



## IMPORTANCE OF THE TRANSMISSION IN SAHAJ MARG

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### **ABSTRACT**

*Transmission is the infilling of divine power. It is defined as the Divine Power used for the transformation of mankind. The transmission can be felt by anybody who practices the system of Sahaj Marg accordingly. In fact it is the transmission which sets Sahaj Marg system apart from other system meant for human evolution and Self realization.*

**KEYWORDS:** *Transmission, Spiritual, Divine, Realization Guru, Yoga, Human evolution.*

### **INTRODUCTION**

Transmission is a unique feature of Sahaj Marg system. The system under takes them to transform the individual internally spiritually, if the individual co-operates. In this system Master help the disciple for inner change with the help of transmission. The literally meaning of transmission is offering of life. This process is called Pranahuti in Sanskrit. The Guru helps the individual disciple by giving him a bit of offering of life that Is divine transmission. Prana is Divine and the divine power is offered to individual.

**Definitions:** The English word transmission does not elaborate the exact meaning of Pranahuti as told in Sanskrit. Transmission works in the conversion of matter in to energy and energy in to the Ultimate.

Even a single transmission from a capable Guru of high caliber in the heart of disciple can make a great difference in the life of disciple.

The transmission is thus the only spiritually elevating power for humans.

It is His love which poured into the hearts, which we call transmission.

It is the Pranasya pranah as described in Sanskrit. The Prana of the Divine is poured into disciple's prana.

It is the gift of life's life itself.

In speaking of evolution, we have two aspects. One is material or physical evolution and other is spiritual evolution. The spiritual is achieved in Sahaj Marg by transmission called Pranahuti.

In India we recognize three types of Spiritual Masters .One is like the hen which lays the egg and must sit on it to hatch it out. That is physical contact between the Master and the disciple is necessary.The second is like fish which lays its eggs in the stream and goes round and round them,keeping away marauders. That is visual contact. The third and the highest is supposed to be like the tortoise which goes onto river bank lays eggs in a shallow pool, covers it up with sand goes back into river and mentally looks after it.So we recognize three types of Masters, with three type of deekshas-Sparsha deeksha, Drig deeksha, Mansik deeksha. It means transmission is done by sight, by touch and by thought. The first two methods are only possible when Guru and disciple are in close proximity but third one is beyond time and space.

It was matter of great regret and pity that this age-old process of yogic transmission originated and widely practiced by our ancient sages had gone into complete oblivion and was totally forgotten. Solid materialism had taken the place of spiritualism .At such time the power of nature descended in human form as Samarth Guru Mahatma Shri Ram Chandrajji Maharaj ,Farrukhabad(U.P) ON Basant Panchmi the 2<sup>nd</sup> February 1873.He was embodiment of moderation, toleration and devotion.With him dawned the new era of yogic training through transmission. It was he who made it possible that aman could attain perfection in one life.He introduced an improved system of Raja yoga through yogic transmission. According to transmission, the power of the Highest can descend thus into the the human heart and begin to purify and lead it to the highest state. The Guru by the power of yogic transmission weakens the lower tendencies in the disciple and sows the seed of divine light in the inner most core of heart. So due to this unique system of transmission realization has become easy to achieve. The difficulty of old system is thrashed out.

The most unique feature about Sahaj Marg is Pranahuti. The capable Guru transmits the life energy from his own centre of existence into the centre of existence of another individual. When the transmission is made into the heart of the student, the student is filled with force higher than he therefore his evolution becomes much speedier and easy to reach in one's own life time. The transmission is described as" awakening the sleeping beauty in man". The sleeping beauty is nothing but divinity which is hidden in man and is awakened by an act of will of a yogi of the highest caliber. This process of awakening starts with imparting divine impulse into the heart of the student of spirituality called sadhaka. In fact it is the transmission which sets Sahaj Marg apart from other systems of human evolution. This transmission is capable of being felt by anybody who takes the trouble of practicing this system for brief period. The higher grounds in spirituality are quite slippery and one cannot progress without the help of transmitted power of the Guru. The pranahuti from capable Guru helps the sadhaka to gain his original condition. To have the highest result the cooperation of the abhyasi is needed. The abhyasi has to do regular sadhna and do the cleaning as prescribed by the system. It is also possible through the transmission to tear the net in which the abhyasi found himself entangled and made himself the prisoner of "vrittis" or the senses. So instead of struggling

