

**Spiritual Science
(The Path to Bliss)**

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With
Profound Love and humble respects
Dedicated
To
Shri Perfect Guru
SHRI BALAYOGI
who showed me the Path

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INTRODUCTION

As you sow, so shall you reap. This proverb explains the Karma theory and together with reincarnation, the problem of life. One is architect of his own fortune. If one wants worldly pleasure, he must do good acts. If he brings happiness and satisfies the hunger of poor and needy, he will lead a happy life, if not this life, the next life. But the real happiness as compared with transitory pleasures of this World, comes when one is by good luck put on the Path of Self-finding. Exposition of this Path is the aim of this book, primarily based on personal experiences.

Our origin is Divine. We are each drops from the unlimited ocean of eternity. We are sparks from His flame. All 'Jiv-atmas' are Monads or spirits separated from Him with a number of covers of bodies or garments. We are sent down to earth to carry out an assigned part. He Himself is the Actor. But we forget our origin and identify ourselves with the particular part that has been temporarily allotted to us. This is the cause of all the pain and suffering in this World. Ignorance is at the bottom as only the surface mind works. If I have to go home at night and due to darkness, I cannot see the path and I take

another direction, I shall never reach home and shall suffer all the night. But if there is light and the right path is taken, there will be no suffering and one will reach home without any let or hindrance. The same analogy applies to life and we have to find the Path leading to our eternal home as the temporary sojourn on earth is only a part allocated to us in the drama of life. As soon as the identification with the body goes, one is put on the path. It is a difficult path. It has been compared to walking on the sharp edge of a sword. Kabir has said that this path is narrower than the eye of a needle and therefore how can one pass through it. At the same time he postulates that once a true guide or guru is found, the path automatically widens out to pass out; then the bliss is guaranteed. Kabir, a renowned sage of the thirteenth century, has said in a couplet that God is like Sugar spread in sand. Our ego is like an elephant and so, as it is impossible for an elephant to pick up sugar from sand, we can never find Him. But if we can become small like an ant, then as it can pick up all the sugar from sand, we can find Him. This emphasizes the importance of humility on the spiritual path. Guru Nanak has said that the biggest 'Bhakti' is giving up pride. When 'I' is gone, the Inner Controller will begin to function and one will attain the Bliss of Self-finding. This is the real purpose of life on earth. This is the evolution that has to take place to unwrap the 'involved' spirit. It is only Self-discovery as the object is already there and nothing new has to come. It is illustrated by a brief anecdote. A lady lost her necklace and began to cry loudly. When other ladies came to console her, one lady noticed a thread on her neck and on pulling found the necklace in her neck. The same lady's joy then knew no bounds. It was the pleasure of refinding the necklace which was already there. Similarly when one perceives Him in the core of one's heart and then root of each hair, the desired bliss is the result.

Man is a creature of Nature, which kicks him as it likes. This is due to ignorance of the Divine origin and as already stated the root cause of all suffering. Another anecdote is cited to illustrate this point. A lioness, who was pregnant jumped at a sheep when a herd passed nearby. As she fell down, she died on the spot and lion cub was born at the same time. The cub joined the herd of sheep. He began to eat grass and bleat like sheep. All his habits were acquired from sheep. Once a lion noticed him amongst the sheep, caught hold of him, told him not to eat grass and roar like a lion. As the little lion could not leave his habits, the lion took him to a tank. When the little lion saw his reflection, similar to the lion, he realised his own real nature and gave a terrific roar and from that day began to eat meat and kill sheep rather than enjoy their company. Similar is, the case with us; we have to see our real Self. But this is possible only if we meet the lion of a true Mystic or Guru who can only show us the Path so that we can see our true Self.

There are three aspects of God — The Transcendent, Universal Mind, and spark in every individual. The same is the position of human beings. He is in all of us and each one of us lives our individual life knowing nothing about Him, being fully separated. The question is when He is in us why cannot we perceive Him? The reason is the three modes of working of nature, namely second aspect of God. Man will become Universal Mind. He will become one with the entire Universe. No longer will it be an individual mind cut off from others but the individual and at the same time Universal, knowing the mind of every body else, not only men but all animate and inanimate things of the world. The third and final stage will be merging into the Transcendent when the Inner Controller will Himself show the Path and lead to His own Throne.

The basic wrong for our ignorance is our limitation to surface mind and Separativeness due to individuality. The existence has been interpreted by materialism taking Matter as fundamentally real. But matter has been found to be Energy by Science. To understand existence, we must know not only Matter and its process, but mind and life and their processes. Further spirit and soul have to be known for integral knowledge by which the truth of individual, cosmic and spiritual existence can be known. The fundamental Truth, the reality at the basis of all things has to be known. "That being known all will be known." Humanity is for evolution from ignorance to knowledge. Therefore first of all we have to discover the secret nature and full extent of ignorance. It is many sided self-ignorance-sevenfold.

1. Original ignorance being unaware of Absolute, the source of all being and becoming.
2. Cosmic ignorance unaware of spaceless, timeless, immobile and immutable Self as we consider the cosmic becoming in Time and Space.

3. Egoistic ignorance — Unaware of our Universal self, cosmic existence, cosmic consciousness and our unity with all being and becoming.
4. Temporal ignorance — Unaware of our eternal becoming in Time.
5. Psychological ignorance — unaware of our large and complex being, which is superconscient, subconscious and take our surface becoming as one whole existence.
6. Constitutional ignorance — unaware of our constitution, taking mind, life and body as our true principle and losing sight of what constitutes them and their operation.
7. Practical ignorance — unaware in our thoughts, will, sensation, desires, resulting in pain and pleasure, sin and stumblings, strivings and failures.

As a result of all this ignorance, we miss the true knowledge and the enjoyment of our life in the world. Integral knowledge will therefore bring forth seven fold revelation. The knowledge of the world as one with us in consciousness will cancel our separative idea and life of ego. It will lead to true harmony and change all our nature into conscious expression of the truth of the Spirit, the Self, the Divinity, the integral spiritual Reality. This is not an intellectual knowledge and this brings in the evolutionary character and the fact that our mental ignorance is only a stage in our evolution. This is a slow process in Time. As the integral knowledge must result from a change in consciousness, it can be gained by a process in which will and endeavour have a part and its growth can proceed by conscious self-transformation. Hence consciousness is the basis of Life Divine and a full chapter III has been devoted to this subject.

The truth of existence concealed in original inconstancy has to be brought out by an emerging consciousness which rises by grades of its self-unfolding until it manifests the integral reality and a total knowledge.

