

**STM**  
**SPIRITUAL TRANSMISSION**  
**LINKED MEDITATION**



**With**  
**Methodology, Philosophy**  
**of**  
**Action & Perfection,**  
**Answers to Queries**  
**& Background**

**STM**  
**SPIRITUAL TRANSMISSION LINKED**  
**MEDITATION**



*Propounded by*

**SAMARTH GURU RAM CHANDRAJI MAHARAJ**  
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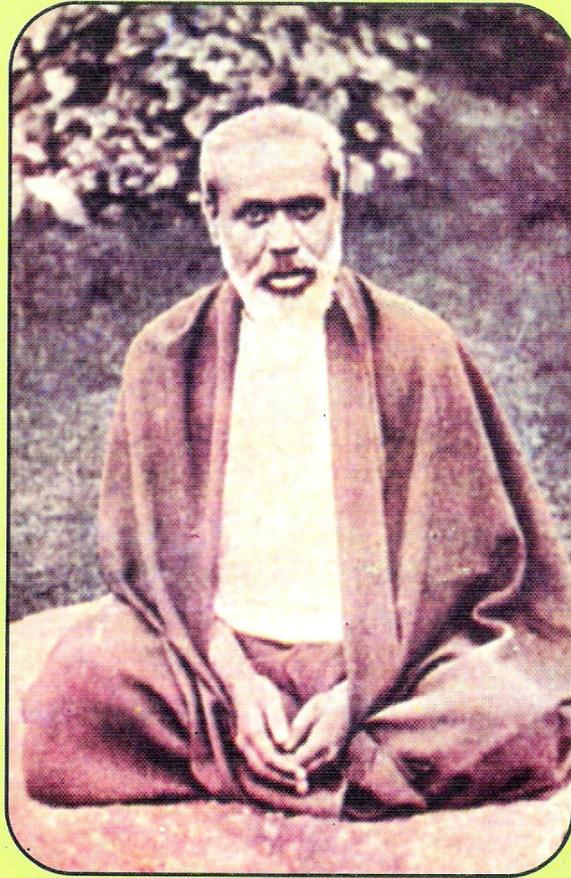
*His Beloved Disciple*

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# PREFACE

Ideology and approach of saints over centuries have been directed towards upliftment of mankind through self-evolution by meditation and awakening of inner dormant faculties and capabilities leading to peaceful, blissful and knowledgeable life enthused with love and service to all. Preliminary method recommended by almost all the saints of the past had been that of vocal repetition or SUMIRAN of some holy word.

Subsequently, it has been advanced to be repeated silently by the mind. This should evolve into an experience of spontaneous subtle inner vibration called SHABD or BHAJAN. Later on, a comprehensive system was evolved including meditation on subtle inner vibration and subtle form (DHYAN) in addition to silent repetition of some non-qualitative name or word.

Spiritual Transmission linked Meditation (STM) including all the above three aspects supported by divine love force of the spiritual Master through linkage at subtle thought level or through actual company (SATSANG) has been practised and propounded for the benefit of young, old, men and women of any nationality, religion, caste, creed or educational background.

STM inherits spiritual linkage with the system of noble Naqshbandia Mujaddidia Mazaharia Order of great sufi saints and encompasses not only the subtle aspects of Patanjali Yoga but also shabd Yoga of Kabir and other saints as well as Vedanta philosophy of universal brotherhood and love.

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BASANT

Commenced as Meditation Centre at the residence of Rev. Dr. SriKrishan Lal Ji Maharaj during the life time of the grand Master Mahatma Ram Chandra Ji Maharaj of Fatehgarh (U.P.) who often used to visit his favourite and beloved disciple, it was established as Ramashram Satsang in early 1930's after the name of the grand Master, and it later became a registered organisation in 1964, when the campus was converted into Ramashram Satsang Bhawan, where after the NIRVAN of the great Master his mortal remains as pious ashes have been enshrined in a SAMADHI in the meditation chamber.

# STM

## SPIRITUAL TRANSMISSION LINKED MEDITATION METHODOLOGY

STM is a simple and advanced method of meditation based on spiritual transmission from accomplished spiritual master and guide with purification of intellect and feelings so as to transcend beyond mind and get absorbed in divine light and inner subtle voice, leading to higher experience of peace, bliss, love and knowledge. STM involves the following simple steps to be practised.

### **OBEISANCE:**

*Guru the creator (of good attributes), the sustainer (protector), the Destroyer (of evil), the manifestation of Godly attributes, I bow to thee! I bow to thee!*

### **SANSKRIT VERSION**

*Gurur Brahma, Gurur Vishnu, Gurur*

*Devo Maheshwara. Guru Sakshat Parbrahma,*

*Tasmein Shri Guruve Namah!*

*Tasmein Shri Guruve Namah!*

### **SUBMISSION:**

*Thou art my Mother and father.*

*Thou art my Brother and friend.*

*Thou art knowledge and wealth.  
Thou art my All, My Lord!  
Thou art my all, My Lord!*

**SANSKRIT VERSION**

*Tumeva Mata cha Pita Tumeva,  
Tumeva Bandhu cha Sakha Tumeva.  
Tumeva Vidya, Dravinam Tumeva,  
Tumeva sarvam, Mam Dev Deva.  
Tumeva sarvam, Mam Dev Deva.*

**GAYETRI MANTRA :**

*(For purifying intellect; repeat it eleven times)*

*'OM' (God s Name) is all pervading & adorable.  
Let us meditate on 'OM' the source of light and knowledge. Let  
that source of light and knowledge inspire our intellect.*

**SANSKRIT VERSION**

*Om Bhur, Bhuva, Swa, Tat Savitur Varenyam.  
Bhargo Devasya Dhi Mahi,  
Dhiyo Yonah Prachyo Dayat.*

**Discrimination mantra (21 times) : 'OM TAT SAT' i.e. OM  
(GOD) ALONE is the only Ultimate reality**

**CONCENTRATION :**

*(Including cleaning of heart or feelings)*

Sit with your legs crossed and back straight (i.e. keeping the spinal cord in vertical posture). Close your eyes and pick up a single positive thought or think about your GURU and chant a Mantra (say "OMSHANTHI"). While chanting the mantra, think of positive energy that you are receiving. Take deep breath and think of sound of the word 'OM' and divine light rising up from Navel Centre upto mid brain and exhale to your right uttering ' SHANTHI'. Repeat it ten times and think that you are exhaling out bad things and negative thoughts

from the body and mind. After this repeat the process of inhaling, and exhaling towards left, thinking that you are getting positive energy and experiencing divine light in your heart. Repeat this eleven times. Now relax and gently utter 'OM SHANTHI' while thinking of positive energy or divine light filling your heart or feeling and negative thoughts and grossness getting dissolved. With this practice for about five to ten minutes your perturbing thoughts would decrease after some time and you will have better concentration.

Broadly, this is similar to 'Hong Sau technique' (Appendix I) wherein 'Hong Sau' is substituted for 'OM SHANTHI'.

Now repeat 'OM SHANTHI' 5 times in a cycle totaling 11 cycles.

### **MEDITATION:**

(For about twenty minutes in the morning and evening and for ten minutes before sleeping). Now think about your GURU (spiritual master and guide) with divine light around him, which you are also sharing and absorbing (that divine light) in your heart or in between eye- brows (which ever is advised) while uttering OM by heart. While sitting in front of Guru, the spiritual master and guide will transmit spiritual power and love of divinity. Through link of affection of Guru, the spiritual transmission will also be received while sitting alone in meditation. Later on with dissolution of grossness, there will be perception of vibrating consciousness within. Here after, meditate on the inner sound while continuing to chant OM by heart and filling yourself with divine light. During rest of time, as you advance further, utter frequently OM SHANTHI or OM (or any other word as advised) silently by heart and occasionally direct your attention towards Guru the spiritual master and guide.

