heart in the easiest way, only an act of will is required. But the lighter and finer the will, the more effective shall be its working. An act of will lying in the form of a seed, of an insignificant volume in the deeper cores of consciousness, shall soon develop into a full fledged tree stretching its branches all over.

Finally the adoption of the method is sure to bring in an attitude of renunciation from the very first day. A courageous start is all that is needed for the purpose. May the true seeker see the light and wake up to the call of his real Self.

I close with a prayer for the inner awakening of all living beings to the Real life. Amen.

## **2. SURRENDER**

Message at Gulbarga

It offers me the greatest pleasure to present to you not only my simple views through words but also my very heart to help you to erect the temple of spirituality. The foundation has already been laid in the form of the Mission's branch here. Shri Raghavendra Rao, one of our most capable brethren is in-charge of it and he works as a preceptor. Now it rests upon you to provide for the necessary material required for the erection of the temple. The material does not comprise of mere theoretical knowledge of certain truths and dogmas, but of practical personal experiences only. Acceptance of things by persuasion counts no way. The merits of a thing can be rightly judged only by direct experience. Hence it is only a life of practicality that is required for the solution of the problem of life.

If you really aspire, in good faith, for the attainment of the Absolute, all that you are to do is to turn your attention that way with full sincerity of heart, linking your-self closely with One-ultimate Reality. The Divine current will readily begin to run

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through every fibre of your being, kindling the feeling of true love and devotion in the heart.

God is simple and extremely subtle. In order to realise this subtlest Being, we must take up means which are equally fine and subtle. The difficulty arises only when intricate methods are applied for the solution of this very simple problem. In other words they apply huge cranes for picking up a small sewing needle.

We have set up a tiny creation of our own, in the form of our individual material existence, having layers after layers of grossness and opacity. What is now to be done is to shatter off those layers of opacity one by one and assume the absolute state as we had at the time of creation. This is all the gist of the philosophy of our system 'Sahaj Marg'. We are, so to say, to dissolve this tiny creation of our making or to unfold ourselves.

The easiest and surest means to achieve this end is to surrender yourself to the Great Master in true sense and become a 'Living Dead' yourself. This feeling of surrender if cultivated by forced and mechanical means seldom proves to be genuine. It must develop automatically within you without the

## SURRENDER

least strain or pressure upon the mind. Even if the knowledge of the fact is retained then it is not the true form of surrender. What remains to be done, when you have surrendered yourself in true sense, is, I believe, nothing. In this state you will be in close touch with Reality all the time and the current of Divine Effulgence will continue its flow to you without a break.

This is in short all that I hereby wish to bring home to your mind in order to enable you to solve your problem of life in the easiest and most efficient way in the shortest possible time. I pray for the success of you all in this respect. 'Amen'.

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### 3. DIVINE PURSUIT

Message at Vijayawada on 25-05-1967

It is with a feeling of gratitude towards Dr. V. Parthasarathy for constructing a room for *Satsangh*, that I speak to you today. I hope it to be a real work of the highest order. The work he has been doing so far, will very easily develop.

Our ancestors had sought their ways of realisation in the forests, away from the life of action, forsaking all ties of worldly connections with their fellow beings and others. We under the Sahaj Marg system try to create such an atmosphere around us in our homes so that they serve the purpose of forests. What we do is to attach ourselves more and more to God, and the result is that non-attachment follows automatically as a corollary. We thus come to the state of *Vairagya* in a natural way without any effort on our part.

There should be a goal before us, and we should try to attain it in the most natural way. There are many methods of realisation, and each one claims its efficacy. But it is our duty, before entering into any system, to consider which is the best system, and it depends upon one's own judgement

## DIVINE PURSUIT

and the grace of God to get a real method to solve the mystery of one's life.

It is an admitted fact that thought-force of man is nearer to God.

Our present degenerated state is the reaction of thoughts, and by the help of thoughts alone will we be able to evolve our-selves. So if it is utilised in Divine pursuit it will ultimately bring us nearer to our goal. When the goal is before you, this means that you are getting the air of purity, which brings freshness to you and prepares you for further progress. Once the initial step is taken, the other steps follow automatically, if the man is restless for achievement of the goal. There must be one and only one goal so that one may not form different channels for the different goals. Lord Krishna has emphasized that one should do action but should not think of the result. Why did he advise *Nishkam Karma*? The reason is that if you think of the result you will jump into it, and the force which is to urge one to action towards the objective will be divided, and thus one will be making channels like the different canals in a river exhausting the force of the river. So there should be an all out attempt to gain

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one and only one object, and one must not think of the result. Because otherwise you will distribute your force in different channels and the force will be reduced greatly.

