



IUSCM Sahajamarga Raja Yoga – ‘Journey’ Part One ; Introduction

Dear Brothers and Sisters

Swamiji welcomes you all to Sahajamarga Ashram which is a spiritual wing of the Universal Self Consciousness Movement. I congratulate you all for choosing the Sahajamarga ashram for realising the ultimate truth. The purpose of Human birth is to realise ultimate truth that the Soul is God's manifestation. Man forgets his original identity as soul when he identifies himself as Body, Mind and Intellect (EGO). He solves the purpose of human birth through the process of Yogic Evolution and Transformation.

Human birth is most precious and valuable and compared to all births, human being is unique because God has endowed him with Mind and this mind, God has particularly given to Human Being because through this mind of Human Being God himself is realising his own manifested creation. God has created the universe and the mind is just like a mirror in which God sees His own image and having taken human birth one must endeavour to realise this aspect of his own reflection of Gods manifestation and the soul is Gods manifestation but unfortunately man has forgotten his original identity as soul and he has come to identify himself with the body, mind intellect. And because of this limited parochial narrow identification with his body and mind, and mind and intellect, he comes to suffer. Maybe a misery, maybe a conditional happiness, so he suffers conditional happiness and miseries forgetting his original identity as Soul.

God manifests himself as Ishwara (Supreme), manifests himself as Reality, manifests himself as Sat-Chit-Ananda (Existence-Consciousness-Bliss). Existence and Consciousness, Chit and Sat, they are not different, they are one and the same just like opposite sides of the same coin. So whoever in this universe, all men who call themselves I, I, I, actually it is God's only manifestation. Because that I identifies himself with his body mind intellect he becomes limited in his consciousness. When he evolves through Yogic process he sublimates the same ego that was pertaining itself with the body, Mind, Ego, it sublimates and permeates to Universal consciousness and when that is achieved the life's purpose is solved. Having taken the human birth the problem is solved. When he realises that he is not the limited I pertaining to Body Mind Intellect but he is the Universal manifestation as I, I, I, then that perception is godly perception and the soul's perception and he becomes the universal consciousness.

With divine blessings from Sri Babuji Maharaj (Samarth Sadguru Sri Ram Chandraji of Shahjahanpur). Special thanks to all who contributed to this educational video for Realisation. May divinity shower you all with pure divine "Love". To those whom all came before us in the fiend of Self Realisation, and paved the way for all humanity.

Know your self, That what you are
"I am That, That I am"

Om Shanti Peace, peace, peace.

IUSCM Sahajamarga Raja Yoga – ‘Journey’ Part Two: Atman

“See yourself in others, and others in your own self”

The Para Brahman (Cosmic Ultimate Reality) is labelled Atman (Consciousness) within the limited context of the body.

Pranahuti (Will force) originates from the macrocosmic mind. It helps lead to Ultimate truth and Divine Realisation through meditation.

Atman is Universal Self Consciousness only. Atman is ParaBrahman only. The context Para Brahman (reality and Ultimate Reality) within the limits of pertaining to the human body is designated Atman. When the context is changed it becomes ParaBrahman. So Atman and ParaBrahman, the two concepts are the same, one is in the context of this body, and the other is in the context of cosmic sense. So what I mean to say is we have to realise our true nature as Universal self consciousness, reality, which is reality, ParaBrahman itself.

There are several methods and several Yogas available, Hatha Yoga, Jnana Yoga, Karma Yoga, several other branches of institutions but we have got our own method of approach to the ultimate reality and that approach is based upon Pranahuti which is unique to our Sahajamarga system of Raja Yoga. This Pranahuti is Will Force originating from the Macrocosmic Mind. Yet we have got a God, creator, God is cosmic mind so when God Ishwara created he made a will, that Will Power has come down as Pranahuti to my Master (Sri Babuji Maharaj), which in turn he received from his Master (Grand Master Sri Lalaji Maharaj). This Pranahuti helps and supports us stage by stage to the Ultimate Reality.