The soul arrives at self-knowledge and immortality when it knows the Supreme and possesses the nature of the Infinite and Eternal. This is the supreme aim of our existence. It is possible for the soul in the Becoming to know itself as the Being and possess the Becoming to know itself as Infinite in essence and also as the Infinite self-expressed in the finite. This realization is the culmination of the Becoming; it is fulfillment of the Being in its dynamic reality. The fundamental reality is the Being (Sat-chit-Anand) Divine Existence; Consciomness and Delight of Being which is a supracosmic Reality. All is a manifestation of that. The Being is one, but this oneness is infinite and contains in itself infinite multiplicity of itself; one is the all. The infinite multiplicity of the one and eternal unity of the Many is the fundamental verity of manifestation and by reason of this, the Being presents itself to our cosmic experience in 3 poises-Supracosmic existence, Cosmic Spirit and individual Self in the Many. The multiplicity is the cause of phenomenal division of consciousness and the individuals become unaware of the eternal and oneness of the cosmic self. By force of the secret unity, the individual has to universalize himself and also to become aware of his supracosmic transcendence. This is achieved by the occult pressure of evolutionary Nature to come out of this state of ignorance. The Transcendent Conscious Being is the Universal indwelling Presence and it is a necessity for the soul to know and grow into this truth of itself, become one with the Divine Being and to make the becoming an expression of that highest truth to be possessed inwardly of the Divine Self and Master of its existence and to be wholly possessed by Him and moved by His Divine Energy and live and act in a complete self-giving and surrender.

Life, mind and body always seek knowledge, power and joy. It is only by opening up of larger consciousness that mind and life can grow in their fullness. The greater consciousness is spiritual consciousness, which brings about the unfolding. It can take up mind and life into its light and give them true and utmost of their seeking. The highest reach of unfolding consciousness is realisation of the Reality. A perfect self-expression of the Spirit and finding of the Reality is the object of terrestrial existence. By means of the touch of the Absolute, we can arrive at our own absolute. The soul of man has to awaken to the Universality and transcendence, the other two aspects of God as already hinted.

The sign of Divine Will in Nature is that the earth-nature is all the time seeking a perfected and divinized life. In His manifestation, the infinite has immense possibilities and He is not confined by its

formulations. There can be a withdrawal into supreme peace, a withdrawal into bliss. But these withdrawals do not seem to be the primary intention as otherwise there was no necessity of evolutionary progress, which has for its aim self-fulfillment here on earth. It can only have for its sole significance the revelation of Being in a perfect Becoming. The outer apparent man has to become the inner Man, so that he 'is the master of his body, his environment and becomes universal in his being. The ordinary natural man has to evolve himself into the Divine man. The chapter on Evolution has been devoted to bring home the progression by which the Reality "involved" or the "conscient" in the conscience has to evolve out by unwrapping of the Veiling materials that are the vehicles for different planes. When the appropriate time according to one's destiny, comes for unfoldment, a sense of non-attachment (Vivek) with the pleasures of the senses is produced. The soul begins an eternal hunger. When the Spirit is contacted, rivers of honey flow forth and one tastes the bliss. The visions that one gets are violent efforts of the self to translate something impressed upon its deeper being, messages received from without project their sharp image before the consciousness.

St. Teresa has compared the successive degrees of orison to four different ways of watering the garden of the soul. The first or meditation is like drawing water by hand from a deep well. The orison of quiet is like getting a wind-lass and water that is to be drawn is at higher level. In the third, orison of Union, the gardener does not depend on his Own exertions but contact between subject and object is established. It is as if a little river flows through our garden and we have to direct the stream. In the fourth and the highest, God Himself waters our garden with rain from heaven, "drop by drop." The attitude of self is only of receptivity and passive contemplation. Individual activity is sunk in the "great life of the All." Man's 'Trinity' of thought, love and will becomes a unity in contemplation and feeling and perception are fused.

The soul's participation in a supra-harmony is not merit but a gift from God. The soul feels a secret vigour taking possession of all the being and life becomes new and transformed. She no longer works herself but God lives, acts and works in her. This grows gradually with the Inner Controller's guidance till the soul becomes perfect with God's perfection. Thus is born the "son of God." According to Ruysbroeck, the Father says "Thou art Mine and I am Thine; I am thine and thou art Mine for I have chosen thee of all eternity."

Shri Acrobindo ha's beautifully described, the manifestation and the Supreme law in his "Message of the Gita." This is cited mostly in his language.

The Message of the Gila:

Existence is not merely a machinery of Nature, a wheel of law in which the soul is entangled for a moment or for ages; it is a constant manifestation of the Spirit. Action is for self-finding, for self-fulfillment, for self-realisation and not only for its own external and apparent fruits of the moment or the future. There is an inner law and meaning of all things dependent on the supreme as well as the manifested nature of the self. The supreme, the faultless largest law of action is therefore to find out the truth of your own highest and inmost-existence and live in it and not to follow outer standard and dharma, All life and action must be till then an imperfection, a difficulty, a struggle and a problem. It is only by discovering your true self and living according to its true truth, its reality that the problem can be finally solved. Know then yourself; know your true self to be God and one with the self of all others; know of your soul to be a portion of God. This finding of the true Self, this knowledge of the Godhead within us and all is not an easy thing. The consciousness of man is of a double kind and corresponds to a double truth of existence for there is a truth of the inner reality and a truth of the outer appearance. According as he lives in one or the other, he will be a mind dwelling in human ignorance or a soul founded in divine knowledge. In his outer appearance man in his soul, his mind, his life, his body seems to be a creature of Nature differentiated from others by a separation of his body, life and mind and especially by his ego-sense that subtle mechanism constructed for him that he may confirm and centralise his consciousness of all this strong separateness and difference. He is a nature, creature of a separate ego establishing whatever relations with others and with the world; making whatever development of himself. There is however, something in man's consciousness which does not fall in with the rigidity of this formula. In this inner reality the truth of existence is no longer Nature but Soul of Spirit, Purusha rather than Prakriti.

Nature herself is only a power of Spirit. Prakriti the force of the Purusha. That Spirit is the upholder of Nature and her action and the giver of the sanction by which alone her law becomes imperative and her force and its ways operative. That spirit within her is the Knower who illuminates her and makes her conscient in us; his is the immanent and superconscient Will that inspires and motives her workings. The soul in man, a portion of this Divinity, shares his nature. Our nature is our soul's manifestation, operates by its sanction and embodies its secret self-knowledge and self-consciousness and its will of being in her motions and forms and changes.

The real soul and self of us is hidden from our intelligence by its ignorance of inner things, by a false identification, by an absorption in our outward mechanism of mind, life and body. But if the active soul of man can once draw back from this identification with its natural instruments, if it can see and live in the entire faith of its inner reality, then all is changed to it, life and existence take on another appearance, action a different meaning and character.