God is the subtlest being. Somehow if we become subtle as He is, it means union. In the Sahaj Marg system we try to grow subtle from the very beginning, and the teacher also tries for that. We only think of duty as worship which may bring us to a subtler state. We also, as I have said elsewhere, check artificial vibrations which are formed, and try to have Divine vibrations. In this system our whole attention is directed towards subtleness, and hence we discard according to *Yoga* those things which add grossness to the system. Thus the thing goes on and the time comes when grossness bids farewell and subtleness also loses its charm. What comes after it, is nothing short of what we want and which we are seeking. I earnestly pray that all of you may attain that conditionless condition.

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## 4. PATH OF RIGHTEOUSNESS

Message at Hyderabad on 28-05-1967

This is a very happy occasion that I am among my brethren. I pour-fourth my warm thanks to our associates and others, who have helped us in building the Yoga Ashram, though yet in miniature. Now we are in a better position to render service to our fellow beings in the best possible way.

It is very sad in the present state of society that they have given up the idea of service and taken to the idea of Masterhood instead. History tells us that we have grown from poverty to power, and from servant to Master. The idea of Master, is pregnant, really, with the idea of service but generally our saints forget it although the very idea of service has brought them to their present state. When the basic idea is forgotten, the structure falls off, and there remains neither servant nor Master. The proper sort of training, if the Guru is perfect, is that the teacher should generate among his disciples that sort of smell which leads them to the garden. A man is not fit to impart Spiritual training unless and until he has developed the capacity of

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fomenting his disciples with superior force which is all and all.

The question now arises, how to find out such a man. In my humble opinion they should judge first their fitness to deserve such a Master. If they fall short of it they should make themselves deserving. Sometimes, the fortune favours and one gets such a Master even though one is not fit for the best sort of spiritual training. In that case there is nothing but the grace of God. Those, who are deserving, for them I repeat my pet sentence that the real cry of the pangful heart of a true seeker brings the Master to his door. For making one-self deserving one must have his goal and his present position clearly in his view. Afterwards one should adopt the means which should be conducive to the spiritual growth, and guard against the retarding things which may prevent one from attaining the objective. These should be the basic lines which will constitute the search for Reality. There are so many among us who have the idea that simply knowing of God is enough. This is their wrong conception. Having God is the real subject of spirituality.

## *PATH OF RIGHTEOUSNESS*

If we proceed methodically experiences are there and the transformation takes its root from the very first day. Of course, there are experiences in the beginning which are mixed up with imaginary ideas, but as we proceed on we come to that sort of experience in the end which requires no other experience.

There are so many who worship God in their own way but aimlessly. So they remain revolving in the sphere they have started from. Generally the people adopt the methods which they see others following. It is a sad tale of Hinduism that every so called Saint gives one method or the other without having any experience of his own in the field of spirituality. The method should be correct and dynamic based on the experiences of Great Saints or sacred scriptures. One should grasp it earnestly, not devoting one-self to the ways and means which do not carry one far. I am reminded of the words of Historian Alberuni, who came to India in 11th Century. He said that the degeneration of the Hindus has commenced because they were not prepared to heed others' point of view. They think of themselves as final in every sphere of life.

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In our system a teacher takes out the hurdles in the progress of the seeker and side by side imparts the divine effulgence in him, which if abhyasi does it himself takes hundreds of years and often fails to clean his system. We start with the meditation upon heart, taking the object of meditation as subtle as possible. Sri Ramanujachari has forbidden meditation on concrete object on the basis of ancient authority.

I earnestly pray that all of us, leaving our prejudices, may come to the path of righteousness which promises Liberation.

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## 5. CLUE TO REALITY

Message at Channapatna on 20-02-1972

I am so happy today to speak amongst us with warm thanks to Mr. Chikkapputte Gouda, who has given this house for the work under the banner of Shri Ram Chandra Mission, which I am now declaring open. The things come and go but memory flourishes, which always reminds the coming generation for the good task that has been done and they are encouraged to do so for the smooth going of the spiritual work.