### **PRAYER:**

(For sharing divine love and spiritual power with Guru)

*Let us + be protected. Let us be nourished.  
Let us work together with good strength.  
Let our effort be energetic and fruitful.  
Let us not have bad feelings.  
Let the peace prevail.  
(+guru and disciple)*

### **SANSKRIT VERSION**

*Om sahanavavatu, sahanaubhunaktu,  
Sahaviryam karavavahai.  
Tejaswina vadhitamastu, Ma vidwishavahai.  
Om shanthi ! shanthi ! shanthi !*

O Sachidananda ! Kindly shower Thy mercy on me, on my Master and his ancestors, on my parents and ancestors, on the saints who have shown this righteous path and on all other sages of the world.

My Lord ! Thou alone art merciful and ultimate goal of life. O merciful Lord ! This humble devotee prays Thee to start with the remembrance of Thy name. Thou alone hath the power of showering mercy on even those in this world who are merciful to others.

All praise is for Thee, my Lord ! Who is generous in showering grace every moment on every one in the universe and who will decide upon reward, punishment or pardon on the day of decision. O merciful Lord ! I worship Thee and pray for Thy help alone. O Lord ! Kindly open the door of that righteous path for all on which the saints have treaded and have been blessed with Thy grace. O Lord ! Save me from treading such a path which invites Thy wrath and distracts from

righteous path and strays from the ultimate goal. May my prayer be granted and my faith and knowledge progress in accordance with the teachings of prophets, sages, and scriptures so that I may follow the path of righteousness leading to the ultimate goal!

## **PRAYER:**

(for welfare of all)

*May God bestow Happiness, Health & righteousness*

*On all and may all be free of*

*Suffering from Sorrow and pain.*

## **SANSKRIT VERSION**

*Sarve Bhavantu Sukhina, Sarve Santu Niramaya,*

*Sarve Bhadranti Pashyant,*

*Ma Kashchid Duhk bhag bhavet*

*Om shanthi ! shanthi ! shanthi !*

## **PHILOSOPHY OF ACTION**

### **AND PERFECTION**

Everyone performs actions. The actions leave complex reactions on the mind. The wrong actions result in multitude of distractions and sufferings. The complex actions and distractions in the mind also reduce the efficacy of actions. The tension of the mind can be released through meditation and positive thinking. The state of full attachment with the supreme source is the state of complete relaxation and perfect dispassion. The perfection is attainable through action and relaxation by constant remembrance, refining the discrimination and intensifying the devotion.

Perfection means a complete development on all planes, viz. physical, mental and spiritual plane. In fact, development is largely a natural phenomenon. The nature provides necessary conditions for the development of the body, mind and super-mind. However, right actions are needed on the part of each and every individual for achieving the desired development. The opportunity must be availed and the time and energy allocated for the manifestation of self must be fully utilized.

The freedom of action is granted to everyone, but the ability to perform right actions must be acquired through aspiration, hard work and perseverance. The span of life is limited and the energy at our disposal is also limited, at least, on the gross planes. Also, there are impediments, trends and tendencies depending upon the past actions. Therefore, efforts, courage, precautions and guidance are necessary for performing right actions and improving their efficacy.

The wrong actions will not only waste our valuable time and energy, but will also shape the future circumstances and the trends. Every action leaves a track behind it. Therefore, the wrong and the resulting impediments will go on multiplying.

Inaction does not exist in the nature, so it cannot be a possible escape from the trap of wrongs and consequent despair, sorrows and sufferings. The apparent inaction nourishes the indolence and influences the entire development badly. The physical development and normal health is very much affected in the absence of appropriate physical activity. Similarly the intelligence is marred and dullness prevails, if the proper mental activity is lacking. The apparent inaction may lead to wrong actions under the current of past tendencies and will let remain several faculties dormant and undeveloped. Thus the

concept of inaction is false and misleading. Action is inevitable and necessary for a complete development.

Discrimination between right and wrong actions should also be made clear. Right actions are those, which promote the development of physical, mental and super-mental faculties. Right actions imply maximum utilization of time and energy for the evolution and manifestation of self. Right actions bring peace, bliss and knowledge, which provide courage and direction for further development. Performances of duty with honesty and service to others with ambitions, which enhance knowledge and promote happiness, are some of the examples of right actions. Thoughts such as feeling of doing good to others, serving others, helping others and the feeling of sympathy, sincerity and love are a few examples of right actions on the mental plane. The actions based upon the principles of Satya, Ahimsa, Asteya, Brahm-charya and Aparigraha are invariably the right actions. The wrong actions are those, which disturb peace, bring unhappiness, waste time and energy, degenerate self and hamper the objective of complete development. The discrimination can be refined through study of scriptures and self-introspection.

The efficiency of action is of utmost importance in the performance of actions. Moreover, this is also important because of limited time and energy allocated to us. Generally, the efficiency of our actions is very poor. Due to this, often times there is an ambiguity in the results. The wrong actions seem to bring happiness and success in life, whereas the right actions yield negative results. This is because of the inefficiency of the present actions; the result in that case being mainly determined by the past actions. The effectiveness of the present actions can be considerably improved and the destiny can be shaped, accordingly, to a large extent. However, the alteration of the results of concrete reactions (prarabdha) of the past is beyond the scope of the present efforts. The escape from these is possible only through God's grace in the state of trance and near perfection.

The secret of achieving efficiency, success, happiness and perfection lies in the art of relaxation; If the mind is free from tensions, the body is easily relaxed through the normal course of rest. The tension of the mind reflects upon the physical body and on the efficiency of actions. The relaxation of mind is, therefore the crux of the problem. Mind is the field or channel for the flow of power from the soul. Obstacles present within the mind obscure the manifestation of this power. The reactions of the past actions are stored up in the mind. Polarizations and tendencies have developed in numerous negative directions. Thus a state of complete confusion and agitation is created. A spontaneous flow of power and intuition through the super-mind cannot be perceived in such a state. Any action in this state is without sufficient force behind it. It is, therefore, a pitiable condition of the mind that the actions are rendered inefficient and the confusion goes on multiplying. This confusion is not unreal on the mental plane. It amounts to a complex bondage of the mind and needs a great discrimination, devotion and determination for performing right actions and improving upon the degree of relaxation till the state of perfect emancipation is attained.

Through the practice of meditation, one can establish link with the source of power and attain deeper state of relaxation. However, some effective method of meditation should be practised with regularity. In any effective method of meditation, the attention ascends gradually to the plane of the origin of thoughts and then transcends beyond, where the energy is imparted to the thought force. Since even the subtlest thought is linked with the conception of some form and name, a suitable form and name (or word) constitute the basis for meditation. Meditation on the inner subtle vibrations is found to be most systematic and penetrating. When coupled with the grace of the Master (Sant Sadguru), the method acquires a miraculous efficacy.

The practice of meditation has a positive effect upon the performance of actions. Gradually, the discrimination is refined, the determination is strengthened and the devotion is intensified. But the stability of mind in the state of relaxation can only be maintained by keeping it free from gravitation of base thinking such as anger, hatred, fear, doubt, pride and cruelty. A habit of positive thinking must be cultivated. The mind must be filled constantly with virtues like forgiveness, love, courage, faith, humility and kindness. This keeps the mind lighter and enables it to ascend to finer state with ease.

The association with a living master has a penetrating effect upon the elevation of mind. The teachings of the master clear the doubts and cultivate faith in the scriptures, which provide authentic basis for discriminating between right and wrong. The association with a living master imparts courage and determination to the otherwise flickering mind. The love of the master intensifies the devotion and induces positive thoughts and high aspirations. The increasing devotion and discrimination, ultimately, results in dispassion. The state of perfect dispassion is the highest state of relaxation. It does not mean disinterest in the actions. It implies full attachment with the source of power without any distraction. The actions performed in this state are most efficient and leave the mind free from the bonds of reactions. Srimad Bhagwat Gita elucidates this point very well.

BUDDHIYUKATO JAHATIHA UBHEY SUKRAT  
DUSHKRATEYA TAMADHYOGAYE YUJYASWA YOGA  
KARMASU KAUSHALAM.