“This is the great change and transfiguration,” runs the message of the Godhead in man, the Avtar, the divine Teacher, “to which I call the elect, and the elect are all who can turn their will away from the ignorance of the natural instruments to the Soul's deepest experience, its knowledge of the inner self and spirit its contact with the Godhead, its power to enter into the Divine. It is difficult indeed to accept for the human intellect attached always to its own cloud forms and half lights of ignorance and to the yet obscurer habits of man's mental, nervous and physical parts; but once received it is a great and sure and saving way.

But the change is a very great one, an enormous transformation, and it cannot be done without an entire turning and conversion of your whole being and nature. There will be needed complete consecration of yourself and your nature and your life to the Highest and to nothing else but the Highest. There will be needed an uplifting of the heart in a single aspiration to the Highest, a single love of the Divine Being, a single God-adoration. And there must be a widening too of the calmed and enlightened heart to embrace God in all beings. There will be needed in a word a Yoga which shall be at once a Yoga of integral knowledge, a Yoga of the integral will and its works, a Yoga of integral love, adoration and devotion and a Yoga of an integral spiritual perfection of the whole being.

What then is this knowledge that will have to be admitted by the understanding. It is the knowledge of the supreme soul and Spirit in its Oneness and its wholeness. It is the knowledge of One who is for ever, beyond Time and space and name and form and world, high beyond his own personal and impersonal levels. There is an impersonal self in you which supports the stream of your personality and is one with God's vast and impersonal spirit. And incalculable beyond this impersonality and personality, dominating these two constant poles of what you are here, you are eternal and transcendent in the Eternal Transcendence.

God in the World and you in the world are realities; the world and you are true and actual powers and manifestations of the Supreme. Therefore accept life and action and do not reject them. He is the supreme transcendent Spirit and all comes into manifestation from him and are his forms and his self powers. Yet it is the Supreme, but as the cosmic spirit and the Time Spirit, who wills and conducts and determines the action of the world through his multitudinous power-to-be, that power of the Spirit which we call Nature. He creates, sustains and destroys his creations. He is seated too in the heart of every living creature and from there as a secret Power in the individual. It is this transcendent first origination from the Supreme and this constant universal and individual manifestation of Him in things and beings which makes the complex character of the cosmos.

In us is the Jiva, a spirit of this Spirit, a conscious power of the Supreme. He is one who carries in his deepest self the whole of the immanent Divine and in Nature lives in the universal Divine. This conscient soul in us can adopt either of these three states of the Spirit. Man can live here in the mutability of Nature and in that alone. Ignorant of his real self, ignorant of the Godhead within him, he knows only Nature; he sees her as a mechanical executive and creative Force and sees himself and others as her creations, egos, separated existences in her universe. It is thus, superficially, that he now lives. This ignorance is possible, is even imposed, because the Godhead within is hidden by the veil of his own

power. The Nature which we see when we look outwards, the Nature which acts in our mind and body and senses is a lower Force, a derivation, a Magician who creates figures of the Spirit but hides the Spirit in its figures, conceals the truth and makes men look upon masks. This Nature in us is a Maya of the ego, a tangle of the dualities, a web of ignorance and the three gunas. So long as the soul of man lives in the surface fact of mind and life and body and not in his self and spirit, he cannot see God and himself and the world as they really are, cannot overcome this Maya, but must do what he can with its terms and figures.

It is possible by drawing back from the lower turn of his nature in which man now lives, to awake from this light that is darkness and live in the luminous truth of the eternal and immutable self-existence. Nature alone acts and works out her mechanical figures; but the pure spirit is silent, inactive and free. Calm, untouched by her workings, it regards them with a perfect equality and knows itself to be other than these things.

A perfect perfection comes only by living in the supreme and the whole Divine. Then the soul of man is united with the Godhead of which it is a portion, then it is one with all beings in the self and spirit; one with them both in God and in Nature; then it is only free but complete. He sees all in God and God in all; he sees all things as Vasudeva. Desire is the chief enemy of spiritual perfection. Slay then desire. Separate yourself from all that come to you as outward touches and solicitations. Learn to bear and reject all the rush of the passions and to remain securely seated in your inner self even while they rage in your members, until at last they cease to affect any part of your nature. Bear and put away similarly the forceful attacks and even the slightest insinuating touches of joy and sorrow. Cast away liking and disliking, destroy preference and hatred, root out shrinking and repugnance. The result will be an absolute equality and the power of unshakeable calm that the universal spirit maintains in front of its creations, facing over the manifold action of Nature.

Action will still be done in you, because Nature is always at work; but you must learn and feel that your self is not the door of the action. Observe too that even the will in your works is not yours but Nature's. Draw back from this external formation to your inner silent self; you will see that you the Pursha are inactive, but Nature continues to do always her works according to her gunas. Fix yourself in this inner inactivity and stillness; no longer regard yourself as the doer. Remain seated in yourself above the play, free from the perturbed action, of the gunas. Live secure in the purity of an impersonal spirit, live untroubled by the mortal waves that persist in your members.

If you can do this, then you will find yourself uplifted into a great release, a wide freedom and a deep peace. Then you will be aware of God and immortal possessed of your dateless self-existence, independent of mind and life and body, sure of your spiritual being untouched by the reactions of Nature, unstained by passion and sin and pain and sorrow. Then you will depend for your joy and desire on no mortal or outward or worldly thing, but will possess inalienably the self-sufficient delight of a calm and eternal spirit.

Action is part of the integral knowledge of God and of his greater mysterious truth and of an entire living in the Divine; action can and should be continued even after perfection and freedom are won. There is also a Yoga of action in the illumination of God-experience; works can be made one spirit with knowledge. Therefore, now to the experience of a high impersonality add too this knowledge that the Supreme whom one meets as the pure silent self can be met also as a vast dynamic Spirit who originates all works and is Lord of the worlds and the Master of man's action and endeavour and sacrifice. All becomes here by the power of the Spirit; all do their works by the immanence of God in things and his presence in the heart of every creature. The Creator of the worlds is not limited by his creations; the Lord of works is not bound by his works; the divine will is not attached to its labour and the results of its labour; for it is omnipotent all-possessing and all-blissful. But still the Lord looks down on his creations from his transcendence; he descends as the Avtar; he is here in you; he rules from within all things in the steps of their nature. And you too must do works in him after the way and in the steps of the divine nature untouched by limitation, attachment or bondage. Act for the best, good of all, act for the maintenance of the march of the world, for the support or the leading of its peoples.