The present question before the world is how to lead a happy life. But the difficulty comes when we move forward backing towards the Sun. The intellectuality works in its own narrow sphere. We should always take the broader view of things and widen it so that it may be able to cross its own boundary. When the boundary is crossed, you open yourself to be embraced to Reality. The dogmas will do you no good. They will attach you to their own narrow sphere, which is not fit to be looked into. When you begin to embrace the Reality, it echoes towards you also. That is the clue that you are on the path. Develop it further so that you test the taste

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of the thing. Generally, it has been our habit to talk about the substance, but not to grasp it. Grasping can only be done if you become all of Him. The scriptures will give you the clue to Reality but you will have to proceed yourself. It is very easy to talk about the creation but as to what part we have to play in it remains always silent. They look to others and blame that they are not doing their duty well, but they do not peep into themselves to realise what they have to do to others. They are mostly prepared to blame the Divinity as to why there are so many miseries and troubles in the world. They do not think what part they have played for the good of the world. They never think that they are spoiling the world themselves, and are creating complexities in the real flow of Nature. The thinking has become so rough that they always add their own impure thoughts in the span of Nature. Complexities after complexities are there and it is the creation of the human brain. They are responsible for these things because mind developed after the Energy descended from its Centre for the formation of the world. Along side the mind, wrong thinking also developed, but they hold God responsible for all these miseries, pangs and sufferings of the world. So, they must destroy their

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own creation so that world may become again glittering and shining. The process they should seek, which may be the subtlest for the Subtlest and that can be 'Yoga' alone. Our system which we call 'Sahaj Marg', stands for it. There are researches in the field also and my Master Samarth Guru Mahatma Shri Ram Chandraji Maharaj of Fatehgarh (U.P.) India, has remodelled the 'Yoga' in a way that somehow you may come into contact with the Divine speedily. The main feature of the system is that we get plenty of help from the Master. Simple meditation is prescribed, which helps all along in the spiritual pursuit. Do not believe anything unless you have tested it. Sahaj Marg is an open chapter for the seekers to have their own experience to believe it.

As an advice to the seekers I like to add that mind can be known by mind and Divinity can be known by Divinity. Or in other words, we should use the Divine Power for the sake of the Divinity. The Sun is there but the over-cloudiness you will have to remove yourself to have its full lustre. For this, the method, which directly touches the core of the being is necessary.

## 6. LONGING FOR REALITY

Message at Bangalore on 12-09-1976

I am happy that the occasion has come when a new Ashram building has been inaugurated at our Bangalore centre. I feel sorry at the same time that due to my poor health and being otherwise very busy here, I could not avail the opportunity of being personally with you on this happy occasion.

We should do our duty to uplift the mankind not minding whether they are doing their duty towards us properly. I believe that it is the highest moral which we should achieve though with some troubles and sacrifices on our part. This is a part of saintliness. When we work, it is but natural that some hurdles are also there. Gradually they diminish. There are good people everywhere hankering for HIM. If we do service, success will surely dawn. Blessed are those who have a glimpse of Divinity, even though it may be momentary. In “Sahaj Marg” system very higher things, sometimes, come even in the lower stages. That means Nature is fomenting one with fire of devotion. Cold and heat are almost the same but with a little difference. The lower part of it is heat, because weightless weight is

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there above it. If both naturalize, that is the Real Realization. So, only remove the weight and you will find no density. Air is dense when it is touching the earthly substance. If that touching is gone, you will feel equality in all matters. Nature opens one hand and not two at the same time. If there is cold at one place the hot wave is nearby. This thing is going on from the time immemorial. It is the wisdom of the human being to make use of these things in his favour. We are a part of the cycle of this existence or in plain words, we are a part of Nature. We should abide by Nature and not try to beat the Nature. If all the things are changed to co-operate with the Nature, balance develops and that is what we want. This balance is developed by *abhyas*.

When the idea is there, action comes as its result. If meaning is there, the words are also there. When you dilapidate all these, Reality begins to dawn, till it grows to its full length giving fruits and flowers. Merging of course is the chief thing which is bestowed upon the simple being and simple man is he who knows nothing about himself. Longing for Reality brings a person to the right path. It gives a new life to the sleeping condition of a man and

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prepares him for the highest approach reserved for human beings. Not only that, it transforms the whole being, shattering all the obstacles in the way of progress. The true meaning of Realization is “Death of Death” or “End of End”. If a man is absorbed in this condition, it means the way is clear now.

I wish and pray that all of you, rather the whole of humanity may have the tasteless taste of the Reality and that also at the earliest, but for that you will have to strive hard. May He give you the strength to do it.

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## 7. LOVE HIM WHO LOVES ALL

Message on the Eve of His 81st birth day  
celebrations at Delhi on 30-04-1980

My dear sisters and brothers,

*Yoga* is the oldest thing in India, but its development stopped for sometime because they forgot to extract phosphorus from the bones. India is now India within and the same thing is also coming out. Therefore, the true conscience of the people has taken its turn to make it run outside also. And they are compelled to do so as good times are ahead. The irony of fate is that we do not see the **THING** behind the things. Hence we measure the consciousness from our outward experience. The Indian saints of the past have done lot of work for the good of mankind but most of them have reserved the Reality for a selected few. According to the orders of my Master I want to bring it out, and pass it on to the majority.

