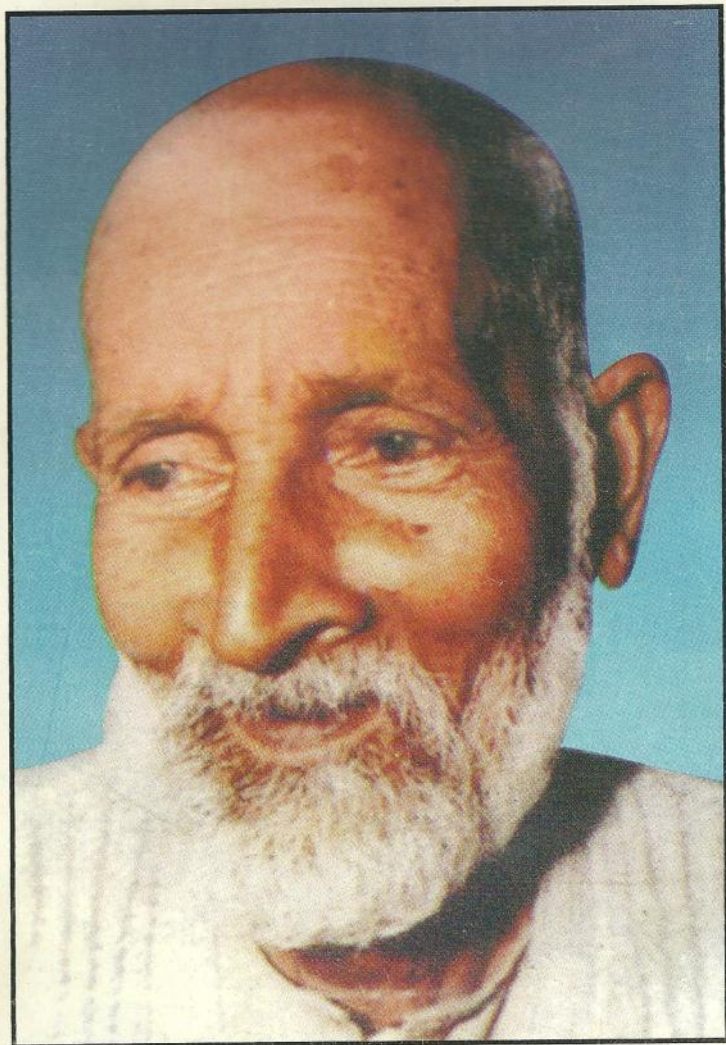


**DIVINE BEAUTY OF  
TEN COMMANDMENTS IN  
SAHAJ MARG SYSTEM**



*– Kasturi Bahin*

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## FOREWORD

Today I have only few words of pleasure with me i.e., "His Divine Smile", in which after getting the secret of the total Sadhna being an ascetic, I was eagerly waiting each and every moment for this time with open-eyes to drown myself in it. The pen which had written down something by getting His touch and again to write down something it started up, it went on writing after getting His divine touch, then it waited being silent for the collection of words to write further. The inner sight of my heart after getting Laya in Him had become the devotion itself, but the pen neither became stable nor stopped because the touch of the divine personally had taken hold of it. To take hold of it, was also His own responsibility because His first sentence at the time of first Darshan (meeting) was, "I was also waiting for you since long" and the second one "Kasturi which was of this world has died, now who so ever is, is mine." The third sentence, "You illuminate all my writings and sayings and all my spiritual research which I have performed on you through your writings in the colour of your experiences."

Today my extreme ecstasy of these few words of my writing, drowned in the colour of my experience is telling I don't know how, to the few words in the form of His smile, that by fulfilling His expectations and getting His Darshan or His divine presence in all as if blooming in His smile has itself started dancing on. The melody of the song of divine pleasure is divine, the rhythm is 'balance' and the tune is my this book, "Divine Beauty of Ten Commandments in Sahaj Marg System". By which His smile today has bloomed by getting happiness. In other words it can be said like this that today my extreme happiness has been offered to His Divine Smile.

The sum and substance is this that after giving everything to me, my Babu ji had only this much expectation from me that I may bring forward all the details of His total Divine Research in the form of a book for the welfare of all. It was this only expectation which after being completed in the form of extreme divine happiness has become offered to His own Divine Smile. But today during the path of the spiritual journey of the Ultimate, the divine

Personality has opened the curtains of sixteen circles of ego and has removed the obstacles of the journey. These obstacles and coverings have been removed forever for the progress of all abhyasis. Not only this but by fulfilling the complete spiritual teaching with His Divine Power in the complete Divine Research, has illuminated it with the sun of the Divine knowledge.

These are the few words i.e., His 'Smile' which is the life of this book, "Divine Beauty of Ten commandments of Sahaj Marg (Sri Ram Chandra Mission)."

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## DEDICATION

The saying of our Sri Babu ji Mahraj that "Chaube ji, Your's or world's Kasturi has been dead. Now who so ever is, that is mine." Has anybody heard about such a contradictory and reverse thing that the acceptance took place first before the surrender. Which pen may open the mouth to say something before the divine fortune of the word "mine?" The reality is this that my all in all, my sole life Sri Babu ji Mahraj by giving His divine touch to the description of the conditions of the spiritual journey from the beginning to the end, up to the Ultimate has made my writing blessed. I am disclosing this real truth today that His Divine will, by churning my memory has offered me the true pearls of Reality upto now in the form of the books written by me and I have found my writing meaningful by offering them on His own Divine feet. But His Divine and unique love which has accepted me His daughter by saying "mine". Would you like to know what that love is? Then listen. Only the result of divine conditions is absorbed in His Divine love. In His unique divine love, the flow of His transmission is flowing on for the welfare of all. His love which is never demanding anything from us, His love, which is divine and infinite source of giving to us continuously. His unique love which is a blessing of the ultimate makes our infinite journey complete by giving the help of sweet divine smile in the region of Bhooma for the welfare of the mankind. His divine love is restless to bless mankind for the realization of God. I have always found that if I ever remembered Him only once, then His loving sight has filled it with sweetness of His divine love and that remembrance becomes constant there. When the remembrance remained there for ever then slowly, I do not know how and when, it took away the feeling of my total Ego of my existence from me and now from whom should I ask that who is this moving girl named Kasturi? where is her abode? etc..

Oh Babuji !, You have shown in the whole spiritual region by unveiling the veil of the nature of Adi Prakriti with the dignity of the simplicity the presence of your own divine place (ultimate) for the welfare of all. Today you yourself are bestowing me the capacity to write about your book "The explanation of Ten Commandments (Das Usulaun ki Sharah)".

By drowning in the beauty of the Divine Nature in the form of reflection of Adi Prakriti as if to give supremacy to the human nature or Prakriti, today is disclosing the deep secret of the science of whole nature. My this book " Divine Beauty of the Ten Commandments of Sahaj Marg" is automatically dedicated in the divine feet of Sri Babu ji Mahraj.