People confused other systems with the notion that one must have concentration of mind in the process of realising the Atman, or ultimate reality. But we don't agree with them. Concentration and meditation are two different aspects. Concentration refers to controlling of the thoughts. Vrittis, mano vrittis. When it is directed towards concentrated mind it is expected that Ego is there very much. The common experience is we tell our boys, keep your mind concentrated so that you can remember what this book is telling. Children, you concentrate your mind, your mind must be there. So when you try to concentrate and to control the mind; to control the mind, you as mind and ego is very much there. When ego is there how can we expect the godly principle to flash in your heart. How is this possible? Can God and Ego co-exist in one and the same spot, in the same instance. No, if God is there, ego is not there, if ego is there, God is not there. The different aspects to realise God, ego has to be eliminated, annihilated or at least sublimated. There are two ways, one is annihilation the other is subjugation, sublimation of the same ego to universal consciousness.

We advocate its sublimate evolution. It is an evolutionary process, not an elimination process, You cannot eliminate the mind. It is not possible. You can sublimate it you can transform it and subjugate it into a higher place.

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IUSCM Sahajamarga Raja Yoga – ‘Journey’ Part Three: Mind and Meditation

“See yourself in others, and others in your own self”

Mind is the flow of consciousness in the form of thoughts of duality. Meditation is the process of Awaiting a Transcendental Phenomenon and the merging of mind in the phenomenon leading to Universal Consciousness, (Moksha). Moksha is the release of Identity from limitations of body, mind EGO.

Mind actually is consciousness only. Chit only. Mind is something not different. Mind is the form of Consciousness (Chaitanya Swarupa). Because of Vrittis (that is thoughts flowing in the consciousness), it takes the shape of the mind. Mind is nothing but the flow of thoughts in the consciousness. When thoughts are not there, mind is consciousness itself, Chaitanya Swarupa itself. It is explained by way of an analogy. We say, a flowing water is a river but if the flow of the water is dammed up or arrested we call it not as a river but we call it as a lake. What is the difference between a lake and a river? Lake has water and so does the river. The difference is that water is flowing there and in a lake or a tank it is not flowing. Water is the same but the difference is there it is flowing and there it is not flowing. Like that, mind is the same. Swarupa. Mind is flowing in the shape of Vrittis, good and bad, gain and loss, prestige and disrespect, respect and disrespect, gain and loss. In this duality Dwanda Swarupa mind flows in the shape of Vrittis. This Dwanda Swarupa flow of mind where thoughts are Vrittis in the consciousness, in the mind. When there is no flow of thoughts then that itself is Satchitananda Swarupa. This is our conception, the basis of our yoga. So we don't advocate stopping of the Vrittis by force. By stopping the flow of thoughts in the mind is known as concentration. I have already told that in order for this to be done Ego must be there and when Ego is there, then God cannot be there. So Ego has to be eliminated or sublimated and transformed into Ultimate reality consciousness itself. So this is how we proceed in our system concerned. And what we do is we recommend is, just relax, putting your mind at a point, point A, thinking that God is there as a growing light, as a Jyoti. We don't advise to see the light in your mind, we just say assume that there is a light at the Point A, God is growing light a light there and your mind is going here, but don't forcibly be seeing the jyoti in the mind in the heart concerned. That is how we proceed. So meditation is not concentration. It is a process of awaiting for some transcendental phenomenon to happen that you want to experience, that you want to be merged in, so it is a process awaiting for a transcendental phenomena and for your mind to get merged in that phenomena and become That. So this is the difference between meditation and concentration. Meditation is a process of awaiting in a relaxed position in a relaxed situation where the individual person awaits transcendental phenomenon to take place and his mind merging in That and mind itself is divin, it is itself consciousness. *Sanskrit Verse*. So a mind in which there are no disturbances, that mind is infinite, immortal, Satchitananda Swarupa and technically we call it as Moksha, that comes from a mind where there are no thought waves, that condition, that entity is known as immortal, Satchitananda Swarupa, Atma Swarupa and that is Moksha itself, liberation itself from the bonds of this body mind intellect concern. Moksha means what it is, it is a release, an identity release of the self from the body, mind and intellect. There are two, the identity has limited itself to the consciousness of the body mind, thinking that it is the body mind intellect. This limited parochial identification of the consciousness with the body mind intellect is what we call Bhandu and when the identity is removed then that condition is what we call the immortal universal consciousness and experience of Atman itself. So experience of Atman, Atman Swarupa is nothing but the identification of the soul with the ultimate reality. It is the elimination of the perception of himself as body, mind intellect. Elimination of this identity, I identity with the limited parochial aspect of body mind intellect and subjugation into universal self consciousness is what we call Moksha. So this is how we proceed in our system and we make a difference between meditation and concentration as we have indicated and to achieve this identity with the ultimate reality, identification with the ultimate reality or universal self consciousness. The consciousness that was limited to the self or the body mind intellect this identification of the self is released through yogic process and that release of the parochial identity of self with the body mind intellect is known as universal self consciousness and this is the Moksha and this is the liberation, the small I is liberated from