Consecrate your labour and leave its returns to the Spirit who manifests and fulfils himself in the Universal movement. The outcome of your action is determined by his will alone and whatever it be, good or evil, fortune, success or failure, it is turned by him to the accomplishment of his world purpose. An entirely desireless and disinterested working of the personal will and the whole instrumental nature is the first rule of Karma Yoga. This is no more than the first step on the path. For you must be not only unattached to results, but unattached also to your labour. Cease to regard your works as your own; as you have abandoned the fruit of your works, so you must surrender the works also to the Lord of action and sacrifice.

Next know that you are an eternal portion of the Eternal and the powers of your nature are nothing without him, nothing if not his partial self expression. It is the Divine Infinite that is being progressively fulfilled in your nature. Give up then all sense that you are the doer; see the Eternal alone as the doer of the action.

The mind of knowledge and the will of action are not all; there is within you a heart whose demand is for delight. Here too in the heart's power and illumination, in its demand for delight, for the soul's satisfaction your nature must be turned, transformed and lifted to one conscious ecstasy with the Divine. The knowledge of the impersonal self brings its own Ananda, there is a joy of impersonality, a singleness of joy of the pure spirit. But an integral knowledge brings a greater triple delight. It opens the gates of the Transcendent's bliss; it releases into the limitless delight of a universal impersonality; it discovers the rapture of all this multitudinous manifestation; for there is joy of the Eternal in Nature. This Anand, in the Jiva, a portion here of the Divine, takes the form of an ecstasy founded in the Godhead who is his source, in his supreme self, in the Master of his existence. An entire God-love and adoration extends to a love of the world and all its forms and powers and creatures; in all the Divine is seen, is found, is adored, is served or is felt in oneness. Add to knowledge and works this crown of the eternal triune delight; admit this love, learn this worship; make it one spirit with works and knowledge. That is the apex of the perfect perfection.

When the God-lover is also the God-knower, the lover becomes one self with the Beloved; for he is the chosen of the Most High and the elect of the Spirit. It is perfect love that is the key to a perfect knowledge. Work done without desire creates no reaction and imposes no bondage. An integral union of the individual's being with the Divine Being is the condition of a perfect spiritual life. Turn then altogether towards the Divine; make one with him by knowledge, love and works all your nature. Turn utterly towards Him and give up ungrudgingly into his hands your mind and your heart and your will, all your consciousness and even your very senses and body. Let your consciousness be sovereignly moulded by him into a flawless mould of his divine consciousness. Let your heart become a lucid or flaming heart of the Divine.

This triune way is the means by which you can rise entirely out of your lower into your Supreme Spiritual nature. That is the hidden superconscient nature in which the Jiva, a portion of the high Infinite and Divine and intimately one in law of being with him dwells, in his Truth and not any longer in an externalised Maya. This perfection, this unity can be enjoyed in its own native status, aloof in a supreme supracosmic existence; but here also you may and should realise it, here in the human body and physical world. A completest surrender must be there. Man is an embodied soul involved in material and mental nature and he follows in it a progressive law of his development determined by an inner law of his being; his cast of spirit makes out his cast of mind and life, his 'swabhava'.

The Divine and not you will enact his own will and works through you, not for your lower personal pleasure and desire, but for the world purpose and for your divine good and the manifest or secret good of all. Inundated with light, you will see the force of the Godhead in the world and in the works of Time, know his purpose and hear his command. Your nature will receive as an instrument, his will only whatever it may be and do it without question, because there will come with each initiation of your acts from above and in you an imperative knowledge and an illumined assent to the divine wisdom and its significance. The battle will be his, his the victory, his the empire.

A supreme Presence within you will take up your Yoga and carry it swiftly along the lines of your 'swabhava' to its consummate completion. And afterwards whatever your way of life and mode of action, you will be consciously living, acting and moving in him and the Divine Power will act through you in your every inner and outer motion. This is the supreme way because it is the highest secret and mystery and yet an inner movement progressively realisable by all. This is the deepest and most intimate truth of your real, your spiritual existence.

The Divine Truth and Way:

By the power and mystery of divine Yoga we have come out of his inexpressible secrecies into this bounded nature of phenomenal things. By a reverse movement of same Yoga we must transcend the limits of phenomenal nature and recover the greater consciousness by which we can live in the Divine and the Eternal.

In the individual he is during the ignorance, the Secret Godhead in us who compels all the revolve on the machine of Nature on which the ego is carried forward as part of the machinery, at once a clog and a convenience. But since all the Divine is within each being, we can rise above this relation by transcending the ignorance. For we can identify ourselves with the one Self supporter of all things and become the witness and non-doer. When the soul gives up its ego and, its works to the Divine, God himself comes to us and takes up our burden.

God does not make himself difficult of approach to us; only one thing is needed, one demand made, the single indomitable will to break through the evil of our ignorance and the whole, the persistent seeking of the mind and heart and life for that which is all the time near to it, within it, its own soul of being and spiritual essence and the secret of its personality and its impersonality, its self and its nature. This is our one difficulty; the rest the Master of our existence will himself see to and accomplish. He is the Godhead in man who originates and directs all his workings; therefore man has to awake to the Godhead within himself, to know the divinity he houses, to rise out of all that veils and obscures it and to become united with this inmost Self of his self, this greater consciousness of his consciousness, this hidden Master of all his will and works, this Being within him who is the fount and object of all his various becoming.

This reality is that of the transcendent downlook as well as the close immanent presence of the Divine government of the universe. The Supreme who becomes all creation, yet infinitely transcends it, is not a will-less cause aloof from his creation.

It is the truth of a supreme Soul of whose supreme nature the world is a derivation and an inferior figure of that Infinite; of the Ancient of Days who for ever presides over the long evolutions of Time; of the original Godhead of whom Gods and men and all living creatures are the children, the powers the souls, spiritually, justified in their being by his truth of existence; of the Knower who develops in man the knowledge of himself and world and God; of the one object of all knowing who reveals himself to man's heart and mind and soul, so that every new opening form of our knowledge is a partial unfolding of him up to the highest by which he is intimately, profoundly and integrally seen and discovered.

The form of the transcendent and universal Being is to the strength of the liberated spirit a thing mighty, encouraging and fortifying, a source of power, an equalising, sublimating, all-justifying vision; but to the normal man it is over-whelming, appalling; incommunicable. The truth that reassures, even when known, is grasped with difficulty behind the formidable and mighty aspect of all destructive Time and an incalculable Will and a vast immeasurable inextricable working.

We might define the three modes or qualities in terms of the motion of the universal Energy as Nature's three concomitant and inseparable powers of equilibrium, kinesis and inertia. But that is only their appearance in terms of the external action of Force.