The glory of Adi Prakriti becomes brightened after getting the touch of the threshold of Bhooma which gets Laya in Him after getting the sweet touch of the feet of the Divine Personality, Sri Babu ji Mahraj with the Ultimate and with the Divine secrets of its nature.

Today only this dedication which is dedicated to him.

What an unique is that motherly and marvellous love which I have got from Sri Babu ji and which has pervaded like a divine invitation for all in the atmosphere. Once He said, "I need Guru Dakshina (something to be paid to the Guru by the disciple in return of his kindness and teachings). I replied, "You may take whatever you want". He said, "I have already taken that." I, totally ignorant, what could I know, became silent. What was that offering, I still do not know and where was the time with the stable eye-lashes drowned in His remembrance to find out something? My this book, " Divine Beauty of the Ten commandments of Sahaj Marg," is as if the last, very precious divine jewel of His expectation or wish from me. Today I have placed its happiness in His feet in the form of real Guru-Dakshina. May be momentary, but I found after it that the happiness has forgotten itself, then I came to realize that by putting a seal of its completion He has accepted this ignorant small, divine offering. Today this is real dedication only to His 'Smile' as depicted in the foreword which has fulfilled His divine expectation by my writing, my this book is dedicated to Him.

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## INTRODUCTION

This is the saying of Samarth Sadguru Sri Lala ji Mahraj that whether who so ever has reached the highest level of spirituality, but if he lacks in etiquette and good conduct, then I will say that he has not got even the touch of the spirituality." Sri Babu ji has decorated his ten commandments of Sahaj-Marg with the beauty of perfect good conduct. By getting the glory of the ten commandments in his living one becomes capable of God-realization. That is why in my book 'Divine Beauty of Ten commandments of Sahaj-Marg (Sri Ram Chandra Mission)', I have taken them as a measure of spiritual progress.

Sri Babu ji Mahraj, in His book "Explanation of Ten commandments of Mission" has opened the entire research of the spiritual field from the beginning to the end, and each and every condition of the beginning upto Ultimate Reality in the form of divine philosophy for the welfare of all mankind. He has made the journey of the Ultimate easy and reachable for the mankind and drenched the infinite journey of Sahaj-Marg Sadhna with the sweetness of devotion in making it simple and easy. He has made one truth more apparent that if with the research of the region of Adi-Shakti, the complete research of Adi-Prakriti had not been made, its simple and original (Adi) secret had not been disclosed for all, then the research of the Divine field would have remained incomplete. Today with the help of His divine grace only I have been able to find the capacity in me of giving a detailed description of Adi-Prakriti. This is His great kindness that I have tried to complete His this divine wish that, "In my books and in my every saying, in every point and in every region about which you will write, write with your own experience, so that people may not say that Ram Chandra said a lot, but could not bring that in practice. So you write in such a way that from the beginning to the end of the centre of Ultimate Reality, that in the spiritual field your writings must be full of experiences from the beginning to the centre of Antim Satya (Ultimate). Your writing may be supported and proved by your experiences. Over and above this is unique and divine grace that while writing about the conditions with full experiences of fifty years ago, it appears to me as if the condition is quite transparent before me and my hands are going on depicting it.

Today I am feeling very much happiness in my inner while writing this that the experience is going to tell that the book of Sri Babu ji Mahraj "Explanation of Ten commandments" is really an open description of His total research made by Him of Adi-Prakriti or Divine Nature. It is as if the description of the Ultimate up to the nature of earth. It can be said like this that it is a truth, full of unique analysis of the Divine Nature to the worldly nature, which has descended before us through this book. By reading this book we feel that by these commandments, the nature of the whole-nature is quite clear and open before us. As if from the infinite divine nature up to the human nature whatever the strength, expansion is there, Sri Babu ji has opened all the secret of these for all. This saying of His is quite evident from His this writing that, "I shall not leave any secret of Spiritual Science as secret." It appears as if the nature has opened the secrets of its each and every particle before its Master. On one side where the divine personality Sri Babu ji has brightened the details of the research of the spiritual science in His other books for the welfare of all mankind, in the same way in the book named "Explanation of Ten commandments", He has disclosed also the secrets of Divine Science for the welfare of the mankind, which had never been possible. Because there the incarnates had come and went away after completing their works, but the craving in the hearts of mankind may be awakened again for the realization of God. With such commitment today the descendance of the Divine Personality on the earth expresses this truth that the God realization is impossible without the transformation of human nature and it is impossible to reach up to Bhooma without a living like the nature of the source.

Today drowned in the meditation of Sri Babu ji Mahraj, my this pen, getting a divine touch of the inner conditions of the commandments has been able to gather courage to write something about them. The truth is this, that the grace is His, the touch is His, only the pen is in my hands which wants to say something by seeing His Divine face.

## FIRST COMMANDMENT

Rise before dawn. Offer your prayer and pooja (worship) at the fixed hours, preferably before sunrise sitting in one and the same posture. Have a separate place and 'Asan' (seat) for worship. Purity of mind and body be specially adhered to.

Usually when we adopt any system of pooja, first of all we are concerned with physical and outer cleanliness. When such idea comes, we feel neither hesitant nor lethargic in having bath in the early morning and in doing pooja after getting up early because a sort of vibration is generated in us due to this thought only and this vibration keeps us quite far from any sort of lethargy. Alertness is like this that we do not need any alarm watch for getting up early in the morning. A sort of heat is generated in us with the help of the thought of pooja and the energy received from this heat creates readiness for meditation. Either it is the recitation of Ramayan or Japa, even we are full with a special energy during fasting and festivals, which stops any sort of fatigue or lethargy coming to us. But it is connected with the time and the special day when we sits in the similar posture, then the fickleness of the mind in meditation is gradually reduced. Though this fickleness is related with the thought only, so it is simply confined to the mind. Sri Babu ji Mahraj gave the aim of remaining alert in the remembrance of God during meditation. That is why its form is changed in the meditation. When the experience of nearness to God is awakened in the heart of an abhyasi through the process of meditation in Sahaj-Marg, then it appears as if the energy is transformed in the form of Power and nature starts changing in the form of divine nature. In Sahaj Marg Sadhna Sri Babu ji Mahraj has given the constant practice of remaining alert in the thought of God, who is always present in our inner. That is why the place of outer energy is changed in this system. During Sadhna through this process of meditation when the energy of the divine attachment starts entering in the heart of abhyasi then that energy starts pricking our intimate relation with Divine inside with outer alertness. Gradually the divine heart born of such pricking increases the craving for the nearness with Divine, but it starts keeping us away from ourselves. In other words, it diverts us in

the direction of that condition where we are not conscious of our own self. Now we can say like this that the alertness of energy in the outer world helps us in expanding in the outer. The result of it is that our Pooja begins to expand in outer and due to this the mind is surrounded with the similar thoughts. This is certain that it checks human nature from thinking otherwise. Probably when I was busy in outer worship in my initial stages, I had found that the stability was taking the place of fickleness inside me but here due to the control of myself only, it was limited.