its identification with the body, this I is removed. Because all people in the world, there are billions of people in the world, are separated into name and form, but there is a common theme going on. Everybody says I,I,I. Billions of people are there, their names are different, their forms are different but this common thing going on through them , that is I. It is that I'ness we are referring to, that consciousness, that universal consciousness, that is I per se, Satchitananda Swarupa. Just like in a garland, there are different types of flowers in a garland, but there is one thing common going through all these flowers, different flowers, each flower has a name and form, there are different flowers made into one and made into a garland. There are different flowers but there is a common thing going on and that is a thread. That thread is common in all these flowers of different colours and different names and types. In the same way the Indian people are different, their names are different, their colours are different, their languages are different their cultures are different but there is one thing common going on through all these things.

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IUSCM Sahajamarga Raja Yoga – 'Journey' Part Four: Universal Self Consciousness.

"See yourself in others, and others in your self"

Existence Consciousness Bliss (Sat Chit Ananda Swarupa) is the immoveable platform on which the mind occurs. To realise Universal Self Consciousness is to know your own true nature as Soul, the common thread of creation.

The common factor which is going through billions of people is known as universal consciousness, is known as your self consciousness. You have come to realise that, your true nature. Your true nature is soul, soul is common to all. There is no difference, there are not big souls, small souls, coloured souls, no matter, soul is the same, this is the common factor as I have already told you, the common factor in the garland is the thread, in the same way, whenever people are there the common factor which is I, I, I is there, that is Sadan Swarupa, consciousness per se, pure absolute consciousness, that is common like a thread in all the people so that is what you are not this misconception of body mind intellect which is born which grows and decays and it falls. This is not you, the one that is going through all these stages, common the factor in which all these things, your birth your development, your growth your decay and your fall is going on that platform is what you are, that is known as Satchitananda Swarupa. As the base of that as the platform all this is going and coming just like suppose a TV is there. In TV there are several programs which are coming and going then what is common there which neither comes nor goes in the TV. The screen of the TV neither goes nor comes but on the screen different panoramic scenes come and go but screen never changes, it is the same. If the screen changes, what happens? You cannot observe these scenes. In the same way mind is coming and going, changing, mind is nothing but a change in consciousness, to observe this change in consciousness there must be something, a platform which is unchangeable, just like a screen and mind is nothing but dramatic scenes, different types both good and bad, reward and punishment, health and disease, respect and disrespect, these are the different dramatics in the daily life that come and go. Neither death is permanent nor is this permanent, neither respect is permanent nor disrespect is permanent, neither wealth is permanent nor is poverty permanent. These things come and go, this is life experience, this is not unusual. When things are coming and going can't we imagine that something must be unchangeable, my life's changes are coming and going something must be unchangeable, can't we think of it? If you don't think of it you are not a human being, it is common sense. And when you think, what is that on which my life and all these

aspects are coming and going, when you think of that and you come to the conclusion that there is some common base in me on which these comings and goings I am experiencing. Now comings and goings these scenes are produced by mind and the platform on which the mental scenes are coming and going that platform is what you are, that is Satchitananda Swarupa, absolute consciousness bliss that is the platform, immovable, kutasta, unchangeable, permanent on which these mental scenes of life, of daily life as I have already told you in duality sense are coming and going. This is what we have to realise and Sahajamarga system in the best system, yogic system which is available which combines both Karma, Karma Yoga, Bhakti Yoga, Jnana Yoga, it combines all in one packet gives you to realise the ultimate reality, that you are not the body mind intellect but you are the platform on which the body mind intellect scenes are coming and going. If mind is not there, these scenes are not there.