No doubt the world is in us and we are in the world, but we have to search out who is behind the scene. Meditation and everything is for that alone. We feel He is hiding from us, although it is not the case. We see stars sometime, but after some advancement, we begin to feel the lustre of the Sun;

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and after that there comes the time when we are able to see the Sun itself. As long as we think of the lustre of the Sun, the real Sun remains hidden from our view. I earnestly pray that all may reach the Goal — the cause of all our existence.

Had there been 'not-to-be', the world would not have existed. If we deal it spiritually, then 'to be' has the sense of 'self'. If we want to go into "Non-Self" then we will have to annihilate 'to be' in thought, and will come to 'not to be' in its real sense. It means the 'Life without life' — i.e., 'we are and we are not' as also 'we are not and we are'. The thought of one who is at "one in Himself" brings us to the state — 'When knowledge revealed itself, it was only knowledgelessness'. (*Jaanaa tho ye jaanaa kee na jaana kuch bhie*) And there the whole habitation of desires get turned into desolate ruin, and the cup of the besmeared Individuality is broken so as to be incapable of holding anything in it. (*Ujdi huyee bastee hai. Toota huva paimaan.*)

Spirituality ends in Divinity, and Divinity ends in its Real Essence. Man after liberation gains nearness to God; and enters into a sphere where even Silence is silent. Liberation in body is also a chapter in spirituality. Material science cannot

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explain further after matter is left out. Spirituality is a sort of feeling or consciousness of the Highest. It is the doorway to enter into Divinity pure and simple i.e. the Highest Evenness all along. In comparison to Reality, we are but a drop in the ocean of Almighty and somehow we should try to become a river from the drop.

I have developed a liking for service to others, and so, I always seek the better means for the service of those who are beaten by the whip of thoughts and actions, which cause uneasiness and tension. If poison is there, nectar is also there. When we stand facing the Sun, we get light and when we stand with our backs towards the Sun, we get darkness. That means, we produce both darkness and light by our own actions. When we feel ourselves to be doer, difficulty comes in the way. Of course thistles and thorns also bear beautiful flowers, which please the eye and fill the heart with joy. Even so, in case, God is the flower of His own tree, we enjoy God and not the tree to that extent. There are drains and gutters in the house. They are made use of and not demolished. You try to improve them and try to modernise them but do not dilapidate them altogether. On the other hand, good men are there, and they may not care for spirituality

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much. If they get the fragrance, which comes in the wake of spiritual regeneration, they will rise towards their transformation very soon. But we should give our due consideration and try to improve the lot of the unvirtuous also, who may feel the thirst for the Real and develop yielding attitude to the Master.

In my opinion the civilizations of the East and West have very little difference. Here we try to use the Inner for the inner vision, whereas they use themselves for the inner vision. Spirituality is not the monopoly of Indians only, but it is the birthright of everybody. I have a strong desire that our associates in different parts of the world may not have to look towards us for their spiritual benefit. So, I say that I do not make disciples but masters. I believe every country of the world should have its share in spirituality. There is spiritual awakening throughout the world. The communists will also adopt the same system in due course of time. Almost all of us have come to the peace which is the basis of spirituality. When the thing is started and will reach the whole world, it will take them to what is after peace. Thus far, we know what is before peace, but hardly a few persons know what is after peace. I feel that everyday my work is becoming easier because it is now the Divine dictate. Almost

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everybody now wants peace, and the last pitch of peace is entering into Reality. I am hoping that a day will come when spirituality will run after all of us if our preceptors are so willing to have the idea for the betterment of the people in all respects. I myself am very weak and worn out with age. Still I am doing my best to bring real peace to the humanity. I want capable men and women to help me in the task ahead. No doubt the world will be paradise, but for that we have to work very hard. What we have to do is only to have a strong grip always on Divinity. I never felt disappointed and worked single handed and the result is before us all. I have full confidence in myself, with the Master's hand at my back; and it has always worked. The same thing I want from all of you.

Finally love makes every task easy and paves the way for the shower of Master's grace to smoothen the way to the Ultimate Goal. "Love is the hunger of human soul for divine beauty", according to Socrates; and "Love is the inner awakening to Reality" according to me. Love Him who loves all, and thus everybody is automatically loved through Him. Amen.