In the field of spirituality the aim of God-realization of a human being becomes firm automatically in the inner through Sahaj Marg Sadhna. Then the abhyasi elevates from the level of Dharma and remains absorbed in meditation (Dhyan). Thus the tendencies constantly begin to remain connected with the above (God), as if they (tendencies) have come on a condition of getting themselves free from the bindings of Sanyam and Niyam (control, do's and don'ts). Our happy inner which is lost in the aim of God-realization and drowned in the flow of divine transmission, fills our inner with a condition of divine pious livings. This inner purity drowns the entire system of the abhyasi in a complete pure condition with the help of divine Transmission of Sri Babu ji Mahraj.

Now the first commandment of Sahaj Marg System of Sri Ram Chandra Mission gives us the entry in the condition of the second commandment.



"God has concealed Himself inside your heart and He has made you stand in front. You hide yourself in Him and let the God remain in front of you. This is the real Sadhna."

—Sri Babu ji

## SECOND COMMANDMENT

Begin your pooja with a prayer for spiritual elevation, with a heart full of love and devotion.

The saying of Sri Babu ji is this that as much as the higher aim is before us, higher efficiency of that level, to achieve that aim keeps on entering in our meditation. By giving the aim of God realization, it looks as if He has given us shelter in the shade of His love. With the help of these ten commandments of the Mission He has given the invitation to we abhyasis to own the divine beauty. The divine conditions absorbed in these ten commandments make us capable for God-realization by drowning us in the thought of God and by decorating our inner by its beauty. We are blessed with the blessings of Sri Babu ji that we remain drowned constantly in the depth of divine thought by holding His lotus-feet. We are beautified with divine decoration by facing the Divine Personality descended on the earth from the ultimate for the adornment of the Universe. Experience becomes a link for divine attraction, through which the feeling and the inner sight of the abhyasi gets motherly warmth of divine nearness along with the feeling of divine conditions. One more truth is also exposed that the self in us is melted in such a way that our ego becomes Laya (absorbed) in the feeling of the divine condition & which are found in the ten commandments of Sahaj Marg. Through this constant progress and by growing in the loving sight of Sri Babu ji Mahraj, the flow of His divine Transmission drowns us in the main divine centre one day. Then we achieve annihilation. As if our prayer or self-submission has been accepted. In other words the feeling of one separate existence in this world is merged in the Creator or in the Godly-centre. In this way the heart of an abhyasi achieves such freedom by drowning in the soul of the prayer that even the awareness of getting free goes away from him.

The inner is overjoyed after getting the entry in the real condition of the Second Commandment of our Mission. I have experienced this wonder also that since the inner starts feeling the presence of Divine inside itself, right from that moment it

appears as if the inner is absorbed in the condition of self-submission. As if the prayer has sacrificed its Soul (Mood) on its Beloved. Now who should pray and to whom. Now the constant feeling of the Divine makes us the prayer itself by accepting our self-submission. This is true also that according to Sri Babu ji who so ever gets crazy for the quest of Divine, he does not relish anything without His remembrance. Gradually the map of this world is removed from his thought and it is coloured in divine colour. Right from that time our abhyasi-heart drowned in the prayer for not forgetting His presence, by doing request itself and becoming captive of meditation in the heart, gets free from ego. Not only this as a result of the purity of heart, living in every worldly circumstances, he feels that he has become powerful by getting union with God in the heart through meditation. A very peculiar condition develops in our inner that on one side the heart becomes powerful to face every problem and it becomes the symbol of firmness, and on the other side the inner which is overjoyed in the blessed condition loses its separate identity. The saying of Sri Babu ji comes true for us that we should be exactly as we had come initially. Because it appears as if in Sahaj Marg Sadhna the divine conditions which we got in the heritage from divine becomes our own. You see that the practice of our Sahaj Marg Sadhna begins with a living of outward purity. Then gradually our inner transforms our worldly living into spiritual living by practising meditation, cleaning and prayer (the three parts of Sadhna) constantly. The human life appears to be a blessed life. That is why I have experienced that when we are totally lost in the Sahaj Marg practice much more than following the ten commandments. Then after having the divine flow of the transmission in our hearts by Sri Babu ji Maharaj, our inner starts getting beautified with the divine beauty which is the result of observation of the commandments as if it gives challenge to the next commandment through its beauty.

The saying of our Sri Babu ji Maharaj is so meaningful and dear to me that "the introduction of the abhyasi drowned in the meditation should speak itself that he is an abhyasi of Sri Ram Chandra Mission". Today my experience wants to prove this thing that the abhyasi himself becomes the symbol of the divine beauty

of ten commandments. Not only this he is the living symbol of the dignity of his Mission. Such natural spiritual attraction is developed in our entire life style, speech and behavior that one becomes the embodiment of all the three parts of our Sadhna i.e., meditation, cleaning and prayer. In other words our mission comes to life itself in one's living through the attraction of the divine love, in which the beauty of all the three parts of one Sadhna and the ten commandments of our mission can be noted very well. It appears as if the meditation becomes a conscious guard to our inner after becoming the true definition of the higher condition of "Sthita-Pragya" as defined in Geeta. So that the inner flow of our heart should constantly march on the path of progress to achieve the aim of the God-Realization.

Dear readers, I am trying to write down this book but my memory which is so lost in the writing of this book has started forgetting this thing that when, where and which commandment gives entry to its beauty in my writing. The truth is this that when through constant remembrance the connection of our thought begins to remain with the soul rather than the mind, our thoughts start receiving power through the soul itself which is its origin. From that time everything becomes tasteless for them (thoughts) without the feeling of inner condition. That is the time to think (understand) that the Sadhna of an abhyasi has been successful because now, as a result of the practice, the threads of constant remembrance have been connected with Divine and according to Sri Babu ji Mahraj, the doors to the spiritual journey have been opened for the abhyasi. It appears as if all the three currents of love and practice as mentioned by Sri Babu ji, get absorbed there only after giving entry into this door. In Urdu language, Sri Babu ji has called them (the three currents) Ibd-Mobid (Prapanna), Mobid-Ul-Ibad (Prabhu-Prapanna) which decorates us through its beauty and consequently gives us entry in the spiritual field. And now the way to the ultimate journey appears expanded before us, and our peace leaves all the further stability after leaving us in a constant state of craving. Perhaps it tells us quietly that this condition of restlessness is peace for you. Now the Divine fomentation of the nearness with God is found in us. I have found this after feeling this divine fomentation

that the feeling of Divine has started entering in us by replacing the feeling of self-existence. Should I call it spiritual region or Divine region because the feeling of nearness with the Divine is pervaded here in such a way that there is no scope for the consciousness of our existence. Most probably the saints have said because of this only that the way to love is so narrow that the two can not remain in it together. (Prem Gali Ati Saakri, Yamein Do Na Samayen). But just listen about the feeling of forgetful state of this place that on one hand the Darshan of unlimited expansion of Divine space is present here and on the other hand the feeling of one's own being is not in a position to come in consciousness. Even if I use the word "I" this word 'I' will stand alone. Now you tell me how to live here. Now you see that there is no reflection before the Divine, my Sri Babu ji Mahraj. That is why that lonely word 'I' becomes Laya in the smile of Sri Babu ji. Because of this only, this marvellous Divine field of spiritual journey becomes blessed for us even without us. Now just see that this Divine field of His nearness has filled us in its smile, then where should we go now. After all we will go to that unlimited divine region which is giving us a loving invitation for a spiritual journey up to ultimate. It is said that mother Yashoda had been privileged with the Darshan of Virat of Sri Krishna in His mouth. What should I write today, that I have found the Darshan of the Ultimate journey in the smile of the Divine Personality.