That is, in the state of perfect attachment with the supreme source, the mind is free from all sorts of reactions and one should aspire to attain this state of perfection, wherein lies the art of performing actions.

## **BASIC TENETS ENCOMPASSING RELIGION, PHILOSOPHY AND SPIRITUALITY**

- Despite different names attributed in different religions, God is one absolute reality 'SACHIDANANDA' the eternal peace, love, knowledge and bliss. The ultimate goal of life is to dissolve one's ego and have self-realization or in-depth experience of that peace, love, knowledge and bliss.
- Whenever there is degradation of religion to such an extent that evil force overcast the virtues then the prophet, messenger or representative of Almighty descends and re-establishes virtue through overall transformation of religion. Being His representatives they are not different from one another despite difference of time and place of their manifestation.
- Saints are also His representatives who descend from a high spiritual state beyond mind and cosmic mind or attain that state through self-realization and who maintain the balance in favour of virtues and spirituality.
- Individuality and diversity manifest in the realm of mind. As true or pure self, beyond mind, all are one and the same. The vision of saints is that of true self in which there is no discrimination due to sex, caste, creed or religion.
- Spiritual pursuit of purification of conduct and mind and practice of concentration and meditation with spiritual elevation and transmission from a saint or spiritual master and guide (SANTSADGURU) with the help of his company (SATSANG) in person or at subtle thought level leads one to the ultimate goal of life.

- Meditation involves absorption in a subtle form such as divine light and subtle name or inner voice which is facilitated and elevated by transmission of grace or love from a saint or spiritual master and guide (SANT SADGURU) who dwells in the state of consciousness beyond mind.
- For purifying mind and conduct one should follow the instructions of the spiritual Master and code of practice of one's own religion.

## **RECOMMENDED PRINCIPLES FOR PRACTISING IN ACTUAL LIFE**

- TRUTH AND SIMPLICITY
- NON-VIOLENCE
- HONESTY
- ABSTINENCE FROM PASSION  
Grahastha Ashram or family life with restraint is, however, permissible.
- MINIMISING NEEDS AND ACQUIREMENT OF WORLDLY THINGS
- SELF-CLEANING INCLUDING PHYSICAL, MENTAL AND INTELLECTUAL LEVELS
- INCULCATING TOLERANCE

- CURBING DISTRACTING TENDENCY OF DISSATISFACTION
- STUDY OF SCRIPTURES & SELF-INTROSPECTION
- SURRENDERING TO WILL OF GOD WHILE PERFORMING ONE'S DUTIES WITH SINCERITY AND STRIVING FOR DEVELOPMENT AND BETTERMENT WHEREVER NEEDED.

## **RECOMMENDED SELF-INTROSPECTION FOR IMPROVING SELF-DISCIPLINE**

Keep curiosity for knowledge and criticism with modesty in thoughts and action.

Care for each and every second with hatred to anger and passion.

Perfect your vision and speech with pleasure and determination.

Accomplish task at the earliest, being punctual and regular.

Keep yourself fully relaxed, being always linked with nature.

Understand the perishable world of disloyalty and arrogance.

Realize the sheer ignorance of magnificence and expectance.

## **ANSWERS TO QUERIES OF DEVOTEES**

**QUESTION :-** How could I increase my concentration?

**ANSWER: -** Sit with your legs crossed and back straight (i.e. keeping the spinal cord in vertical posture). Close your eyes and pick up a single positive thought or think about your GURU and chant a Mantra, say 'OM SHANTHI' ! While chanting the Mantra think of positive energy that you are receiving. Take deep breath and think of word 'OM' and light rising up from Navel center upto mid-brain and exhale to your right uttering ' SHANTHI' . Repeat it ten times and think that you are exhaling bad things and negative thoughts from the body and mind. After this, repeat the process of inhaling and exhaling towards left thinking that you are getting positive energy and experiencing light in your heart. Repeat this eleven times. Then think about your GURU and light around him, which you are also sharing and absorbing in your heart. With this practice your perturbing thoughts would decrease after some time and you will have better concentration.

**QUESTION:-** Do non-believers fail to accomplish things which those who believe in God achieve?

**ANSWER:-** Those who believe in almighty have a resource of support for them from where they can derive energy or can bank upon in times of need and crisis, whereas those who do not believe in Him, obviously, do not take the benefit of support from that eternal source of energy. Also the theists get the feeling of spiritual bliss, which others may not experience.

**QUESTION:-** How is it possible to retain a few desires and quench others by repetition of the mantra 'OM SHANTHI'?

ANSWER:- The mantra is not for quenching the desires, but has a different purpose of attaining the peace of mind. Actually, one has to be pragmatic in limiting one's desires to only a few positive desires depending upon the priorities, so as to properly concentrate one's energy for their fulfilment through positive means. If one has a number of desires, the energy would be dissipated in several directions and one may not be able to achieve anything. When the efforts are concentrated, then only some thing may be achieved. Also most of the desires are perturbations, which have to be discarded. So instead of having lot of goals, one should prioritize them and direct one's energy only to a selected few. Ultimately, one should strive for desirelessness after experiencing the futility of multiple worldly desires.

QUESTION :- In our Indian system we have tried to put religion everywhere and we end up being no where (technologically, socially or otherwise) with respect to west, whereas they have kept religion separately away from routine life and are able to touch heights. Is not that a better system?

ANSWER:- In the west the basic ethics of life were searched, thought about, established and standardized for common man to follow without interference from religious people. In India the efforts have been directed to achieve heights in spirituality, which of course is the real and highest goal of life. But every body is not geared towards achieving that goal and there are also no compulsions in respect of spiritual pursuit, religious practices or even in social conduct. Therefore, despite attaining highest levels in spirituality and philosophy there have existed gaps between spirituality, religious practice and social conduct.

Due to independence of thoughts and free will to follow this or that, there has not been strict compliance of ethics in the society.

Although the independence of thoughts and free will is good, yet there is need for strict compliance of ethics and moral values through education in school and at home. Ideally, integrated development at social, physical, mental, intellectual and spiritual level is necessary. Despite great saints, sages, thinkers, philosophers and powerful human resource of intellectuals and scientists, India has not yet achieved expected technological and materialistic progress as compared to west due to foreign rule over centuries and degradation of moral values, particularly, after independence.

QUESTION:- Is there God or it is means to explain things which are not explained by science?

ANSWER:- We need to understand that the entire nature starting with the smallest particle of matter to the vast expanse of universe comprising living and non-living entities including galaxies and solar system with its great revolving planets is full of immense scientific knowledge, a very little fraction of which has been discovered by scientific studies and research in different areas. This scientific knowledge or science is in no way the creation of scientists, who are only trying to understand and discover things which remain under cover or veil of ignorance due to limited perception of senses.

The theists call the creator or source of this creation and knowledge as God and atheists call it nature. Calling it by any name does not matter. What is important is that supreme power which is source of the entire existence and knowledge does exist. Therefore, all that which is explained or not explained (i.e. understood or not understood), at present, is attributable to that real source of existence and knowledge.

QUESTION :- Could you kindly enlighten us further as to what is God?

ANSWER:- There are two concepts in this regard. Firstly, that there is

a continuum of peace, knowledge and bliss. The sages and saints have found this to be the highest state to be achieved or realized. To achieve and experience this state of continuum of peace, knowledge and bliss is the ultimate goal of the life of all spiritual aspirants. This highest state is SATA (peace, truth), CHITTA (knowledge), ANANDA (bliss) or SATCHIDANANDA. True aspirants strive to be in the vicinity of this state or merge into this state. Therefore, this highest state of peace, knowledge and bliss is the goal of life or God to be realized through the practice of yoga (action, devotion, knowledge) or meditation.

Secondly, this highest state is also the source of power of expansion or creation and contraction or annihilation and is, therefore also called as creator who has made fine arrangements for all our basic needs like air, water, and food right from the very inception of life, so much so that the mother's milk is provided spontaneously for feeding the newly born baby also. Therefore, He is not only the creator or destroyer but also true sustainer of life, and life should bloom to the fullest extent and attain the supreme purpose viz. the SACHIDANANDA. The supreme of this trinity viz. creator sustainer-destroyer or BRAHMA-VISHNU-MAHESH is called PAR BRAHMA or PARAM BRAHMA which is also SATCHIDANANDA.