## 8. CRAVING OF THE SOUL

Message on the Eve of His 82nd birth day  
celebrations at Malaysia on 30-04-1981

Dear Brothers,

Man is generally charmed so much by the environment as he has made for himself unconsciously, that he seldom thinks of rising above it. But how this is to be made possible? When we ponder over it, we find that we have set up in us a community of thoughts, feeding it with impulses, nurtured in the nursery of the brain, views from all corners resound the same note in their ears giving additional strength, and intensifying the effect of the environment further. This helplessness of man may be treated as his defence. But I would say, when once we have realised that these are the spoiling agents, it means some diversion has come in. This may be taken as the first step towards *vairagya* or renunciation, and our thought is then set on something better and nobler. Our duty is to grasp it firmly and stick to it at all cost. The renunciation develops automatically in our system.

The goal of life is easily reached if we are devoted to it, having idea of our Master all the way

## CRAVING OF THE SOUL

through. There are different ways of remembering Him constantly. By devotion to the Highest, we make a channel from us to Him that serves as a path to Him. When the way is cleaned of all dirt and refuse, there will be no difficulty to tread on it. The path is cleaner in proportion to our devotion. You receive a push from the heart, while meditating on Him, to impel you on the way. The dirt and refuse are our conflicting ideas. While meditating, if you secure even a temporary lull, that means you have gone a step further on the path. You will find the conflicting ideas disappearing, when you are on your way to the path. When you acquire a state of permanency in your meditation, touching the innermost plane, the idea of the Ultimate or God becomes quite near you.

While referring to this path to the Ultimate, saints have said 'beyond and beyond'. When we speak thus, it sounds very well. But when we try to do it, things become a bit difficult, for due preparation is not there. 'I' consciousness remains far and near, and it disappears also, if we do our *abhyas* devotedly. There is a common error almost everywhere, that they think 'I' as an enemy. That is a negative attachment, which makes it hard and

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impossible. When we think of 'I', it becomes stronger by our own thought force, brought about by concentration. Try to forget the 'I', it will help a good deal. Once Divinity dawns, the negative attitude to life goes far away. The demolition of the past is a chapter in Sahaj Marg.

When we think of the goal, its longing brings the distance in view, because we have become used to such sort of thinking. In the beginning we enter what is behind the matter, and we touch only the ground and not the Reality. The echo of voice diminishes when it travels a long distance, and then there is silence all around. I believe that this is a clue to remind us that we can get into the better state, if we enter into the life, from which silence starts. When we dive deep then we bring pearls out of it. The wisdom of man is that he should make the unfavourable things favourable. In other words, we should try to succeed in converting the whole of the material force into spirituality: and it so happens in Sahaj Marg system, if we get a competent Master. All the fibres of our being become spiritualised, and Reality begins to radiate. I am preparing such souls that they may have the full benefit of my services.

## *CRAVING OF THE SOUL*

There is every sense in living — not only in living but achieving the highest. The craving of the soul can be satisfied best, while one is living and existing. Nobody knows the shore. The beauty of the training of my Master is that spiritual life runs parallel to the life in the world, with ever increasing efficiency. Once you have decided to attach yourself with a system, where regulation of mind is the responsibility of the Master, please give a fair trial, and have your own experience after sometime. There cannot be any breakdown in spirituality, if faith and desire for the Ultimate is there. Physical or mental troubles do not tell upon spirituality. My Master unequivocally declares: 'Spirituality is my responsibility, as practice is your responsibility'.

Religion is really the signpost on way to God realisation, but you will have to pave the right way for yourself. Problems are so many with all humanity; and as such as one remains attentive to a problem, it becomes a stumbling block for him. Disappointments make us cowards. If somehow we remove the prefix 'dis', 'appointment' remains. That means we have been appointed for something; and when appointment for certain job has been made,

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we can never think that we are unable to do it. That means a sort of a wave is working smoothly, and you are carrying on with it. In that case, there is no idea either of the past or of the future. Be like a tiger in the realm of God, and progress is assured.

The main purpose of our Mission is to install spirituality in place of the prevailing non-spirituality, through Sahaj Marg, pronouncing Master's message: 'Awake, O sleepers, It's the hour of the dawn'. The change, of course cannot come overnight. The aim of our Mission, will, however, certainly be achieved, if its members work with love, patience and co-operation. I need such persons in our organization, who may shine out like the sun. People themselves will be attracted when they know that our method is correct. One lion is better than a hundred sheep; but we should try as human beings to do spiritual good to others. Earnest labour on Master's way shall never go in vain. Amen!