Now the abhyasi got His nearness by practice of drowning in Divine in his own heart. In other words, the effort of our abhyasi has brought Him in front of us. The saying of Sri Babu ji is that "we have not taken the life-long contract as a labour (efforts for meeting with Him). As soon as one reaches one's homeland i.e. Godly-region our work as a labour is over." Now it is His Divine nature that He should give us shelter in His region. He may decorate us with the things of that place and may bestow us the divine living. Then we have received this beautiful result of His remembrance that He went on filling in my experience, the feeling of the condition of every place. Only then my book 'Anant-Yatra' has been able to say something by opening its mouth. In fact the love of the Divine Personality towards the humanity has opened the door to Satya-Pad after



God-realization for the entire human being instead the human being is trying to reach Satya-Pad himself. Along with the door of every region and as a result of the research of divine condition of every point, one straight and smooth door, right from the beginning of Sadhna till the achievement of the Ultimate, has been opened now for every one. As soon as one gets entry in this spiritual Godly-region, the way right from beginning to infinite journey has been made easy and approachable for all, because after getting entry in this region, the condition of the attraction of devotion gets reverse because I found that now the divine attraction for God starts pulling the devotee or abhyasi towards itself (divine attraction). Reality is this that there is an inner relationship between the devotee and the God. When the devotee got an entry in the region of God after breaking the limit of his own meditation, then where lies the question of limitation while he has entered in a divine region of "Unlimited". Though the fact is this that we are tied up in this relationship right from the beginning but today His remembrance has bestowed me His nearness and now the limitation of this relationship has been broken. When the attraction of the heart which is drowned in the remembrance of God touched the boundaries of its limit then this should be taken in this light that the message of the remembrance of the devotee has reached over there, from that time only His each and every door gets open in front of us and due to the fomentation of His nearness our whole begins to melt. Do you know why? Because the fomentation of our love breaks the boundaries of His Divine entrance gate. And now I am witnessing this wonder also that each and every drop of this melting is crying Sri Babu ji, Babu ji as if a lost child gets uneasy for the meeting of his mother, and his every drop of tear appears to be absorbed in her itself. I remember that this condition of mine which I had written to Babu ji in one of my letters that "it looks as if my each and every particle is lying spread before me and is calling Babu ji and Babu ji". Today after fifty years at the time of writing this book, I have understood the reality of this condition that this condition is a good invitation of getting entry in the Divine region.

Now this divine saying of Sri Babu ji Maharaj expresses this divine condition before us that "the heart of an abhyasi is

opened automatically in our system. It is not opened by will-power. One more fact has become open before me that the second commandment of our Mission is related with the prayer of our Mission. The prayer of our Mission introduces us with the God who is present in the temple of our heart that "Oh God, thou art the real goal of human life." Gradually this divine consciousness enlightens this truth before our hearts that the Beloved is present in you. Right from then the inner makes 'the meeting with God', its aim. We come to know of this truth when the restlessness of His Darshan automatically calls the second line of our prayer that "Oh God! Our desires are putting bar to our advancement", then from that time the heat of the craving gradually starts melting the bindings of desires, as a result the desires get less effective and the thought of the realization enters in such a way that as if the meditation of God becomes the base of our desires. As soon as the base changes the firmness of meditation fills this truth in the firmness of aim that the third line of our prayer of Mission gradually knocks the door of Divine and conveys this craving to Him. "Thou art the only God and Power. It appears as if the door of God becomes so thin that the divine light coming from there gets absorbed in us in such a way that neither 'we' remain any more nor the door is traced. Our own consciousness is merged in divine alertness in such a way that this condition which is full of devotion starts calling itself that "If you liberate me without devotion then only the credit is yours". Now the fourth and the last line of the prayer of our Mission is dedicated to Him with the craving of this self submission that "without your help, it is impossible to achieve you". And then this line of my song would have started singing along with this condition that "When the radiance of the divine splendour became my introduction, my innocent eyes which personified pain only got your Darshan". In other words the eyes drowned in craving have recognized you and the divine has melted my ego by drowning it in the ocean of His love and at its place scattered the Divinity or divine colour in me. Most probably I have understood this thing now that from that time the condition of nearness gets Laya in Him and decorates us with the divine condition of Saarupyata. Now the last condition of the second commandment makes

us present on the threshold of the third commandment by absorbing the condition of divine nearness. By saying this that "The prayer should be in such a way that the heart should be filled with love". Now the heart does not remain heart any more, it becomes the symbol of divine love by carrying divine Sarupyata. Now you tell me, that when the unique decoration of the divine Sarupyata has been bestowed upon me by Sri Babu ji Mahraj, the prayer has got Laya in a lost abhyasi and the abhyasi gets Laya in the condition of the divine Sarupyata, then the prayer is standing in the wait to bring everyone else after leaving me there. I am seeing this that the divine wall of Sri Babu ji Mahraj, will not allow any secret to remain a secret any more.

— — —

"God can not be achieved by the practice of concentration, because we are concentrated on one point in the process of concentration and do not wait for anything. But in meditation we wait for something and that is God."

—Sri Babu ji

## THIRD COMMANDMENT

Fix up your goal which should be 'complete oneness' with God. Rest not till the idea is achieved.

In Sahaj Marg system of Sri Ram Chandra Mission, the ultimate goal of God realization is given to entire humanity. Along with these three special parts have been attached with Sadhna. First is meditation, cleaning in the night is second and the third is the prayer at the time of bed. As far as the meditation is concerned He has told the abhyasi that God is present in the temple of heart and the heart is enlightened with that Divine light. By closing the eyes and concentrating on the feeling of the presence of God in the heart, the thought of drowning in divine light in the heart has been given. By giving the flow of divine transmission in the heart of the abhyasi, the brightness of divine light has been made more bright in the inner. This is the reason that we soon start feeling the experience of divine nearness, and why it should not be. When He is present in our heart. In Sahaj Marg system, the meditation drowned in the remembrance of God becomes firm like a strong relationship of love with the Beloved for abhyasi. The thread of love constantly brings us near God by uniting us with Him. As soon as the meditation drowned the abhyasi in the higher aim of the achievement of Beloved God by giving the touch of the threshold of divine region and by decorating him with the kiss of His divine beauty, then I found that Sri Babu ji Maharaj has bestowed the abhyasi his identity only, and has separated him from the feeling of his own self. In fact, then I found that the prayer of our Mission is surrender itself. The feeling of our own self or ego and the craving for union loses its own identity by colouring in the divine colours of Sri Babu ji Maharaj. The heart remains thrilled with love.