QUESTION:- It is said that few people have seen God, is it true?

ANSWER:- God realization means ascending the senses and mind through purification, meditation, love and grace and experience the state of absolute peace, knowledge and bliss and merge into SATCHIDANANDA. However, in the course of meditation, devotion and ascent beyond mind the self-consciousness may have glimpse or DARSHAN of the divine form upon which one has been meditating.

Accordingly, the devotees of Lord Rama, Lord Krishna, Lord Jesus, Lord Shiva or GURU may have glimpse of divine form or divine light in either of the form upon which one has been meditating, which indicates the state of complete absorption in the course of meditation.

QUESTION :- Is God living (Consciousness/CHETAN) or nonliving entity (Matter/JADA)?

ANSWER:- God is supreme consciousness and as SACHIDANANDA i.e. eternal source of peace, knowledge and bliss God is also supreme Power and Gravitation (attraction) i.e. eternal source of Energy and Love. This SACHIDANANDA, the eternal source of energy and love, is all pervading in each and every living or non-living thing. In the matter that source of energy is found to be in the nucleus of ATOM. Each and every particle of matter also exhibits Gravitation or attraction. The consciousness in the matter is, however, dormant and is manifested in living beings but can be fully realized in the nucleus of self consciousness viz. ATAMA through purification, devotion and meditation.

The attraction is also exhibited in all living beings as feeling of affection or love. However, the love and consciousness (CHETNA) are most conspicuous in sages and saints who are in constant touch with the supreme consciousness.

QUESTION:- Are miseries and happiness evenly distributed in human life?

ANSWER :- Miseries and happiness are the result of our past actions or KARMAS. To every action there is equal and opposite reaction and all actions are rewarded accordingly. Therefore, miseries are certainly the result of misdeeds or wrong actions and noble deeds eventually result in happiness. Three attributes of nature or three GUNAS viz. SATA, RAJAS and TAMAS determine the level of our KARMAS as

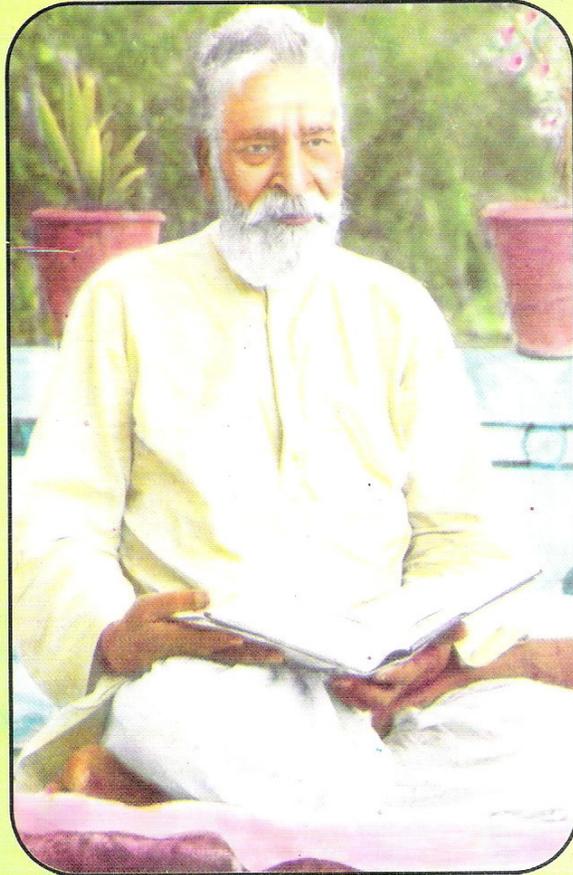
noble, good, bad or evil actions. Evil actions account for sorrows and suffering in human life. However, the reward of our actions is, generally, not instantaneous.

On the other hand the actions or KARMAS are categorized as current (KRIYAMAN), stored (SANCHIT) or destined (PRARABDHA) impressions. Mostly the fruits of those actions are reaped, which have acquired the status of destined impressions. Current impressions can be modified through confession, repentance and self-purification, whereas stored impressions can be slightly modified through meditation and devotion. There is hardly any scope for any change in the destined impressions.

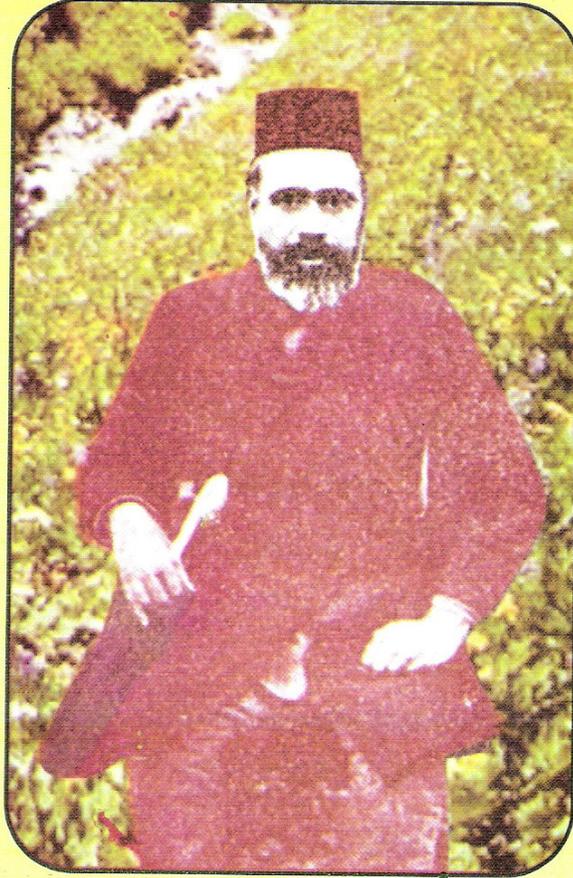
Sufferings and happiness are also determined by the state of mind or mental attitude. Those who have adopted righteous path and have developed positive attitude withstand the sufferings with equanimity. They are also not overwhelmed by the worldly happiness. Also, the spectrum of sufferings and happiness in one's life is not uniformly distributed. The happiness is experienced as and when the suffering ceases momentarily. That is, there is no everlasting happiness in human life. However, the later is transformed into inner happiness or bliss and peace for the spiritually advanced devotees.

**QUESTION :-** As human being we always tend to create imbalance, whereas the Nature tries to provide the balance, so is the quest for optimum balance right or should we lead our life as one thinks best and leave the rest to nature?

**ANSWER :-** The quest for optimum balance within and outside in behaviour and action as well as in respect of nature is not only right but is also most desirable for maintaining equanimity within and ecological balance in the nature. The balance of three GUNAS viz. SATA, RAJAS and TAMAS represent the pure state of mind where the TAMAS and RAJAS do not prevail over SATA. Accordingly all



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the functions of mind and actions should represent balance or ideal state which is not only good for one's own self but also for all others in the organization (place of work) and in the society. The distortion in the balance causes reaction within our self and in others, which disturbs the peace of mind and also perturbs the actions. The purification of mind through meditation and company of spiritual persons (SATSANG) are helpful in restoring the balance within our self and in our actions.

The domain of spirituality characterized by peace, knowledge, bliss, love and selfless service to all commences with the purification of mind, which implies the balance of SATHA, RAJAS and TAMAS tendencies. This implies coming above the passion (KAMA), anger (KRODHA), materialistic and personnel attachment (LOBHA, MOHA) and ego (AHANKAR).

QUESTION :- From time immemorial preachers, philosophers and God-men have been saying that God is there in every one and every body is equal and most of us believe that, yet why we give more respect to few and less (or to say least) to most others?