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## 9. PARIS DECLARATION

Message at Paris — France in August 1982

We are all one. Sahaj Marg is for integration. When we have studied the pros and cons of the system, we hope to read the real sense of discipline necessary. Both sides are visible but there is some flaw and that can be easily removed provided we have the Mission in the heart and not in mind alone and that people are having. What remains is the thought to be manifested before the general view. There are many curvatures coming in the way as obstacles like bubbles in the water which can be removed very easily because power is working behind you, of which we have the least knowledge.

Co-operation is the life of coming events also but if they are wavering they will be wasting power.

We are united in the common cause keeping towards proper order the good of man and humanity.

Keeping the ideal that service is better than served, the Shri Ram Chandra Mission, Shahjahanpur, is there to serve the humanity in which we are all going to be woven in uniform pattern and discipline.

## **10. UNITY**

Message at Shahjahanpur on 10-10-1981

“There is no question of separation. We are coming closer and closer. This is a message to all”.

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## 11. SENSITIVITY AND EXPERIENCES

On Enquiring about the condition after meditation, people often say they do not experience anything. Now, the first thing in this regard is that not experiencing some time and even not having any experience at all also remains an experience, after all. If I assert that this state of having no experience is supreme condition of spirituality, people shall certainly demand an explanation, provided that they be really deserving candidates in the sphere of this discipline.

We may take a concrete example. You come out of your home, and a thorn pricks your foot, or suppose an accident occurs, in which you suffer serious injury. In that situation, you will have much to tell about your experience. There will be lots of experience worth narration, even during extraction of the thorn or healing of the injury; but after extraction of the thorn and healing of the injury, you will only say that now you experience just nothing. On persistent enquiry, you will say at the most that there remains no trouble now. This will also be possible for

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you to say only in case the remembrance of the earlier condition of trouble may still remain.

This example refers to physical (bodily) trouble and relief (comfort); but human existence extends, who knows, how far beyond the body, viz., in fine and finer forms. In comparison to the state of relief/comfort, experience is more acute and manifest during the state of trouble as compared to relief/comfort; and experience, worth narration, is there also during release from trouble. But the experience which is born out of release from relief/comfort continually grows on crossing the limits of narration. Clarification of this point has started just here, in so far as the word 'relief/comfort' is used to indicate release from trouble, but when we need to speak of release (liberation) from relief (comfort), we have to use again the same word 'relief/comfort' only. This means that relief arising out of release (liberation) from trouble (calamity) also happens to be some sort of trouble (calamity) only, release from which also creates a finer or subtler type of relief (comfort) and this chain (process) continues on and on for which we have to speak of relief (release) from relief, and then release from that also etc.

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When stepping beyond physical (bodily) trouble and relief (comfort) of heart, mind and soul etc., there is bound to be difficulty in experiencing and narrating the experience.

If we pay attention to further account (narration) concerning experience of the pain of thorn-prick, there are many categories (states), wherein pain is not experienced from thorn prick, or there remains no possibility of telling anything about it. Thorns prick the feet of many animals other than man, but in certain cases there is no experience of that at all and in some other cases there is no experience of the experience. Similar happens to be the cases of the newly born human child. On growing up also the particular part of body can be got anaesthetised by using some drug or otherwise in the case of a grown up human being as well; and experience and narration of pain gets blocked also in the event of vivisection or non-functioning of the relevant part of the brain. Thus, many illustrations of this sort are there lying below the level of normal human experience.

Then there are other examples which may be spoken of as states of higher category. Love or

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attachment of heart, whether mundane or Divine, in proportion to its intensity reduces the experience (sensitivity) and expression of physical penury: and still beyond and above a certain limit, attachment of heart and mind obstructs the most profound physical experience altogether. An anecdote about a prominent scientist is well known, that he was so absorbed in his work that his dog ate his lunch and when in the evening his servant on enquiry told him that he had eaten his lunch and empty plates were taken away for washing by the servant, he(the scientist) was satisfied just that in a state of self-oblivion he had forgotten having eaten his lunch. Whether some body treats it as a state of high level or low level, this story is certainly true at the level of human experience.

So then, you can form an estimate of that superb spiritual state, whereas there remains no experience or its remembrance: and possibly even you may have experienced it yourself some time, and in order to remember it as a high level experience, you may have made a note of it or else felt worried, considering this state of self forgetfulness as a harmful disease of heart and

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mind. In fact, people assess good, bad, right, wrong generally on the basis of personal benefit (or loss).