The truth is this that in this third commandment, the firmness for God realization is a direct appeal from God to achieve Him, and the craving drowned in the remembrance of God is the reality which melts our ego. In the second commandment, the main thread which connects us to Divine is prayer. When I wrote to Sri Babu ji Maharaj that "I feel as if my each and every particle has been surrendered to Divine. Not only this even every pore of my

body has become a form of His remembrance and the remembrance has left me for ever." Then He wrote to me, "I am happy to know that you have got complete Laya-awastha in God. This condition is known or it is said that the abhyasi has drowned in toto in the prayer and has got Laya-awastha in Divine.

When our inner drowns in prayer then our insight recognizes its beloved and we go on looking at this as if the divine aim of God Realization now has been spread around us. The firmness and yearning for the union with Ultimate becomes a focus of craving after losing its peace. The saying of Sri Babu ji that, "The craving makes its way itself," – gets live before us in the form of this condition. Divine attraction provides us Laya awastha in itself. According to the saying of Sri Babu ji Mahraj "When the Laya awastha has been started, it should be understood that the union will take place positively and the truth is that my work begins after the abhyasi attains Laya awastha". I have found His this divine saying proved in this way that the beauty of three conditions of sadhana (practice) is found in the spiritual field. The first is Darshan, then getting entry in Goodly region after this achieving Laya awastha. As a river loses its identity after getting merged in the ocean, in this way nobody comes out after getting Laya in God in the Godly centre, rather he is dissolved in it. Do you know why? Because this is the main centre of the divine power for creation. Then how one can come back after entering in one's own land. This is the reason that Sri Babu ji Mahraj, who is everything to me, has kept this thing with Him only. Its one important aspect is this also that He has given the ultimate aim of carrying everyone to Bhooma or Ultimate after the aim of God realization in Sahaj Marg system. Now have a look of His divine love along with His divine ability that how He takes ahead by giving us a swim in the central point of the Godly centre (God). This eternal truth also exposing itself that the incarnation descended on earth from Godly region as per working of the nature. That is why some were carrying the power of 'Twelve-kala' or some were of 'Sixteen-kalas'. Today by the grace of Sri Lala ji Mahraj, the Divine Personality manifested in the form of Sri Babu ji has descended as a symbol or embodiment of Ultimate Power or the Source who has got the mastery of performing divine work. I have found this in my spiritual practice (Sadhna) that

nobody can go beyond Realization without achieving that divine condition. Kabir, after all spoke because of this pain only that "Had-Anahad Ke Beech Mein – Raha Kabira Soye" (Kabir got Slept Just between the limited and unlimited) because realization was the ultimate end of devotion which he had achieved with his deep devotion, but whatever he was guessing beyond this Realization, it was just impossible to go beyond it by himself. I have realized this eternal truth clearly as the result of complete research of Sri Babu ji Mahraj on me that this was only the divine infinite capacity of Sri Babu ji Mahraj along with His mastery over divine power that I got standstill forgetting the condition of forgetfulness, when all of a sudden He carried me out after giving me a dip in the main central point of the Godly region. It appears as if now He has established me on Satya-Pad by decorating me with that Power – He is presenting His divine sight of establishing me on the divine Satya-Pad at the time of writing this book. My pen is wonder-struck and it has forgotten to proceed further. And me like an embodiment of Godly power experienced that divine sight which could be experienced not with inner-sight but with the divine sight and which is beyond the sixteen circles of ego – then I found that by getting realization of the Divine Personality of Sri Babu ji Mahraj who had brought me by giving me a dip in the main central point, as if the expansion of God itself was drenched with tender love and attachment. Along with this divine condition I have explained that divine vision with the help of my song by drowning in the divine grace of my Sri Babu ji Mahraj for all abhyasis. The song goes like this –

"I have forgotten my own home.  
 I still remember His turning back and looking at me.  
 And - there are tears in the eyes of  
 God at that time of fare-well.  
 It appeared as if the ocean of love was absorbed in Him."

Then I found as if I had become embodiment of Godly Power, He established me on Satya-Pad which is true abode of human being or we can say that we had become exactly as we had come, and after becoming so one can get an entry in the central region which is glory and splendour of Ultimate. This is the reason that every commandment in Sahaj-Marg System gives us an indication to decorate ourselves with the beauty of such high

conditions in our living. Most probably, my Sri Babu ji Mahraj has called this Sahaj-Marg System a way of living, the practice of which hands us over to Sri Babu ji Mahraj by decorating us with these ten commandments to carry us to the Reality of the Ultimate Truth. And makes us free from the practice (Sadhna) itself. Now just see His speciality of bestowing upon us the condition of this commandment is that by settling us in the condition of complete oneness with God, getting us Laya in Godly condition, then in the form of a part of divine effulgence – He establishes us on Satya-Pad through central region. Now comes the turn of His getting restless. Because when He gave me an entry in the astonishing condition of Parshad by lifting me from Satya-Pad, then I found as if He Himself has gone inside taking the news of mine that somebody is waiting on the door for an entry. This condition remains for one moment or two and His divine smile spreads everywhere in the form of permission of our entry. You tell how would you analyze it? Ten commandment of Mission? Which are more than following and introducing themselves to us in the form of the meaning of the achievement.

What else should I write about my Sri Babu ji Mahraj when I could not understand anything else. I felt as if someone expressed this thing through my writing automatically that, that divine Personality which had been descended as a part of Bhooma by the seven months' tireless practice (Sadhna) of Sadguru Sri Lala Ji Saheb – is pervading everywhere and before us too. After following the Sahaj Marg practice and by getting Laya in Godly condition and by achieving the higher condition of God realization, as a witness to His divine and unlimited grace, it appears as if I have submitted to every one. In a condition of self absorption, by getting the honour of Satya Pada beneath His foot, finding myself in a lost state, I am finding this in the condition of surrender that first He gives entry to an abhyasi in Godly-region by freeing him from bondage of the sixteen circles of ego. Then within no time by giving a dip in Godly centre-point of divine power and establishing the abhyasi on Satya Pada -He presents before us as a guard to central region of eternal truth. And this is true that when His smiling face peeps out from central region, we get a signal to enter in that higher region.