ANSWER: - This attitude is also related to imbalance within and in behaviour with others. The extreme of this imbalance represents vices like enmity, hatred and cruelty. The balance should lead to love, respect, compassion and service to life in all forms including human beings, animals and vegetation etc. Cruelty to none and service and help to needy, poor and sick should always be practised without any distinction and reservation. The ideal of spirituality is non-violence (AHIMSA), universal love (PREM/VISHWA-MITRABHAVA) and selfless service (SEWA) to all.

QUESTION:- Does incarnation of God (AVTAR) take place?

ANSWER:- The entire creation is manifestation of God. The Godly attributes are present in each and every individual and need to be developed to come to the Godly state. However, Godly attributes are manifested in saints and devotees who shed their ego and become one with God. Thus saints achieve the highest spiritual state or Godhood through meditation (SADHANA) and self- purification. However, by God's grace some saints are born with manifestation of Godly attributes for the spiritual uplift of mankind depending upon the need of spiritual help. The manifestation of such a personality can result in spiritual revolution by which even the common man gets benefited. Similarly, when there is serious degradation in religious values God's grace descends in human form for re-establishing the tenets of faith and religion or even establishing a new order of religion depending upon the need, time and place. Such divine forms in different times (YUGA) have been regarded as messenger, representative or incarnation of God or AVTAR like Lord Rama, Lord Krishna, Lord Jesus Christ and prophet Mohammed. Thus, whereas God manifests through the entire creation, the Godly state, power and grace especially descends or manifests in great saints and AVTARS who bring in reforms in spirituality and religion respectively for the guidance and benefit of mankind.

QUESTION :- What is meant by self development and how can it be achieved?

ANSWER :- Self development implies development, purification and balance of different faculties pertaining to physical, mental intellectual, emotional and spiritual states. Within hereditary and constitutional limitations the physical aspect can be developed through practice of regular hygiene and exercise, which may include a few selected ASANA and light PRANAYAM, SATTWIK diet and restraint of physical senses. Mental development can be achieved through concentration, studies, education and self- control. Intellect can be developed through meditation, discrimination, rational

thinking and analysis. The emotional aspect can be developed through devotion, prayer, confidence and reverence for scriptures, divinity and guiding divine personality, if available, otherwise one should remain in search of such a personality viz. SANT SADGURU. The spiritual development can be achieved with the help of guidance and company of SANT SADGURU and practice of remembrance, and meditation on subtle inner vibration or non-qualitative name of God as spontaneously echoing vibration within one's consciousness. This will lead to experience or realization of energetic vibrant life, knowledge and bliss and one can live in that blissful state of vibrant life and knowledge, while performing all duties and actions with efficiency and without any attachment

**QUESTION:-** Why drinking, smoking and eating non-vegetarian food declared a taboo?

**ANSWER:** - Various researches have shown that drinking (alcohol), smoking (tobacco) and taking non-vegetarian diet adversely affect our health and can be harmful to vital organs like liver, lungs, digestive system and even heart. Consuming alcohol can also lead to addiction and loss of self- control. Similarly, smokers also become habitual and addict of smoking. Non-vegetarian food, besides causing ill effect on physical body, is also conducive to arousing passions, laziness and even animal instincts. Therefore, it is regarded as TAMASIK food. It is also violative of the noble principles of nonviolence and universal love. Thus drinking, smoking and non-vegetarian food are not advisable for spiritual aspirants. Plain vegetarian diet with minimum spices and dairy products like milk, cheese and butter (within permissible limits only) constitutes SATTWIK diet, which is considered conducive for meditation.

**QUESTION :** What is the difference between concentration and meditation?

ANSWER:- Concentration implies fixing of attention from multiple thoughts to a single thought and meditation means absorption in that single thought leading to thoughtlessness. Thus concentration is the first step which should lead to the next step i.e. meditation. However, concentration becomes usually difficult due to wandering nature of mind. But with the process of intense divine love or divine grace one may straight-way get absorbed in meditation. In STM the wandering of mind ceases quickly and one easily enters the realm of meditation and experiences the blissful and peaceful state through contact with the spiritual Master (SANT SADGURU) at subtle thought level or through actual company of the spiritual Master. Starting with the experience of bliss and peace, the meditation is further facilitated when the state of inner subtle vibrations is experienced.

QUESTION :- How is spirituality different from religion and is it necessary to follow some religion for success in meditation?

ANSWER:- Spirituality is beyond religion and affiliation with a religion is also not necessary for meditation. However, self discipline may be inculcated with ease if the principles of good conduct of any religion are followed with sincerity. But ritual aspects of religion having merely social or faith value are, generally, not helpful in meditation. If the principles of religion are understood properly and the recommended code of good conduct for self-discipline is followed sincerely, one should transcend from narrow-mindedness and irrationality to broad-mindedness and rationality. Thus although affiliation with any religion is not necessary for meditation, at the same time it is not desirable to give up or change religion but one may sincerely and rationally follow the principles of good conduct of one's own religion for inculcating self-discipline. The recommended principles for practising in actual life and self introspection described above are also helpful in improving self discipline as needed for success in meditation.

QUESTION :- What is real knowledge?

ANSWER:- When we read some scriptures or observe some phenomena, it provides us superficial or suggestive knowledge which either gives rise to ego or creates inquisitiveness. Further, as we ponder over any theme we may grasp a bit of it at mental level. As we start analysing things, then there is some grasp at intellectual level. On going further deep in the process of analysis and quest, the intellect ceases for a moment and we get beyond logic a flash of knowledge at intuitional level. Further in-depth knowledge will lead us to real knowledge which will provide clairvoyance and sharpen the discrimination giving clarity of distinction between eternal reality and perishable world, which will lead us to self-realisation.

## **BACKGROUND**

**(BRIEF LIFE SKETCH OF SPIRITUAL MASTERS)**

**GRAND MASTER REV. MAHATMA RAM CHANDRA JI  
MAHARAJ ALIAS REV. LALAJI MAHARAJ OF  
FATEHGARH (U.P.)**

Born on Basant Panchmi Feb 4, 1873 Rev. Mahatma Ram Chandra Ji Maharaj alias Rev. Lala Ji Maharaj was grand Master of the Spiritual Transmission linked Meditation system. His father Chaudhary Harbakhsh Rai was excise superintendent of Farrukhabad and was land lord of Bhaugaon and adjoining area of district Mainpuri. His mother was a great devotee, who used to perform prayer and recite Ramayana daily and thus nurtured him through divine devotion for seven years. She left for heavenly abode leaving Rev. Lala Ji Maharaj and his younger brother Rev. Raghubar Dayalji (later known as Rev. Chacha Ji Maharaj) in tender age. After the death of his father, Rev. Lala Ji Maharaj lost property of his father in suits and was reduced to almost poverty level. But he was a born saint

and was full of immeasurable spiritual wealth. However, for bringing up his family and his brother's family, as they were married in younger age in their father's life time, he took up a job in the collectorate. His spiritual pursuit also continued which one day brought him face to face in 1891 with great grand spiritual Master His holiness Huzur Maharaj Rev. Fazal Ahmed Khan Sahib, who was often acclaimed by swami Brahamananda as spiritual star of his time at Farrukhabad and who had also great affection and kind consideration for Rev. Lalaji Maharaj. The meeting of Rev. Lalaji Maharaj with his spiritual Master was a momentous meeting full of experience of immense divine love .One day, when he saw Rev. Lala ji Maharaj in a totally drenched condition due to rain-storm, he was deeply moved and gave him warmth of his fire place as also of his deep divine love. Rev. Lala ji Maharaj was formally initiated by his Master into the Spiritual Transmission system of Meditation on 23 January 1896 and was finally proclaimed a great saint and spiritual Master on 11 October 1896 in a large convention of saints and advanced devotees. After the demise of his spiritual Master, Rev. Lalaji Maharaj took up the mission of spreading the Spiritual Transmission linked Meditation system to the needy aspirants in a big way from 1911 upto Aug.14, 1931 when he merged into supreme consciousness for ever. His most beloved disciple Rev. Dr. Srikrishan Lalji Maharaj was proclaimed as saint vested with full spiritual powers by Rev. Lala ji Maharaj in his life time itself, who continued the mission of his Master from 1931 onwards from his Ramashram located at Sikandarabad (UP.)