All men have in them in whatever degree the rajasic impulse of desire and activity and the sattvic boon of light and happiness, some balance, some adjustment of mind to itself and its surroundings and objects, and all have their share of tamasic incapacity and ignorance or nescience. But these qualities are

not constant in any man in the quantitative action of their force or in the combination of their elements; for they are variable and in a continual state of mutual impact, displacement and interaction.

The general nature of all human beings is the same, it is a mixture of the three gunas; it would be seen, then, that in all there must be the capacity to develop and strengthen the sattvic element and turn it upward towards the heights of the divine transformation. That our ordinary turn is actually towards making our reason and will be servants of our rajasic or tamasic egoism, the ministers of our restless and ill-balanced kinetic desire or our self indulgent indolence and static inertia can only be, one would imagine, a temporary characteristic of our undeveloped spiritual being, a rawness of its imperfect evolution and must disappear when our consciousness rises in the spiritual scale.

If on the other hand, he has the sattvic nature and a sattvic faith and direction for his steps, he will arrive in sight of a higher yet unachieved ideal rule which may lead him even in rare instances beyond the sattvic light some way at least towards a highest divine illumination and divine way of being and living. For if the sattvic light is so strong in him as to bring him to its own culminating point, then he will be able advancing from that point to make out his gate of entrance into some first ray of that which is divine, transcendent and absolute. In all effort at self-finding those possibilities are there; they are the conditions of this spiritual adventure.

The sattvic doer becomes the Jiva in contact with his source, united with the Purushottama; he is no longer the personal doer of the act, but a spiritual channel of the works of the transcendent and universal spirit. His natural being transformed and illumined remains to be the instrument of a universal and impersonal action, the bow of the divine Archer.

And first we have to see that the 'Swabhava' means one thing in the highest spiritual nature and takes quite another form and significance in the lower nature of the three gunas. There too it acts, but is not in full possession of itself, is seeking as it were for its own true law in a half light or a darkness and goes on its way through many lower forms, many false forms, endless imperfections, perversions, self-losings, self-finds, seekings after norm and rule before it arrives at self-discovery and perfection. And when we have got at this real soul, at the changeless universal self sustaining us and at the Purushottama, the Lord within us who presides over and guides the whole action of Nature, we have found all the spiritual meaning of the law of our life.

There is always in human nature something of all these four personalities developed or undeveloped, wide or narrow, suppressed or rising to the surface, but in most men one or the other tends to predominate and seems to take up some times the whole space of action in nature.

To worship him with our inner and outer activities to make our whole life a sacrifice of works to the Highest is to prepare ourselves to become one with him in all our will and substance and nature.

To get that greatest spiritual perfection we have indeed to be immobile in the self, silent in all our members, but also to act in the power, Shakti, Prakriti, the true and high force of the Spirit. And if we ask how a simultaneity of what seems to be two opposites is possible, the answer is that that is the very nature of a complete spiritual being; always it has this double poise of the Infinite. The impersonal self is silent; we too must be inwardly silent, impersonal, withdrawn into the spirit. To lose ego and be this impersonal self, to become this impersonal Brahman in our consciousness is therefore the first movement of this Yoga. "When one has become the Brahman, when one neither grieves nor desires, when one is equal to all beings, then one gets supreme love and devotion to Me."

An immutable impersonal self-existence is his first obvious spiritual self-presentation to the experience of our liberated knowledge, the first sign of his presence, the first touch and impression of his substance.

The ordinary mind and life of man is a half enlightened and mostly an ignorant development and a partial uncompleted manifestation of something concealing within him. There is a Godhead there concealed from himself, subliminal to his consciousness, immobilized behind the obscure veil of a working that is not wholly his own and the secret of which he has not yet mastered.

While in the animal, the mind workings are a wholly mechanical obedience to Prakriti, man has this distinction that he embodies a conscious development in which the soul more actively participates, and that gives to his outward mentality the sense, useful to him, indispensable, but very largely a misleading sense of a certain freedom and increasing mastery of his own instrumental nature. And it is especially misleading because it blinds him to the hard fact of his bondage and his false idea of freedom prevents him from finding a true liberty and lordship. For the freedom and mastery of man over his nature are hardly even real and cannot be complete until he becomes aware of the Divinity within him and is in possession of his own real self and spirit other than ego. It is that which Nature is labouring to express in mind and life and body; it is that which imposes on her this or that law of being and working, 'Swabhava'.

All other highest dharmas are only a preparation for this Dharma, and all Yoga is only a means by which we can come first to some kind of union and finally, if we have the full light, to an integral union with the Master and supreme Soul and Self of our existence. It is only the rare soul chosen by the Spirit for the revelation of his very body, "tanum swam", who can be admitted to this mystery, because he alone is near enough in heart and mind and life to the Godhead to respond truly to it in all his being and to make it a living practice.

The Gita indicates that in order that that may wholly be, the surrender must be without reservations; our Yoga, our life, our state of inner being must be determined freely by this living Infinite, not predetermined by our mind's insistence on this or that dharma or any dharma. The divine Master of the Yoga, Yogeshwarah Krishna, will then himself take up our Yoga and raise us to our utmost possible perfection not the perfection of any external or mental standard or limiting rule, but vast and comprehensive, to the mind incalculable. It will be a perfection developed by an all-seeing-Wisdom according to the whole truth, first indeed of our human 'swabhava', but afterwards of a greater thing into which it will open, a spirit and power illimitable, immortal, free and all-transmuting, the light and splendour of a divine and infinite nature.

An almighty Power will take up our virtue and sin, our right and wrong, our strength and our weakness, cast away their tangled figures, 'sarva-dharman parityajya' and transform all into its transcendent purity and universal good and infallible force. An ineffable Ananda will take up our petty joy and sorrow our struggling pleasure and pains, cast away their discordances and imperfect rhythms, and transform all into its transcendent and universal unimaginable delight. All that the Yogas can do will be done in a greater seeing way, with a greater wisdom and truth than any human teacher, saint or sage can give us. The inner spiritual state to which this supreme Yoga will take us will be above all that is here and yet comprehensive of all things in this and other worlds, but with a spiritual transformation of all, without limitation, without bondage.

This is the Path to Bliss so beautifully and exhaustively described by Shri Aurobindo because he himself had traversed this path. His spirit pervading the Pondicherry Ashram did exercise a potent influence in the writers spiritualisation. He has therefore taken the liberty of quoting him Verbatim from his "Essays on the Gita".

Chapter I

Life Story of Shri Shivabalayogi

In this chapter, brief history of an exalted soul, who has completed the spiritual Evolution and who has traversed the Path to Bliss has been attempted. It is impossible to describe in words the transcendent glory of such a perfect Master living in India. However a brief life sketch will be of interest to those, who aspire for this Path.