In fact the third commandment of our mission is a step for the abhyasi to achieve God. When the inner condition of the second commandment provides us the condition of drowning in prayer inside, then it appears as if the inner sight, after recognizing (knowing) God, who resides in us, gets stable in the aim of God-realization given to an abhyasi. The flow of divine wave starts flowing in our inner constantly through the thread of firmness towards the aim. In this state only the voice of Kabir would have come out by drowning in this spiritual condition. "The remembrance which is personified as a water-woman is so fortunate that she is getting water without the help of any outer medium." From this moment this situation continues that the will of Sri Babu ji Mahraj to take the abhyasi to his aim very soon makes Him restless – In the same way the desire for immediate progress in the heart of an abhyasi takes the form of craving. Then only the saying of Sri Babu ji justifies itself in the form of practical condition that "The craving makes its way out itself." Now the condition of the third commandment enters in us by giving us this assurance that "one should not be at rest till the aim is not achieved." The attitude of Adi-Shakti (Eternal-Power) which was restless to make its way for the sake of bringing His (its) first creation, His that very restlessness made the way to achieve the Ultimate Truth for the welfare of the mankind, which has been searched and made open before we abhyasis by Sri Babu ji Mahraj who has bestowed us Sahaj-Marg. And along with this invitation that we should make our living accordingly to achieve that. And then only it appears as if the door of the fourth commandment gets open and gives us entry in it. Now it looks as if the pen has made up its mind to open this Truth after getting the entry here.

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"In devotional songs we have absorption not concentration. Concentration is found in meditation only."

– Sri Babu ji Mahraj



## FOURTH COMMANDMENT

Be plain and simple, to be identical with nature.

Now I have to write this that the commandment is after all a commandment, but the Sahaj Marg Sadhna united with God is a divine boon for abhyasis. Perhaps then only I have found that every commandment of our Mission does not tie us up with itself instead releasing us gradually from our captivity (of ego) and makes us to proceed towards the highest goal of God-realization given by Sri Babu ji Maharaj in Sahaj Marg Sadhna. And on the other hand the divine transmission received through Sri Babu ji Maharaj go on making us capable of that stage. So, His this divine saying is becoming true for abhyasis that "not only in one life but in a short time lesser than this, the abhyasi can reach up to his aim." By providing the aim of God-realization in Sahaj-Marg-Sadhna, He has united us all with one link: That is why His saying becomes self-evident that the brother-hood becomes live in our life automatically. His this saying also brings this colour in our living that "I have blessed this system with brotherhood." The life of abhyasi becomes full of love and truth because its foundation is based on the love and devotion by the aim of God-realization in this Sadhna. The devotion is always the symbol of extreme bliss beyond the bindings of the rules and regulations (Sanyam and Niyam).

The third commandment of the Mission is "the aim of the achievement of Laya-awastha in God". It becomes the symbol of the divine nearness. That is why by getting entry in the fourth commandment we start feeling that our life is now governed by someone else. After reaching this condition, I have found that no nature of mine has been left here. In other words I have become free from the slavery of the habits. It appears as if the divine living itself gives a message of its entry automatically in ourselves, because that stream of life which is always in constant touch of Divine and is beyond materialism now can be governed by His nature only. Do you know why? Because the divine nature of that region being absorbed in the divine atmosphere is capable of moulding our living accordingly. I am feeling this that in reality divine simplicity is the life of nature. There is no reflection of the

simplicity, that is why it is unique and divine in itself. Perhaps due to this reason I am finding in this commandment of the mission that uptill now there was a touch of maya on the condition and living. Because the reflection of 'I' or ego use to fall on the condition in some form or the other. But it appears now that our living has become automatic as if the nature for the sake of the progress of abhyasi has started accompanying him step by step as a helper in every work. This has been here quite clear before me that as our Sri Babu ji has charged the prayer of the mission by the devotion and power both, in the same way He has bestowed such accomplishment to the ten commandments of the mission with the reality of every condition and with the power, that as soon as the beauty of these ten commandments enter in abhyasis, then it appears suddenly before us that the pious time of realization has come. As if the beginning of the divine beauty of all the ten commandments descends in our living automatically. The truth of the statement of Sri Kabir that – "By surrendering to one (God) you can achieve the goal of life. I have found that this condition is easily achieved by getting laya awastha in Sri Babu ji Mahraj through Sahaj Marg Sadhna. It is a powerful divine indication of Him in the form of ten commandments of Sahaj Marg for all that in order to decorate the abhyasis life, this beauty in the form of spiritual progress descends in each and every phase of life automatically. This is sweet witness of the presence of the condition of the fourth commandment. Because being directly connected with God and to achieve Him, this is the most natural Sadhna. The reality of His this statement has been opened (illuminated) before all that "the Sahaj Marg is the Godly-way descended from above". This saying of Samarth Sadguru Sri Lala Ji Saheb has been quite evident for everybody. In order to fulfill the divine work handed over by the Adi-Prakriti that "The craving for God-realization may be created in all human beings". The symbol of creation and having the possession over the supreme power of adi-shakti our Sri Babu ji, descended on the earth in the form of Divine Personality and He is still at work. His divine descendance, after changing this yuga or period in Satyuga (Godly period) will go on getting His darshan always in the form of the personality who had changed the era - to get His realization will be the aim of human beings (One more divine secret has

also been clear to me that all the commandments of Sri Babu ji are hidden somewhat in the beauty of their self that as soon as the aim of God realization becomes firm in the inner and as the covering of the ego gets thinner and thinner, the covering covered with the natural beauty of the ten commandment getting thinner automatically starts beautifying our nature (Prakriti) with divine beauty. Only then a time comes that we become a live symbol of this divine condition of Geeta that "attributes deal in attributes only". Why it should not be so? Because "God is beyond attributes." In this way I have found that every phase of Sahaj Marg Sadhna whether it may be meditation, cleaning or prayer is completely natural. It is only then that by proceeding on the path of the progress of the inner, one day gives such a blessing of the grace and power of Sri Babu ji Mahraj that our living becomes quite according to the Adi-Prakriti beyond the nature. Do you know why? Because then the doer 'I' does not remain there. In other words the feeling of 'I' getting laya in His love makes us all pervading. Now see that – being confused by the ego we were wandering here and there in the limits of Maya and in the circle of worldly and out-worldly pomp and show that very feeling of 'I-ness' when gets laya in the love of our all in all Sri Babu ji, then we become all pervading. Now one thing has also come to our knowledge that the power which descends from the Godly-centre takes us beyond the limits of ego by being fully drowned in its devotion. And only then our living remains untouched with us, being conducted (handled) by nature. And today? Getting Laya in the love of the Divine Personality Sri Babu ji, who has descended from the Adi Source our 'I' becoming all pervasive and crossing the limits of Godly-centre, gets established on Satya-Pad. Even by getting the help of the divine Sankalp (commitment) it ('I') gets swimming in the infinite central region of the Ultimate.