## **GREAT MASTER REV. Dr. SRIKRISHAN LAL JI MAHARAJ**

Born on 15 October, 1894 at Sikandrabad, Rev. Dr. SriKrishan Lalji Maharaj had his schooling at Fatehgarh where his father Mr. Bhagwat Dayal Bhatnagar was posted in PWD. As an young boy Rev.

SriKrishan Lal ji Maharaj was thrilled and charged with spirituality just at a glance of the grand Master Rev. Lala Ji Maharaj when he visited treasury for cashing a cheque. He experienced the same spiritual heights once again, when he was retreating from the treasury. Subsequently, he saw a saint in a dream, who repeatedly reminded him of his goal of life. One day, he along with some friends visited a saint for quenching his curiosity and there he found the same great personality of Rev. Lala Ji Maharaj of whom he just had a glimpse at treasury. Rev. Lala Ji Maharaj made it clear that the saint who reminded him of the goal of life was Rev. Lala Ji Maharaj himself. With these momentous incidents and meeting with the grand Master in 1914 Rev. SriKrishan Lal Ji Maharaj was initiated into the Spiritual Transmission linked Meditation system and was proclaimed by Rev. Lala Ji Maharaj as his most beloved and favoured disciple or Murad and this became well known to all devotees and disciples of Rev. Lala Ji Maharaj. Besides, imparting excellence and transcendence in spirituality the grand Master wanted his beloved disciple to get professionally qualified in medical field with a view to not only serve the humanity but also provide relief to common man from suffering of ailments and diseases. As per direction of the grand Master, Rev. SriKrishan Lal ji Maharaj got admission in medical college Agra where from he completed his medical education in 1922. Almost at the same time the grand Master vested his full spiritual authority in him to preach his teachings and Spiritual Transmission linked Meditation to aspirants. To this effect the highest written permission (IJAZAT TAMMA) of the order proclaiming him as saint vested with his complete spiritual authority was accorded by Rev. Lala ji Maharaj in 1931, which was also confirmed in writing by another great saint of the order, which as per prevalent practice is considered a desirable requirement for the saints of this system.

After serving as a doctor for a short period in a Govt. hospital Rev. Dr. SriKrishan Lal ji Maharaj started his clinic after the name of his spiritual Master as RAMA MEDICAL HALL and carried forward

the mission of his Master, from RAMASHRAM at Sikandrabad. His classmate at medical college and spiritual brother Rev. Dr. Shyam Lalji Maharaj (1901-87) and another spiritual brother Rev. Shri Sewati Prasadji Mukhtar (1899 -1989) worked shoulder to shoulder with him in accomplishment of the task of the mission entrusted by the Rev. grand Master.

In 1968, Rev.Dr. SriKrishan Lal Ji Maharaj accorded highest written permission of the order to the author along with his disciple and eldest son Rev. Dr. Hari Krishan ji Maharaj (1923-87) and his oldest disciple Rev. Dr. Kartar Singh Ji Maharaj (born on June 13,1912) and entrusted the responsibility to carry forward the mission and also corroborated the same by his will / order of Nov. 1969. He attained Nirvana on 18 May, 1970 at RAMASHRAM Sikandrabad, where a part of his mortal remains (pious ashes) have been enshrined in a SAMADHI in the meditation chamber.

## **AUTHOR (Dr. BASANT)**

Born on Basant Panchami Feb.4, 1938 Dr. Basant (Dr.B.K.Saxena) obtained degree of Master of Science in Physics, in first class, in 1959 and Ph.D. in1966 from Banaras Hindu University(BHU) and was awarded DAAD Fellowship during 1971 and 1972 for carrying out research at Institute Fiir Lichttechnik, Technical University (TU) Berlin (west), Germany. During this period Dr. Basant also visited . Sweden, Denmark, Netherlands, France and U.K.

Having started his research carrier at CSIR's Central Building Research Institute (CBRI) Roorkee as Research Fellow and then as Scientist, he had been Head of the Physics Division for twenty years and retired from Directors Grade in 2001. He had also been on Editorial Board of International Journals of Energy and Buildings (Netherlands) and Architectural Science Review (Australia) and

remained in active contact with the Department of Physics of University of Roorkee (presently IIT Roorkee) and used to deliver special lectures and guide students in Building Science (Civil Engineering) and Architecture Departments also.

He came into contact with the Spiritual Master right from the childhood and was formally initiated on Oct. 5, 1954 and remained beloved disciple of Rev. Dr. SriKrishan Lalji Maharaj who vested his full spiritual authority in him and accorded him highest written permission on Sept 29,1968 which was also confirmed in writing on Nov 20,1974 by Rev. Dr. Shyam Lal Ji Maharaj who was not only his father but also his mentor along with Shri Sewati Prasad Ji Mukhtar, since Nirvana of his Spiritual Master.

Dr. Basant has been carrying forward the mission of preaching the teachings of his spiritual Master from Ramashram Sikandrabad and from his Residence at Roorkee and also holding periodic spiritual congregations at different places, besides annual congregation at Ramashram Sikandrabad during Dusserah Festival in October every year.

Besides, publication of 'Sri Krishan Sandesh' which is a quarterly magazine, his other important publications are :-

1. Spiritual Teachings of Rev. Lala ji Maharaj (Poojya Lala ji Maharaj ki Adhyatam Shiksha)
2. Biography of Rev. Dr. SriKrishan Lalji Maharaj (Divya Jeevan Charitra)
3. Discourses (Adhyatam Gyan Ganga)

His biography titled 'Divya Jeevan Parichay' has been published by his disciples Dr. Narendra Bhartiya, C.P.Singh and RakeshJohri who have been authorized to carry forward the torch of the mission in future with dedicated cooperation of preceptors and monitors at

different sub-centres while working under the overall guidance of Master's authorized spiritual brothers devoted to Ramashram Satsang Sikandrabad with the proviso that establishment of separate centre by anyone is strictly forbidden, i.e. numerous sub-centres will work under the same centre, as at present.

## **APPENDIX**

### **INTERACTION WITH OTHER SYSTEMS HAVING PRELIMINARY SEMBLANCE WITH STM**

#### **I. HONG-SAU TECHNIQUE**

This is a brief introduction to the Hong-Sau technique. Such techniques have a scientifically proven effect on the brain and body, and are also spiritually very helpful.

- Make yourself comfortable, sitting upright with your eyes closed, look at the point midway between eye-brows on your forehead.
- Inhale slowly, counting to eight. Hold the breath for the same eight counts. Now exhale slowly to the same count of eight. Repeat three to six times.
- After inhaling and exhaling completely, as the next breath comes in, mentally say Hong (rhymes with song). Then, as you exhale, mentally say Sau (rhymes with saw). Hong Sau means 'I am He' or 'I am spirit'. Make no attempt to control your breathing, just let its flow be completely natural. Try to feel that your breath itself is silently making the sounds of Hong and Sau. Initially try to feel the breath at the point where it enters the nostrils.

- If you have difficulty feeling the breath, you can concentrate, for a while, on the breathing process itself, feeling your diaphragm and chest expanding and contracting.
- Gradually as you become more calm, try to feel the breath higher and higher in the nose. Be sure that your gaze is kept steady at the point between the eyebrows throughout your practice. Don't allow your eyes to follow the movement of the breath. If you find that your mind has wandered, simply bring it back to an awareness of the breath or mantra.

By concentration on the breath, the breath actually diminishes; its gradual refinement leads naturally to an interiorised meditative state.