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IUSCM Sahajamarga Raja Yoga – 'Journey' Part Five: Sat Chit Ananda

"See yourself in others, and others in your self"

Where there is no mind, yet you feel and experience something without the mind, transcending the mind or redirecting the mind, that state of existence is your pure external existence of Sat Chit Ananda Swarupa.

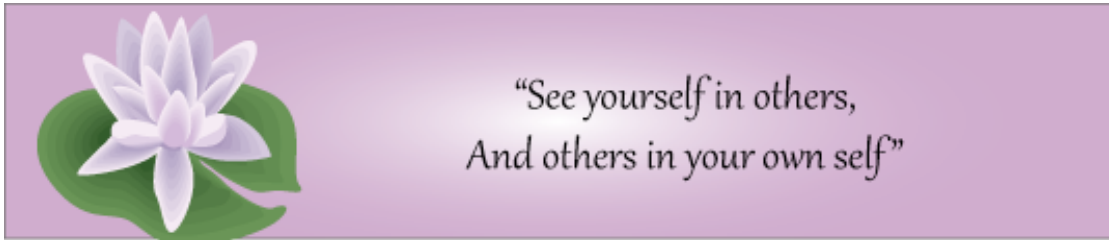
Mind you have got and three dimensions, in waking state of consciousness, you have three dimensional type of consciousness, experience of life that you can feel, because the five sense organs are open here the seeing, the touching the tasting, the feeling and the hearing all these the five sense organs are there. Through the five sense organs you feel the solidity of the life's phenomena. And the same mind when it goes to another dimension, this is a three dimensional mind here, when you go to dream state the dimensional mind is vacillating on uni dimension there because there are no sense organs, the eyes are closed during the sleep, the ears are closed the hands are silent all the sense organs are silent, yet you have got life experience but more intensively. That life experience you have got because of samskaras in the mind and the samskaras are activated as dreams and that is a uni dimensional phenomena. Now you go to another state of consciousness known as sleep. In that deep sleep state of consciousness there is no mind there is zero dimension mind because zero dimension mind because mind is not functional it is dormant state you cannot have experiences. You have gone to somebody but I went to see him but the person told this man is sleeping and then you have to awake, awake for one hour. Then this man woke up and I was allowed to go inside. This man happened to be my own close friend. He asked how when did you come. I said for one hour I was waiting for you outside. Ai Baba sorry I did not know because I was sleeping. I did not know that you have come because I was sleeping. See here, I do not know because I was sleeping. I do not know that you have come because I was sleeping. That is why I did not know it. Then I asked Swamiji how was your sleep. Oh I enjoyed my sleep he said, I had a comfortable sleep, I am very happy, enjoyable sleep. Now there are two statements here, two statements he is making. One, I did not know you had come and two I had a happy enjoyable sleep. Now, when he said I enjoyed sleep that means he is remembering, recollecting the happiness of the sleep but who is there in the sleep because he said I did not know you had come. His mind is not there because through mind we come to know the things but he said I do not know that you have come, that the mind is not there. He was asleep, it is clear, it is not something perplexing. He said I do not know, that means his mind is not there in the sleep yet he said I have had the experience, he is recollecting the experience a happy and enjoyable experience, then what is that which had the experience. Vedantins say where there is no mind yet you feel and experience something because mind, transcendental mind or sublimating the mind when you go to a particular state that state of existence is your own pure state of existence of Satchitananda Swarupa. In sleep you are in your original condition of Existence Consciousness Bliss,

Satchitananda entity. You are born to that state because mind is not there. It is the mind that brings you to the limited state of consciousness.

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