The truth is this that if we see by opening our eyes (outer), then it is all the expansion of Maya and when we see by closing the eyes in the inner then we find that it is all the expansion of spirituality. There is the expansion of creation outward and in the inner, in the temple of our heart, the Creator (God) is present. On remaining outwardly the atmosphere of Maya deceives us and then we start saying that "We have come to know that

Maya is a great - cheat". But in reality the result is of our relations. In other words if our reactions are outwardly then the Maya deceives us but on the other side if we begin to live in our inner then only the Master of Maya (God) taking us out of it starts bringing us up in His divine atmosphere. Though the difference between both the livings is too much. On one side in our outer living there is contraction, narrowness, mental unstability and restlessness and on the other side in the inner living which is submitted to the aim given by Sri Babu ji and having union with the Master of Maya (God) gets Laya in the condition of "Sthita-Pragya" which is decorated by the expansion and absorbed in the peaceful divine bliss. I am forced to say that the truth is this that here are two opposite nature whose part is quite different, from each other. In the outer our life due to being conducted by us (ego), gradually surrounded by complications, quite different from the simplicity becomes, limited in the artificiality and show because it is encircled within the limits of Maya. By the grace of Sri Babu ji Mahraj when we achieve the divine aim of God-realization in our inner, then the divine flow dissolves the perversions in our thoughts, the narrowness in our approach and the limits of stagnation in our nature and our inner feels expansion because it gets freedom from outer disturbances, by getting the bondages of ego melted. The calm and blessed experience of the nature of divine limitation gives us the atmosphere of constant balanced state. The truth is this that in this condition the feeling of ego (I) starts getting removed. Then a day comes positively that the atmosphere of simplicity which is Zat of Ultimate keeps us dipped in that divine atmosphere. Now I am feeling this that the atmosphere of Satya-Pad itself is the soul of simplicity and it is seemed like a divine cover. I am seeing this also that everything is united with the other in such a way as if the link of every yog are the divine knots written by Sri Babu ji. Today while writing this book Sri Babu ji Mahraj has opened this divine secret also for all. Not only this, here each and every atom has the total Infinite power. It appears as if each and every atom is complete with the power of creating the Brahmand. Now due to the result of the divine research of Sri Babu ji, this pen which has been motivated by His Will, has been able to express these divine secrets. Truth is

this that He fills divine secrets in the pen instead of the ink and the pen prints it down on the paper. This thing only is the witness of the opening of secrets for mankind. I have nothing to say now. This truth has also been proved that - except the Sahaj Marg system of Sri Babu ji Maharaj, no other system has been able to provide experiences of all the conditions from beginning to the end to its Sadhak (abhyasi). The description of the spiritual journey up to ultimate Source which has got an inner connection with Sri Babu ji Maharaj, has never been come in light, nor it will come in light in future, without achieving the complete Laya Awastha in Sri Babu ji Maharaj. When the heart of abhyasi is illuminated with the divine light in Sahaj Marg Sadhana, then gradually this divine light illuminates our entire system. How live is this divine system of our Sahaj Marg that due to its being divine, we start getting the glimpses of divine beauty of the Divine Personality through the nearness of God. It appears as if the entire system has been Godly. Right from that moment the mind and heart - start getting laya in the state of Triguna-Teet awastha or the condition which is beyond all the three attributes i.e., Sat, Raj and Tam. From that time according to the living of the fourth commandment of our mission, our living which is guided with divine nature gets activated automatically. The condition of Bhagwad-Geeta is seen in our living that the attributes are dealt in attributes. The living of we abhyasis does not need any checks and rules (Sanyam and Niyam) in order to mould us according to certain conditions. We abhyasis, in order to be one with the divine need the practice of being drowned in the love and devotion of God. The realization of God is possible only by being drowned in His meditation and being laya in His constant remembrance. God is beyond desires, so all the desires disappear and merge in the craving of His achievement. This saying of our Sri Babu ji Maharaj is proved here that "everybody enjoys the pleasure of the spring and garden but a lover only likes and enjoys that which may tell him the whereabouts of his beloved". I have found His this saying true after achieving that condition that "The consciousness which generates in us after getting it lost, that life is the real life". In other words according to His saying 'life in life' is the real life'. Then please tell who may take care of the outer living of the

abhyasi? From that moment it appears that it is going on systematically itself. It seems that the Nature itself has taken charge of it and has moulded the living in its own smoothness and easiness. What a wonder it is that I wrote to my Sri Babu ji that "I do not know what has happened to me that if anger takes place, it goes away automatically after completing its purpose. Shyness, shame, respect and bindings all go away after completing their jobs in such a way as if there has remained no place in me for their stay." You know what a meaningful and brief answer was of Him. He had written, "Daughter, received your letter. Heard it read by someone. I am extremely happy. I am thankful to Sri Lalaji Sahab that the place of your inner has become the living place of God. I congratulate you for this. May God give you much more progress in future. Amin." After reading His letter, I was totally lost and never returned. This is my prayer to Him that He may bring this sacred blessing for the welfare of all and make everybody capable to achieve God through Sahaj Marg Sadhna. Only Sahaj Marg Sadhna is a powerful sadhana (practice) and the grace of Sri Babu Ji Maharaj and His eyes (of care) is a sole resort of all which is extending the divine invitation of love by opening the deep secret also of the Nature before everybody that "O human beings ! Today the divine time is calling you that if you have to aspire for something, then aspire for Bhuma (Ultimate) which is easily and smoothly available to all through the pious and divine transmission of the divine personality. The fourth commandment of our Sri Ram Chandra Mission that "the life should be such that it should be according to the Nature" by giving us this consciousness as if it is making the path clear for abhyasis to enter in the fifth commandment.

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Transmission is a divine power which is used for the transformation of the man. Transformation is the result of the transmission.

— Sri Babu ji

## FIFTH COMMANDMENT

"Be truthful : Take miseries as divine blessings for your own good and be thankful."

The fifth commandment of Sri Ram Chandra Mission is an unailing medicine for the formation of the man himself. Sahaj Marg Sadhna compels the abhyasi to speak the truth always because the purity of the inner drowned in meditation brings the excellency in thoughts, feelings and action and we are compelled to speak the truth always. Being always attentive towards the Master, all the troubles, pains and pleasures are felt as if they are from the Master. While undergoing the pains and pleasures of the worldly life the concentration of the meditation keeps abhyasis submitted to Him only.