**Ref:- Mind, Body, Spirit & You. The Times of India,  
New Delhi, Monday, January 2, 2006**

## **II. MAHARISHI'S TECHNIQUE**

### **PREAMBLE**

The author had an opportunity to meet Maharishi Mahesh Yogi on 26<sup>th</sup> October 1968, at Roorkee. The presentation here brings forth some salient points of his lecture and his answers to the questions raised by the author. The efforts of Maharishi towards mass education and general awakening must be commended at the very outset. This should be of real help to all spiritual seekers and teachers, as it will create a conducive atmosphere and necessary ground for any spiritual work. However, it may be pointed out that the meditation technique of the Maharishi is simply SUMIRAN or the remembrance of some word, which is actually the first stage of SURAT SHABDA YOGA.

The SURAT SHABDA YOGA is a well established method of meditation, which has for long been developed and practised by the Hindu, Sikh and Sufi saints alike. This method with special feature of Spiritual Transmission has been perfected and proven by the grand Master Rev. Mahatma Ramchandra Ji Maharaj and his beloved disciple Rev. Dr. Srikrishan Lal Ji Maharaj for the householder and common men and women and is being successfully practised by a number of aspirants at Ramashram Satsang Sikandrabad (U.P.). The ideal of the Maharishi enunciated as "YOGASTHA-KURUKARMANI" and "POORNAMADA POORNAMIDAM" is covered by the teaching of the great Master in simple words "LOVE ME AND ENJOY THE WORLD". The grand Master and the great Master were themselves a manifestation of a perfect inner life as well as a perfect worldly life. The Master's teachings do not impose any negation. Nevertheless, unrighteous life automatically ends under the bonds of unbounded love.

## **SYNOPSIS OF MAHARISHI'S LECTURE**

"Transcendental meditation is a sort of NAM-JAPA. It is a repetition of a MANTRA. Here the NAM chanted is a small word and the thought is taken deep to the source of thoughts. Inner being is the source of thoughts. Powerful thinking depends upon the degree of contact with the inner being, which is the basis of thinking and thinking is the basis of action. Non-contact with the inner being results in weak thinking and hence in weak action. The non-contact with the inner being is the cause of weakness of action, worry and stresses and strains in life. The non-contact with the inner being is ignorance and ignorance causes sorrow. Suffering is due to past actions."

"Pull the arrow on the bow and then release it. Similarly, pull your thoughts to the source of thought and then perform action. Thus

when thinking is from the basis (i.e. the inner being) the action is powerful. YOGASTHA KURU KARMANI i.e. remain in Self and perform the action. This is KARMA YOGA, which tells how to act. To accomplish more one should replenish the energy consumed. This is possible by contact with the inner being which supplies the intelligence and energy, and intelligence enables one to achieve one's aspirations."

"The value of life must be 200 percent, 100 percent inner and 100 percent outer. POORNAMADA POORNAMIDAM i.e. inner life should be full and outer life should be full. What is required is not simply thinking but living a full life. There should be unfoldment of full potentiality of life. Consciousness is fullness of life, unconsciousness is nilness of life."

"The mind is like a monkey which cannot be controlled by negation. It should be satisfied by fulfilling its aspirations through KARMA YOGA."

## **ANSWERS TO AUTHOR'S QUESTIONS**

QUES.1 How do you define mind?

ANSWER. It is vibrating consciousness, this is life. It is like a bulb which radiates on the basis of current, and inner being.

QUES.2 What do you meditate upon?

ANSWER. We meditate upon a word without meaning. Sound of the word is important. If one confines to the meaning, one does not

experience the higher pitch of sound. With the meaning attached to the word, the mind does not go to finer state of inner being. Emotions and intellect do not play part in the meditation but they become sharp.

QUES.3 How is your technique superior to other methods?

ANSWER. In as much as, it is rational and simple. It produces effect from the day of start. This is based on ANUGRAHA, whereas mostly others are based on NIGRAHA i.e. negation.

QUES.4 How does the GURU render help to the disciple in this technique?

ANSWER. He helps only on instructional level and verifies the experiences.

QUES.5 Do you give any special emphasis on specific nervous plexus?

ANSWER. No.

QUES.6 Does the 'Sound or Thought' mentioned in your book refer to SURAT- SHABDA OF SANT-MAT?

ANSWER. No, too complicated.

QUES.7 What is the ultimate transcendental condition which your disciples aim to achieve? Is it desirelessness, thoughtlessness, SAMADHI AVASTHA or TURIYA AVASTHA?

ANSWER. It should begin with SAMADHI and eventually grow into

TURIYA. Mind should become fully conscious. When this state of YOGA maintains even in action, this is then YOGA SIDDHA, NITYA SAMADHI or TURIYA. That is, the consciousness should not be lost in waking, dreaming or even in sleeping state.

**(Ref. A meeting of the author with Maharishi Mahesh Yogi, as published in Ram Sandesh, Dec. 1968 )**

### **III. OTHER SYSTEMS**

There are a few other systems in vogue, which have semblance with STM at preliminary level. But since spiritual transmission can be effected only by those who can transcend beyond thought level and not by preceptors in general, therefore, deeper state of meditation related to subtle inner vibrations are, generally, not experienced in those systems. More over, transmission at mental level or thought level is also not desirable.

In other SANT-MAT systems, but for spiritual transmission, meditation is generally based on SUMIRAN i.e. repetition of subtle word (non-qualitative name) and DHYAN-BHAJAN (meditation on some form or subtle vibrations depending on one's own progress) along with SATSANG or company of good people who are pursuing the path of truth or divinity. All these are covered in STM in a most effective manner along with special feature of Spiritual Transmission facilitating the consciousness to transcend beyond mental, emotional and intellectual levels and enabling the experience of deeper states of inner subtle vibrations, peace, bliss and knowledge with awakening of specific centres such as Heart and Agya-Chakra at physical level and higher subtle centres at mental and super-mental levels.

## MEMOIRS

(A few letters of the great Master)

Sikandrabad

March,24,1960

My dear Basant

Received your letter. I am not missing a single second trying to correct myself and pray all along the almighty to purify me so that I may call myself a worthy son of my Rev. Guru. Those who love me, I love them with all my heart. One should be thankful to those who see our faults. As for as you are concerned, never discuss with those who are not in earnest mood to understand. Those who speak ill of others, ask them not to do so before you and leave the place if they defy it, but do not have grudge against them. Man is born faulty, so never mind. Always try to mend your-self. As you love me, I can not leave you for all the world. Rest assured. I am quite well.

With blessings,

Yours affectionately

SriKrishana

Ghaziabad

Nov.16,1960

My dear Basant

Received your letter dated 22.10.60. It is a test. Who-so-ever loves me will not leave me and those who do not, sooner they leave the better it would be for them as well for others. It is one in thousands who has love of God, otherwise all are after their desires. Since Diwali I have been here all along. I am busy with the work of the press. With blessings,

Yours affectionately

SriKrishana

Ghaziabad  
Nov.26,1960

My dear Basant

Received your letter dated 5.11.60. You are dear to me and will always remain the same. I have nothing to give except simple and pure love, not tainted with any worldly desire and in it you will never find me lacking. May GOD keep you always happy and bestow His love on you. With blessings,

Yours affectionately  
SriKrishana

Sikandrabad  
Jan.27,1961

My dear Basant

Received your letter. I came here on 23rd Jan. and was down with influenza. This morning the temperature is normal. You need not come in haste to see me. Come when you are at leisure and when it is convenient to you. Your dream is very nice. If God willing it will come true in daily practice as well. With blessings,

Yours affectionately  
SriKrishana

Sikandrabad  
Aug.9,1961

My dear Basant

Received your letter dated 4.8.61. Whenever you are in trouble pray to almighty and have faith that grace is sure to come. He alone is your real father and is ready to embrace you, if you remember Him. I am leaving for Mainpuri tomorrow for a week. I am quite well and wish

you the same. I often remember you. With blessings,

Yours affectionately  
SriKrishana

Sikandrabad  
Sept.27,1961

My dear Basant

Received your letter dated 22.9.1961. I know that you are busy and do not expect regular replies of letters from you. You need not worry if you are not regular in replying. I am all right. BHANDARA (annual congregation for meditation) will be held on 15, 16, 17 and 18 October. I am glad to know that you are reaching on 14th October.