The name Balayogi indicates that he became a yogi, while he was only a child, 'Bala' meaning a child. The village Adivarumpeta, is a hamlet of Draksharama and is situated about one mile north of it. Draksharama is situated at a distance of about 18 miles from Kakinada, the headquarters of East Godavari District in Andhra Pradesh. It is famous for its Bhimakandam, the renowned longest Shivlinga temple. Adivarumpeta is a small village entirely inhabited by weaver families and the population is about 2,000. One family were strong worshipers of Lord Shiva. The head of the family was Allaka Bhimmanagaru

with his humble wife, named Parvathiamma. They had four children, two boys and two girls. The last child Sathiaraju, was born on the twenty-fourth January 1935 at 14.45 on Thursday, the Pushyami Bahula Panchami under the influence of Uthara Star in its third phase. The child had instinctively taken to Lord Shiva as his parents took Shiv Linga 'Dhiksha' from Jangama Guru, ten years before his birth. The parents were staunch devotees of Shiva. When Sathiaraju was only two years old, he lost the protection of his father. The poor widowed mother brought up the children in very humble circumstances.

Sathiaraju, the future Balayogi had his schooling in the local Primary School. He passed hard days in his childhood due to poverty. Seventh August 1949, when he was about fourteen years old, was the red-letter day in his life, when he took his spiritual birth. He was in a group of about a dozen village urchins collecting Palmyrah fruits from the canal bund, by the side of the village. At about half past three in the after-noon they all had a bath in the canal and part-took of their share of the collected fruit on the canal bank. As they were enjoying the sweet drink, they noticed another ripe fruit falling from a Palmyrah tree about 25 feet further. This was also shared by them. As Sathiaraju was about to take the sweet juice out of it, a miracle took place. While to other devotees, HE just gives a glimpse in the form of light, usually golden; in the case of this boy of about 14 years HE HIMSELF appeared mysteriously. Holding the Palmyrah fruit in his hand, he heard a deafening sound like the beating of big drums and sound of Omkar (described as Nad or heavenly music). The nut of the palm fruit burst and he saw a lighted Sivalingam emerging from the fruit. The Siva-lingam then burst out and a luminous gigantic figure seven feet tall with matted locks of hair, body smeared with ashes and a trident in hand commanded him to sit down and close his eyes. The future yogi was dumb-founded and questioned as to why he should sit down and close his eyes. The voice replied that he will be told after he had obeyed. He sat down and closed his eyes. The entity then helped him to sit in the posture of Padamasana; then pressed with his middle finger at the brow centre and patted at top head. Immediately Sathiaraju became unconscious. A final piercing stroke was then given with the trident at the brow center and the boy yogi remained unconscious.

The God then disappeared. The other boys then appeared and befooled him teasing and beating him, thinking that he was only posing as a Sadhu. Then they bodily lifted him and threw him in the canal water. As he did not move, they thought him to be dead, left him on the canal bank and informed his parents. The mother being out of the village, the boys tormented him and dealt blows at his abdomen and forehead. The boys then dragged him to his house with the help of other villagers. His legs became benumbed and he sat outside. The boy resumed consciousness at mid-night and again fled to the same spot. Next morning he was again taken back home and his relatives constructed a temporary hut with Palmyrah leaves for his meditation. After two days his mother returned and found her son being tormented by the village folk. Somebody soaked a cloth with kerosene oil and placed it on his left leg and set fire causing blisters over the burnt portion. When the mother questioned him about it, he expressed his ignorance as he was absorbed in meditation and was in Samadhi and was forgetful of his body. As he found the temporary hut not congenial, he again went back to the original place in the paddy fields. He sat there exposed to Sun and torrential rain for a couple of months. The tormentation from the villagers continued. As he was statue-like, rats, ants and rabbits would move over his body and sometimes bit him. This caused wounds and bleeding over his body. The wounds attracted ants in millions. When he used to go for bath in the canal of Godavari waters, fishes will come and pinch off the ants from the wounds making them deeper. He had no body-consciousness; but when irritation was excessive, he could notice the wounds and ants etc. As he was still being tormented for about two months, he decided to shift to a neighbouring Ashram. He went to that place called Pasalapudi, about five miles from his own place. But that was also not found congenial and therefore he returned to his original place under the Ravi tree on canal bank after a few days. The teasing by the village urchins again started. He was then shifted to a palmyrah hut constructed by his maternal uncle. Here also the village boys continued to tease him disgracefully. He then shifted on 8.II.1949 to the burial ground where usually boys were afraid to go for fear of ghosts. A small thatched shed was constructed in the paddy fields by the villagers. In the meanwhile, as the news about the boy Yogi spread all round, Shri Garaga Narasimhamurthy the Ilaqua Tehsildar and the District Collector Shri Balasundram Pillai paid him a mid-night visit. They found the boy yogi with tears in his eyes. He requested for their help against the tormentations by the villagers, so

that he could carry out meditation peacefully. These officers warned the villagers against their deprivations and the villagers got a temporary hut thatched with palmyrah leaves to afford protection to the yogi against Sun and rain. The local landlord, Vellah Zamindar, Vatti-Kuti Pattabiramayya later constructed a small masonry building for housing the Yogi. This was further extended later to a double storey, building, a room above the ground floor by Tapasvi Maharaj another prominent Yogi.

It is said that God usually tests his devotees, who are sometimes brought back from the jaws of death. When this Yogi had been in the crematorium for one month to test his undauntedness, a big cobra blocked the doorway. As the Yogi was to go out for bath, he had no alternative but to put his foot on the cobra in order to go out. The cobra immediately bit him tearing off a morsel of flesh from the sole of his left foot. He went to the canal, took bath and on return sat for meditation. The poison worked and he felt great pain and his complexion became blue. He wept and then lay senseless, when Lord Shiva with his consort Parvati appeared, lifted him up and brought him back to senses and relieved the pain. The snake bite has left a permanent scar mark on the foot. The Yogi has revealed to his devotees, that Lord Shiva comes to him accompanied by his consort a number of times in physical body to give necessary guidance for any marked change in the spiritual path. He first started his meditation facing East and continued for four years. Then Lord Shiva came and changed the direction to face North. This continued for two years. Next he changed the direction towards West for two years and next towards south for another two years. Perfection (Diksidhi) has been gained in a period of ten years. He had two years more to complete (in 1959) according to the directions of his guru. He continues his Samadhi facing East again and it will be completed on 7-8-1961. It has been revealed that meditation facing West was the most difficult.