It may be asked as to what constitutes the standard of personal benefits finally after all! A hungry person considers food as personal benefit: but the scientist forgets his hunger in his fondness for his work. It may be remarked here that intellectual benefit has precedence over physical benefit. There is yet another anecdote about this very scientist that his dog upturned the lamp on his table, and the labour of his about 20 last years of life got reduced to ashes in no time. It is stated that the scientist just patted the dog and said only 'you do not know what great harm you have dealt to me'. It is also stated that Lord Christ, in this very strain, prayed for his killers: 'O God, pardon them for they do not know what great sin they have committed'. Here even intellectual and emotional benefit also weighed lighter as compared to spiritual benefit. We can proceed on and on like this to realise that on emergence of higher form of experience, the experience of lower category loses its weight (value) and one who lacks acquaintance with (comprehension of) higher and finer form of

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experience has only to say that he had no experience.

The last point in this context is that there is a whole world of difference between the condition of having no experience at the initial and the top most stages of our way of puja (worship or spiritual practice). Initially the egoism, identified (harmonized) with physical (bodily) and materialistic desire, stands incapable of recognizing the experiences of superior most stage; and the speed of self-forgetting, on stepping forward on higher stages, starts obliterating the possibility of the value (importance) and admissibility of the experience of (sensitivity to) pain and comfort (happiness or otherwise) of the lower and cruder existence. In the superior most state of perfect balance, whereas our narration and comprehension having become suspended, there does happen plenty of experience so much so that no desire for anything in exchange for it remains. However, experience and its description become meaningless there, which state has been fixed under the term 'Indescribable' (Anirvachaniya) in the Upanishads, expressed by Lord Buddha through silence and Sufism and Kabir have felt contented to

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speaking of, as 'It is just what it is'. The simplicity (naturalness) of our way of training (and practice) has by itself become a veil due to which high stages of spiritual progress (refinement) have suffered loss of appreciation. People in the initial stage of having nothing go around speaking in denigrating terms about high spiritual stages, as if considering themselves established stout in the highest state of NOTHINGNESS'.

In short, just say: every honest genuine practicante is bound to comprehend and experience spiritual advancement in the right way. In the beginning, mostly there may be emphasis on the importance of physical and material experience. However, comprehension concerning health and peace of heart and mind should develop gradually. Miracle, jugglery, black magic, machination, fraud etc., producing effect through such means, is entirely against spirituality and Brahma Vidya (Divinity); and anyone after these can never be a deserving vessel for this superb science. Certainly there remains so much beyond and above the reach and grasp of heart and mind (intellect), but proper comprehension and experience of that too is

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possible only through the heart and mind, which is oriented to soul and God. Just due to this, then, there is special emphasis on cleaning and training of heart and mind in this science. The finest Divine gift, which is patrimony of the entire progeny of mankind, stands reserved just for the human being, residing in the state of moderation in all respects. However, proper form of orientation and effort for that is difficult to be ones fortune. It is rightly stated: 'To be Real Man is hardly available even to human beings!'

That is no point for dejection; anyway, but Divine help happens to fall to the lot of human being of right sort of courage alone. As such, adopt the purpose of life and path of its realisation; and move on and on until the purpose be fulfilled, holding on to the promise that whoever moves one step towards it, the goal advances ten steps towards that one. The experience of all this is a matter of fact, but only for the one, who may have faith in that Divine assurance, and keeping steady fast to it may continue marching on. Amen!

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## 12. THEY HAVE LOST THE OCEAN

In the sphere of Spirituality, Character development has a special place, the importance of which is in no way less than that of Spiritual Welfare itself. Our Revered Lalaji Maharaj always laid emphasis on the special importance of character in the area of spiritual development. In one place he has written 'I tell every human being, Every seeker from the very beginning try his best to maintain and improve the condition of his personal character. No word should leave the mouth which is likely to be objectionable to anyone. Nor should any such act be indulged in as likely to be unpleasant to others. I am not as much a lover of spirituality as of character. If a seeker has achieved the Dhruv Padh but character weakness still exists in him, my understanding is that he has not understood the True Philosophy.'