Along with meditation, always practice the following.

1. Have faith in God.
2. Always speak truth with sweet words.
3. Have sympathy for all.
4. Give one sixteenth of your income in charity.
5. Have control on your senses.

This will bring right knowledge and right knowledge will lead you to NIRVAN. Try to be always happy with no desire whatsoever. May God bestow His choicest gift on you.

Yours affectionately  
SriKrishana

Sikandrabad  
Oct. 12, 1961

My dear Basant

Received your letter dated 10.10.61. I wish nothing from you except that you may be happy and prosperous in your life and be an example

for others to follow in character and spirituality. But all rests in His hands. Every body in this world, how-so-ever, good may be, has some shortcoming and also, how-so-ever, bad one may be, has some quality. If a man knows his defects and is sincerely trying to purify himself, in course of time he becomes quite pure and perfect. He becomes God himself in human form and then he lives not for himself but for others. I am quite well and hope you to be the same.

yours affectionately  
SriKrishana

Sikandrabad  
Jan. 4, 1962

My dear Basant

Received your letter dated 29.12.61. I am on tour and shall reach Sikandrabad in the first week of February. God helps those who help them-selves. Be always attentive and pray for His help. I am sure you will succeed.

I have bought a blanket for you. It is with Bhajan Shankar, whose address is at the back.

With blessings,

yours affectionately  
SriKrishana

Sikandrabad  
Feb17,1962

My dear Basant

Received your letter dated 8.2.62. You did well. You should keep busy with your work. Surely I will reach there when you intimate me. You will get the blanket soon.

Whatever you experienced is a fact; all knowledge, all bliss, all life is

in soul. Mind as well as senses are only instruments. May God give you more light.

I shall leave Sikandrabad on 20th and after stay of two days each at Ghaziabad, Delhi, Mathura and Tundala, I shall proceed ahead according to the published programme. With best love.

yours affectionately  
SriKrishana

Sikandrabad  
Nov.22,1962

My dear Basant

Received your letter dated 18th instant. I am quite well. I intend to proceed from Delhi on 24th Dec. by Janta express which leaves at about 11 am. I shall drop in at Agra for one day, then reach Gwalior on 26th and come back on 31st Dec.

I shall be very glad to have your company. You may join whenever it is convenient to you and let me know the date, time and place where I should expect you. With blessings,

yours affectionately  
SriKrishana

Sikandrabad  
Dec.29,1963

My dear Basant

Received your letter dated 26th Dec. I am all right. I shall be in Delhi on 8th January and proceed for Allahabad on 9th by Janta express and shall leave Allahabad on 11th reaching Banaras the same day. From Banaras, I shall move on 14th or 15th for Gorakhpur and shall return



**AUTHOR**  
**Dr. BASANT**  
**(Dr. B.K. SAXENA)**

to Sikandrabad on 5th or 6th February. I often remember you. Try your best to travel on the right path and then alone you can experience the love of Almighty which is the choicest gift of this world and the next. With my love and blessings,

yours affectionately  
SriKrishana

Sikandrabad  
April 30, 1964

My dear Basant

Received your letter dated 27.4.64. I am all right. I shall be at Sikandrabad on 6th May and wait for you. You are most welcome. I hope you are quite well now. I intend to leave Sikandrabad for Gorakhpur on 15th May. Arrange for leave, if convenient. My best love for you.

yours affectionately  
SriKrishana

Sikandrabad  
Sept.30,1964

My dear Basant

I came back on 23rd. I was not well for 4 or 5 days, but I am quite well now. The dates of BHANDARA (annual congregation for meditation) are 13, 14 and 15 October 1964. Come earlier, if convenient. Please bring with you instruments and tools for providing lighting and electric power supply in the meditation chamber. With blessings,

yours affectionately  
SriKrishana

Sikandrabad

Nov.2,1964

My dear Basant

Received your letter and Money Order. I was sick, but I am now well. Do drop in for a day or two on your way back from Calcutta. If not convenient for you to drop in here, I shall come to see you myself at Roorkee in December. May God bless you with His love and lead you to the right path. Love and blessings to you and children.

yours affectionately

SriKrishana

Sikandrabad

Dec.7,1966

My dear Basant

Received your letter dated 1.12.66. I am quite well, but I was unwell a few days back. I hope you are also well now. Take care not to expose your-self to cold. I shall stay at Sikandrabad and am not going out in near future. I shall celebrate birth day of Sri GURUDEV (Rev. Lala Ji Maharaj) on Basant Panchmi at Sikandrabad. I shall be glad to have your company. With blessings and love,

yours affectionately

SriKrishana

Sikandrabad

March 24,1967

My dear Basant

Received your letter on coming back from Buxar. I was ill, but I am better now. The greatest service which a disciple can offer to GURU is to purify his own self. I am glad that you are coming here on 30th evening. If physically you can not remain with me for a long time, it matters a little. You are always with me in thoughts. With blessings,

yours affectionately

SriKrishana

## GLOSSARY

ATMA:	Pure self-consciousness, soul
AGYA CHAKRA:	Nervous plexus a little behind centre of eye-brows
AHANKAR:	Egoistic attitude
AHIMSA:	Non- violence
ANUGRAHA:	Grace
APARIGRAHA:	Antonym of attitude of indiscriminately acquiring worldly things.
ASTEYA:	Antonym of stealing
BHANDRA:	Spiritual congregation for meditation.
BRAHMCHARYA:	Abstinence from passion with a view to control wastage of physical, mental and spiritual energy.
BHAJAN:	Meditation on inner subtle vibrations
CHETNA:	Consciousness
DHYAN :	Meditation, Meditation on some form or on divine light.
IJAZAT:	Permission and authority commensurate with spiritual status empowering one to teach meditation
KAMA:	Passion
KRODHA:	Anger
GURU :	Guide, teacher
LOBHA :	Attachment with material world
MOHA:	Attachment with persons
MAHATMA:	Great saint
MAHARAJ :	Expression of esteem regard
MURAD :	Favored or beloved disciple
NAM-JAP:	Remembrance of God's name
NIGRAHA:	Negation
NIRVAN :	Merger in supreme consciousness and being free of all bonds

PAR-BRAHM:	Consciousness beyond Cosmic Mind
PARAM SANT:	Great saint
SADGURU:	Great saint - spiritual Master and guide
SADHANA:	Meditation and self discipline
SAMARTH:	All powerful
SANT-MAT:	Ideology and approach of saints
SATA, RAJAS: & TAMAS	Good, mix of good-bad attributes & bad attributes
SATCHITANAND:	Eternal peace, love, knowledge & bliss
SATSANG:	Spiritually helpful company of saints and good persons
SATTWIK: DIET	Plain vegetarian food with minimum spices and dairy products such as milk, cheese and butter (within permissible limits).
SUMIRAN:	Repetition of some word or God's name
SURAT-SHABD:	Subtle inner vibrations
TAMMA:	Highest permission with full spiritual authority
TURIYA:	Awakened state
YOGA	Meditation; practice of unattached action, devotion and knowledge; keeping body fit through different Yogic postures (ASANA) or exercises including PRANAYAM to regulate breathing (inhaling, holding and exhaling)

Commenced as Meditation Centre at the residence of Rev. Dr. Sri Krishan Lal Ji Maharaj during the life time of the grand Master Mahatma Ram Chandra Ji Maharaj of Fatehgarh (U.P.) who often used to visit his favourite and beloved disciple, it was established as Ramashram Satsang in early 1930's after the name of the grand Master, and it later became a registered organisation in 1964, when the campus was converted into Ramashram Satsang Bhawan, where after the NIRVAN of the great Master his mortal remains as pious ashes have been enshrined in a SAMADHI in the meditation chamber.

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**Ramashram's Location**

RAMASHRAM SATSANG BHAWAN  
Kayasthware - Baradari  
Behind M.S. Inter College  
SIKANDRABAD (U.P.)  
(Approx. 50 km from Delhi on G. T. Road)