During most of the period of his penance, he observed mounam (Silence) for some years starting in October 1954. He left eating anything and even answering the calls of nature and urinating. At first he was living on the nectar secreted by Thalmus in the throat. Now he absorbs energy directly from the atmosphere. By long years sitting on the same posture, his limbs and fingers have got twisted and nails are a few inches long. His eyes glisten with divine splendour and he is always cheerful being in bliss and radiates resplendent joy. He had god-realisation in 1956 after about seven years hard work on the Path. At first he could be seen only on the last Saturday, once in a month. Now there is not much restriction and he can be seen by arrangement with the mother as the room is kept locked. He gives open darshan on two days during Shivratri when thousands of people flock there and get their bodies purified of sins. Poor feeding is arranged there for two days by the devotees. By sitting in the same posture, his lower limbs almost got paralysed and Lord Shiva had to appear to rejuvenate them and bring them into working order. The Yogi requested Lord Shiva to straighten his hand fingers and palms; the reply came that this will be done when he needed them. The hair is thickly matted. His black complexion is changed to fair and rosy with divine sparkle in his eyes. He sits on a tiger skin on a wooden dais on the ground floor of a small room about 12'x12'. On Shivratri day he sits in the first floor room where there is arrangement for pilgrims to come up from one side along the stair case and after darshan to go down from the other side. The one room double story cottage housing the Yogi with a strong blue light on the top with his mother at the gate has been shown in the photograph.

It will not be out of place to describe my personal experience when meeting the Yogi. It was 28th August 1957 that I visited Kakinada Salt Factories on tour while I was posted Deputy Salt Commissioner Madras Region. Rai Bahadur Rolla Sitaramaya Naidu of Kakinada was primarily responsible for arranging the meeting in spite of several obstructions as he had noticed something special in my aura and told me that he will reveal to me after we had visited the Yogi. The Last Saturday on which the Yogi used to give darshan had already passed four days ago and I was told that there was little hope of seeing him but still our local salt officers will try. Shri G. Narasinhmurthy Tehsildar posted in the vicinity of Kakinada had the key of the room at Adivarampeta. He had promised to come at 8 P. M. as darshans could only be had at night. He arrived one hour late at 9 P.M. As I used to go to bed early at about 10 P.M., I refused to proceed to Adivarampeta which was about 20 miles away, a portion of road being katcha. But I was persuaded to go. It began to rain when the katcha portion of the road came. I was afraid that the car in which we were travelling will get stuck up and told my companions to return to Kakinada. But they persisted and we reached the village. Here, in order to reach the residence of the Yogi, in the paddy fields, we had to cross about fifteen feet width of slush with knee deep mud. Again I

expressed desire to return to Kakinada; but my faithful orderly, K. K. Nambiar by name took my shoes and told me that he will wash my legs with the well water on reaching our destination and so we reached there at about half past ten at night. We were then told that the other key of the double lock was with Dr. B. Appalaswamy who was residing in his native place at Ramchandrapuram and we had to wait till he came and then only the room could be opened. I fixed the time limit 11 P.M. when we should return to Kakinada if the doctor did not come by that time. At exactly eleven o'clock we could see the light of the car coming towards Adivarampeta and the doctor reached at about half past eleven. Dr. B. Appalaswamy and G. Narasinhmurthy Tehsildar, the two leading disciples of the Yogi then opened the room and took some time to get the Balayogi to come to waking condition from Samadhi, obtained his consent and then called us in when it was past twelve mid-night. We were about a dozen and we all stood round the dais and saw the Yogi who was sitting with closed eyes. We were then asked to move out after 5 minutes. As I came out and stood outside the compound wall with R. B. Sitaramaya, I found myself completely magnetised and the intensity went on increasing as I was being charged. I had read about Spiritual Magnetism and that even God Himself is a huge magnet and exercises a strong pull. All the same, I was bewildered and told Sitaramaya that I was getting more and more magnetised and may not fall down. He held me by one arm and on the other I had support of the wall. When this was happening we were again summoned inside, as the meeting had been specially arranged for me. We entered the room and I sat close to the Yogi near the dais. The Tehsildar told me that I had already been spiritualised by the Yogi and I told him my experience while standing outside the compound wall and that I was quite receptive to the Spiritual Force, being completely magnetised. The Yogi acted as an electric dynamo supplying the current to anybody who could receive it.

I was then questioned about my spiritual experiences etc. and I related all. The Yogi asked me to shift my turban a little to expose the forehead and he studied me thoroughly inside out. Then I was asked to close my eyes and I found them constantly blinking. He then asked me to sit at a little distance from him as the force emanating from him was perhaps too strong for me. I was then asked to meditate. I found my body reclining on one side and gradually going down and down till others thought that being out of stable equilibrium I shall fall down; and as they were going to hold me, he asked them not to touch me. Then the body bent in the other direction. This showed that my soul was touched by the divine force that he directed on me. I was then told to open my eyes. The Yogi spoke in Telugu and it was translated to me by the Tehsildar. I was told that he had been waiting to see me for long. Then I was asked that if I earnestly desired to move on the Spiritual path, who will look after me if some trouble or difficulty comes, as I was alone at Madras. I replied that I depended on God entirely for all my actions and safety and that He will look after me. The great Yogi nodded with his approval. I was then given a few instructions. That I shall not disclose to anybody my spiritual experiences or that I followed any mystic practices. Secondly that I should not open my eyes before one hour while meditating. I should concentrate between the two eye-brows and should face East. I should intimate the Yogi about my spiritual experiences from time to time. I met the Yogi at about half past twelve mid-night on the auspicious Thursday, the 29th August 1957 and with his permission came out of his room at about 2 A.M. It took almost an hour more for others to close up and our party returned to Kakinanda at about 4.30 A.M. I slept at five in the morning and got up after sleep for an hour or two. When I sat for my meditation, I could feel the change that more quietitude had come and the mind was more steady. I could not open my eyes and when one hour was completed, the eyes suddenly opened automatically; the hands got automatically folded and head bent for Namaskar automatically and I felt that the Inner Controller began to function with the Yogi's gaze only and I tasted the bliss of discovering Him in my own body.