I also desire that there should be no weakness of character among the abhyasis of our Mission; but what use is it that I desire it so! People are defective in the oneness with all. They do not wish to do anything themselves. They wish that I alone should do all that is necessary for achieving their uplift, through the use of my inner powers – I

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should give them the desire to engage in meditation practice, get them to do their daily practice, give them improvement, progress and promotion and get them interested in all this activity through my own powers so that they do not have to do anything themselves. They do not wish to make the slightest change in any detail of their life or habits, nor do any type of practice etc., that has been taught to them. But when any defect is found in any of them or when any disorder arises in the matter of the spiritual progress of any of them, the responsibility and the blame, all are mine! I experience another difficulty too. Even without the cooperation of the people, my sympathies are with them and I am always interested to help them. Therefore on their expressed request, I become ready to do everything for them even when the request is made only as a mere formality born of bare regard for me. What else can I do when it is my intense desire to pour all my spirituality in them in larger and larger ladlefuls, irrespective of whether they are ready to accept and absorb it or not? When I look into them to see how much more feed I have to put in, my senses fly away and I wish that I could dissolve it all and give to them to drink up. But even of persons capable of drinking

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it up, only one or two can be found. This is my fortune, my lot – in life! My intense desire is that everyone's work should be completed successfully. Effort of anyone never goes waste, but it seems to be very difficult for anyone to do any effort. All this being told they do not 'get' it. Lakhs of rebirths have gone by without achieving their return to their homeland; and the sorrow that even now, its necessity does not show itself in them. It does not occur to me what I can or should do, when no one desires even to start moving.

My heart is filled to the brim with love for my associates. Whatever service I am able to render to them, all that does not give me satisfaction. My heart is ever intent and keen to ensure that the largest part of them should achieve atleast my own spiritual condition in the shortest possible period of time. In order to expedite this and to ensure the message reaching the largest number quickly and in good measure, I appointed a large number of preceptors to do the job of awakening the public so that their work can be done, and their character, conduct and behaviour can be remodelled and straitened out.

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In the beginning, in ancient India, this system was kept in close preserve, without publicity. In consequence, in times past Rishis just imparted it to a few of their own disciples. Among them, some could not even impart it. Changing times and conditions had their effect. Gradually the method got lost. The Truth vanished and all its opposites were born. Ideas of differences of greatness and smallness were born and people began to be satisfied with microscopic successes, in the belief that the success was complete. The boat had sunk to hide itself in the lake. Even to the onlookers it seemed that this was all. All saw the lake and became so much attracted to it that none had a single thought for the Ocean. Thus they got themselves limited and soon its grosser aspects began to surface, concern for the body and concern for the concern begin to assume tremendous importance and proportions.

Then the bondage of egoism came in and got firmly established and people started thinking very highly of themselves though they were not so in truth. Ideas similar to this began to arise in some of our preceptors; and the decease is spreading

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instead of dying down. Endowing them with power has become risky for me. Power exists for achieving the Divine and for benefiting others; but in such persons it started inducing intentions of selfish profit. In addition to teaching others incorrectly they started debating even their own practice. They forgot that along with becoming preceptors, they continue to be abhyasis. They started injecting their own personal ideas into the detailed rules and methods of meditation practice decided and laid down originally and started teaching abhyasis the considerably altered methods of their own practice. Some preceptors teach something and some others some other way. It does not occur to them that in the very fine (sookhsma) rules of practice achieving the Infinite, even the slightest variation of change can have the dire consequences. Can anyone claim to have achieved all Infinity? If a grain of Reality be gained; it is so invaluable that the entire riches of the world can not be its ransom. It is true that power too was given to them, but they desired to use it, buried as they are in their selfishness and egoism. They never could think that this puts twofold burden on me. (One to progress their advance towards spiritual welfare and the other, to separate them from their

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self-created and developed ego.) Because of this small but wrong doing of theirs; how much work for me gets increased, never occurs to them – perhaps they are not in a condition to be able to appreciate it at all. They began to believe that their faith in their ego is their Power and became entangled in it. It is quite possible that they become so immersed in their condition that any effort to free them from it is like making pulse grains out of steel. They just learnt the word 'Power', but they did not know, did not attempt to understand, what Power is, and how to use it to help others. A few are so born who confuse dhal for boiled rice and take great pleasure in this confusion. This alone can be said about them that they have strayed away from the path; and to bring them back to the path has become near impossible due to their having gone away from their dharma their duty. This is the reward I get for all my labour. What can I tell such persons? Only this, that such is my fate, my fortune!

All the Centres of the Mission are Lalaji Maharaj's not any particular person's, and we are working according to his orders and instructions. If even now these persons do not change themselves

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and do not extend their co-operation despite my concerted efforts to help them, it will have to be said of them that by the Grace of the Sadguru they did get the Ocean, but by their ignorance they lost the Ocean. The Mission's abhyasis and preceptors should put into practice the ancient teaching.

“There is nothing for me that is ‘mine’; What little they is, is ‘Yours’.

Herein lies all that is god for all of us.”

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