the senses or vrittis if the abhayasis adhere firmly to their practice success shall be easier and surer. With the help of transmission it becomes very easy for the abhyasi to deal effectively with the” vrittis”. A capable Guru by applying his power through transmission diverts the tendencies of the abhyasi”s mind upwards, with the results that they begin to get moulded and grow comparatively calm and peaceful. So it is for the abhyasi to do is to connect himself with power of the Guru, whose mind and senses are all thoroughly disciplined and regulated. In that case the Guru’s transmitting power begins to flow into abhyasi’s heart, regulating the tendencies of mind.

The abhayasi may not feel anything in the beginning. The reason is that he accustomed to feel only through the senses. After sometime however, he may feel the results of such transmission, which also are in form of subtle changes in the inner condition of abhyasi and changes in the tendencies of his mind.

The changes are felt when spiritual journey is started and they are experienced if abhyasi is sensitive. Often people demand practical proof of pranahuti on the grounds that they don’t feel anything in spite of their efforts for ears. Of course the proof is there, for sure and it appears in the form of finer experiences of the individual in self. For which sensitiveness and clear perception is necessary, it is not like common laboratory experiment of a certain thing. The feelings are mostly of very subtle nature pertaining to normal working of mind which often an abhyasi fails to take note of. Pranahuti is yogic process by which the master through his finer power of soul enlivens and accelerates of the action of the dormant intuitional forces of abhyasi in his spiritual higher advancement the grosser effect of the solids relieved and get transformed into divine. The divine power released in him utilized for completion of nature work. His power of soul goes strong his action becomes spontaneous. His thoughts remain concentrated all the way. His will goes strong. Under this condition the power keeps in always radiating and affecting all those around him. They also begin to feel divine energy into them. The aspirant’s feeling only is the proof of transmission.

Therefore, the yogic transmission is known as highly effective process and quite scientific natural too. When one special caliber is capable of directing its flow upon the aspirant’s through the action of his thought or will it becomes strongest and more effective.

For this work, Master has prepared individuals for the convenient and to undergo the spiritual training of abhyasi and they are permitted to transmit divine energy to the aspirant’s they call **Preceptors**. They are assistants to the Master. Among them selected one is made centre in charge of local area and carries out the work of the centre and also to transmit the local abhayasis for progress of their inner condition.

So thus the transmission is helpful for spiritual uplift of an abhyasi and the removal of complexities in a short time, which the independent efforts cannot achieve for long time.

## **BENEFITS OF TRANSMISSION**

Transmission is for transformation of man. Man as the thinkers say, is asocial animal. That means animosity is there .So he becomes social animal to man and then man to man behind the man. That is:” Divine Man”.

The tendencies of the mind are changed, and he begins to do right things in right ways in proper order.

He begins to learn the proper use of the faculties.

Mind becomes disciplined and ultimately comes to divine order to live a balanced life.

Master cleans heart by removing grossness impediments and complexities from the abhyasi through yogic transmission.

Transmission works in conversion of matter into energy and energy into ultimate.

By transmission Divinity comes peeping in at every stage of development and finally ends in Divinisation of human beings.

## **CONCLUSION**

The purification of inner condition by the subtle process of transmission by the Master is an achievement that can find no parallel in the spiritual history in recent times. The human body thus purified in its nervous, circulatory and other system can enjoy or experience the peace, the power and the transcendence even in this body. Ultimately transmission is spiritual food for soul for it’s upliftment towards the highest goal of life.

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