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Chapter X

Life Story of Author and Spiritual Experiences

... In Chapter I, I have already described how I met the Balayogi at Adivarampeta about twenty miles from Kakinada in spite of so many obstacles. This is very important. The Vedant and the Holy granth have emphasized the importance of the guru without whom one can never meet God. Well, immediately after meeting the Yogi, on the 29th August 1957 next morning I found the Inner Controller

functioning in my body and I could perceive God for all the 24 hours. The moment I surrendered to Him, He began to function and took charge of my body. He Himself became my inner guide from that day. As I reached Madras back from my tour on 2nd September, 1957, I was made to get up from my sleep with the music of Cymbals and the Divine Force lifted me up from the bed and put me in a sitting posture. I sat down for meditation on my deer skin and then the mystic practices started from that day with the Inner Controller's guidance and I had only to sit down and He Himself began to work in my body. I had began to sit for meditation four times a day, morning, afternoon, evening and night. Every day I was made to get up at different hours in the morning fluctuating from twelve midnight to five in the morning. The experiences were bewildering. The inner guidance was more perfect than any that a living teacher could impart. The Divine Force tried to put me in Padmasana by making my limbs supple; but this could not be achieved as my old body had gotten sufficiently stiff. Divine pranayam started automatically. When I will go near the picture of the Yogi, the Divine Force will draw me closer and then make me take some steps back and then forwards and the picture will open its eyes. I was made to put my ear by the side of the wall and I could hear heart beats and feel the wall as a human body. I was made to go to a chair and move it and gradually it became so heavy that with all my strength I could not move it, as if He Himself sat there. I found that anything I touched was alive, a pen, pencil, paper weight and all other articles. I took a flower and it began to rotate in my hand. Later I felt life in my clothes. If I took a thread or a rope it would stand erect just as the legend is about the Indian rope trick. The garland of flowers I put around the Yogi's picture will move to my neck and then begin to dance in front of my nose. This was all bewildering; but then I worked out that the Yogi philosophy starts with the basic principle that everything has life. The Absolute was actually manifesting in me, that it is not only theoretical, that He exists in every particle but I could verify it by touching anything. Even plants and leaves behaved and could be felt as living things with heart beats and their moves towards me. Then came darshans of the Trinity. I could see the three Gods one on each of my palm and Shiva in the middle. Sketch of the figure is shown in Plate VII. After a few days, darshan of the Trinity became very common and it will form anywhere, on bed, wall etc. Then wherever I looked, Deity will form (only head). It literally became that wherever I look, I see you only. If a hill was looked intently, it will form one head with brilliant eyes. During meditation on pressing the eyes beautiful blue hues with starry sky became visible and turned into white day light with a black spot out of which deity will appear. Sometimes deep violet starry patch will form in blue starry sky and the Deity will appear. (See Plate X) The Deity will form on flower, walls and everywhere. I usually began to get darshans on the right hand palm and also left palm. Darshan are more vivid when concentrating at Thalmus (mid-skull) and then concentrating in the pupil of one eye, then other; and then bringing the concentration at brow by directing to focus deity from each eye there and then looking (with closed eyes) intently at back of head in line with brow center. The deity is to be seen in front and back subtle body in line with Ajna. I read in one book about Ko Yuan, a Taoist of Wu dynasty (A.D. 222-227) who is fabled to have attained the state of an Immortal. He worked miracles. When Shipwrecked on one occasion, he emerged from beneath the water with his clothes unwet, and walked freely on its surface. Finally he ascended to the sky in bright day light. Ko Yuan, the great Chinese spiritualist has described God (Tao) as follows "All pervading is the great Tao. It may be found on the left hand and on the right . . . It clothes all things as with garment, and makes no assumption of being their lord; it may be named in the smallest things. All things return (to their root and disappear), and do not know that it is It which presides over their doing so; It may be named in the greatest things." This authority has been cited to show that Ko Yuan had similar experience of seeing God appear on the palms of both hands.

The music of cymbals was heard on 2nd September 1957 on return to Madras after meeting the Yogi. Later the flute, Veena Conch and trumpets representing heavenly music were heard. These are all mentioned as experiences of mystics in books. But it was bewildering that I could hear vocal music of a lady on top of my head. The song was inarticulate but the tune could be made out "Wohi Rasna jo Hari gun gae" (That is the tongue worth the name that sings in praise of the Lord). Later my attention was drawn to "Anand Sahib" in Holy book in which Guru Nanak had a similar experience of goddesses reciting 'kirtan'.

During my meditation I had not have to do any thing, the Inner Guru sitting in the cave of the heart took up my Yog. All Bandhas and Mudras described by Patanjali and briefly mentioned in the chapter on Yog were automatically practised. Mystic practices were taught to raise the sperm fluid from bottom (Swadhishtana) to top of head to be converted to 'Ojhas' to accelerate merging into Him and to overcome the sex instinct entirely. When I read the Holy Granth, the tunes changed and He read through my mouth while simultaneously there was pranayam and body currents. In fact, I was completely possessed by Him the moment I surrendered.

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... The Inner Controller controls emotions. I am made to weep while reciting the *Shabd*s and then during Kumbhaka the working of the forces of transformation is most remarkable; name of God is carried to the root of every hair. When I go to any religious place, gurudwara or temple, there is a pull on the heart and the forces begin to play and all the physical movements even putting each footstep, are under His control — I am completely possessed by Him. The religious music or "Kirtan" and Bhajans bring the divine force to work in the physical and subtle bodies in perfect rhythm when the body moves rhythmically further develops into divine trance, He Himself controlling all the moves in a most perfect and bewildering manner. The body has become a perfect instrument or channel for the working of the Divine Force. Further, He has taught me the method to transform others by passing the spiritual Force in their bodies through Sahasrara [chakra at the top of the head] or brow centres of energy. As the spiritual Force has for its mission to bring harmony in their bodies and put them in communion with Him, it acts on their mind. It acts on different individuals according to their stage of spiritual development. As most people are not born spiritually, it helps to bring about the same. The action is on their soul. Those who are receptive enough feel the current passing through their body by the touch of my hand; in some it produces weeping; in some the soul responds by move of their body; in some the pranayam is started; in some the static force at the bottom of the back bone begins to uncoil or rise up; some begin to get darshans of their Isht-Devata in various forms. In fact there is a huge diversity in which the Divine Force as directed by Him through my body acts on others. The process is such that the Divine Force can be sent anywhere in the world to do any job. The Sudarshan Chakra of Lord Sri Krishna was a symbol of this very force. The spiritual force under His direction is used for healing. Disease is a disharmony in the physical body when any part of its machinery does not move in tune with the rest. When I am made to direct the spiritual force on the particularly diseased part or on the whole physical system of an individual through any one of the chakras (usually the top two), it brings about the desired harmony and the disease is cured. This is no miracle, but the application of Spiritual Science about which this World is ignorant. This has been tried even to restore eye sight to two individuals; but this happened in the vicinity of my satguru at Adivarampeta. Some of the incurable diseases like Cancer have been cured. In collective "Kirtans" I have been made to spiritualise hundreds of people at one time and direct additional spiritual force on those diseased. But it is all under His direction and I can never practise the healing; He Himself selects anybody and then I am made to direct the spiritual forces.

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