The founder of Sri Ram Chandra Mission and the divine son of Samarth Sadguru Sri Lalaji Saheb, the Divine Personality Sri Babu ji Mahraj has written that, "Guru is not body. Those who consider body as Guru (teacher) are Guru-Pashu or you may say that as an animal is remained tied to a stake in the same way if an abhyasi remains bound to his Guru is called Guru-Pashu, but they can never become the real devotee of his Guru." This saying has been quite evident in Sahaj Marg Sadhna. In the field of spirituality, in the beauty of Sahaj-Marg Sadhna, Sri Babu ji has given the aim of God-realization and has said that, "Whom one has to achieve, he should make efforts to remain in His remembrance constantly and wherever He is present, that is in the temple of the heart and should keep the entry of the remembrance or meditation only in it. Not only this but the supermost help over this is the constant Godly-flow (transmission) through His Divine Will Power in the heart of an abhyasi, the constant reception of which is the divine technique of His Sahaj-Marg-Sadhna. I found that through meditation drowned in divinity, an over-flow of devotion comes one day in our heart and then one day the inner drowned and overjoyed by getting the whereabouts of God it becomes restless for the divine union and is restless too for not being able to tolerate the separation from Him. I have seen many people who came to Sri Babu ji and said,

"We feel that your system is most natural and divine but Babu Ji! We have already been the disciple of some other Guru." Only then Sri Babu ji said that this is the condition of Guru-Pashu. The attachment which is essential for liberation, that very thing (attachment) by taking body as Guru becomes a bondage because it gets united with the matter. The real thing or life is to get a constant burning flame in the heart for the Sadhna of God-realization told by him (Guru), only then in the inner of we abhyasis the divine beauty or splendour starts spreading. By worshipping the idol for the whole of life and remaining with the idol in its service, the worshipper is called only a worshipper, they are never called devotees. In the Sahaj Marg – Sadhna of Sri Ram Chandra Mission being drowned in meditation and getting the constant flow of transmission through my Babu ji, being drenched in the divine happiness of devotion and by the achievement of the supermost bliss, I have felt that the pain of separation with its fomentation melts the matter from our inner then whatever divine form of ourselves we find, we have no consciousness of our own existence or ego in it. From then the reality of the fifth commandment of our mission becomes clear in the form of condition before us.

I have found that the Sahaj Marg Sadhna bathed in the grandeur of the original Divine Beauty today by giving the human beings their real form, provides the true living full of good conduct. There is no artificiality in the living. The speech being the symbol of truth provides the inner, the true natural and simple condition. It is up to this that there generates an inner attraction or *charm* in our outer too. Now the divine condition (truthfulness) of the fifth commandment always remains in our speech. Its saying is this that when nature has taken hold of my living itself then you tell that the mouth will speak whatever it should because there is no spot of artificiality in nature. In writing about the fifth commandment of our mission, I am finding this that the truth is a condition in itself, which remains beyond the feeling of any adversity because the inclination of the Nature or Prakriti remains always towards its Master, Sri Babu ji. Due to awareness of self in forgetful state, it gets constant union with the Divine.



Only then we feel as if we have become the embodiment of Truth which is a symbol of divine purity. By achieving this condition there becomes the constant reign of the word 'goodness' and the word 'evil' comes to the end. I had written to my Sri Babu ji Mahraj about this condition that, "the divine purity has become my own form. Wherever I go, it appears as if the flow of purity starts flowing all around." The life which gets Laya in the truth of life starts living itself as a form of gratitude to Him (God).

I wrote to Sri Babu ji, "that there has become such an adjustment in the inner and the outer that the glimpses of truth glow even in the behaviour too". Then Sri Babu ji Mahraj wrote to me that "I am very much glad that you have got such a pure condition that everything is as it is whether in the inner or outer". Then Sri Babu Ji Mahraj wrote that, "there is no end to my happiness that you have become as you should be. Now I shall wait for your further writing. Dear brothers ! Really I wrote again to Him about my that condition that, "one day I was sitting and suddenly I felt that some covering from the tongue has been removed. And from that moment I felt that everything appears true whatever the speech (tongue) says. But what it was speaking was neither known by it nor me. It seems as if my condition has become the embodiment of the 'Divine Truth'. All around wherever I could see I found the expansion of Truth. Even the Truth glittered in the eyes and behaviour also". Brothers ! What may I write when 'I' was not there. Perhaps the life was there. This was the Truth which was made visible to me by Sri Babu ji Mahraj. Brothers ! What to see now, it was as if the sight being stable and looking constantly without dropping the eyelids has forgotten its existence and the Truth of the Reality is this that the sight never returned back. I got this true condition from the beginning of my Sahaj Marg Sadhna that the sight being stable had been merged in the divine beauty of Sri Babu ji Mahraj. Then from where it could return back? And meditation? After forgetting its significance (dignity) it got Laya in Him for ever. Sri Babu ji Mahraj, after bestowing this divine condition to His daughter, had written to me, "In fact you have become beyond the matter as God had sent you. The truth of the self has been revealed now i.e., you have

achieved the self-realization. Now God will bring that day certainly and soon that you will attain the condition of God-realization because He has got entry in the place of your "I". In the same way after getting His reply about every condition I found this that by taking the three parts of Sahaj-Marg-Sadhna, meditation, cleaning and prayer into practice, the divine condition of the ten commandments of our Mission are just like a divine measurement to measure our progress. When we are not the doer of the actions, then the life becomes the symbol of 'Truth'. In other words every one becomes as our own. Now Sri Babu ji by decorating our abhyasi-life with the beauty of the fifth commandment of the Mission has given entry in the divine beauty of the sixth commandment in order to be besmeared with it fully.

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## SIXTH COMMANDMENT

Know all people as brethren and treat them as such.
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The saying of our Babu ji is that, "without drowning one-self in the depth the real pearl can not be attained". I have also found that without drowning into the beauty of the spiritual conditions of the commandments of the Mission, it is impossible to write anything about the depth of the inner conditions. Sri Babu ji had written to me in one of His letters that, "Be practical". At that time I could not understand the meaning of this small sentence, but now I have felt that if any body having the experience of the divine bliss of that condition gets Laya in that very condition, then whatever he writes it appears as if that condition tells about itself by coming before him.

Now see that by getting the constant flow of the divine transmission power in the inner by Sri Babu ji Mahraj, how easily we get release from the bondage of ego and by getting the conditions of ten commandments of the Mission through the divine etiquette's and by getting the super-conditions of divine love on the basis of first two commandments and by getting such divine nearness. (God is present in the heart. He is present in the temple of our inner) – then again on the basis of other two commandments, third and fourth, by getting absorbed in the pure and divine love and being Laya in the Divine Truth, and getting the touch of the flow of the Divine Brotherhood in the form of the seed of the creation, we become grateful to Him to write down those experiences perfectly having been made possible by the grace of Sri Babu ji only.

What a pure and soothing condition is this that, "Feel the entire human beings as your own brother and treat them like that". This can be possible only, as all the works of nature are performed automatically in a systematic way because it (nature) is always united with the power of God, just in the same way being absorbed in the meditation our unity is established with God automatically through His constant remembrance. From then all the worldly works also are performed by us automatically. From then only not being the doer (Karta) we start living a divine life which is,

beyond the reflections or the Sanskars of the doings. Also being absorbed in the devotion and being drowned in the feeling of brotherhood we begin to live a divine life. My prayer is this that may Sri Babu ji Mahraj bring the day that each and every human being may enjoy such a super bliss of such wonderful, unique, marvellous divine living. The activity of the daily life drenched in the pure divine etiquette go on being performed automatically, which is quite natural. This saying of Sri Babu ji becomes clear in our inner in the form of a divine condition that "the living of the daily life becomes Puja. Each and every human being having unity with God appear to be one's own dear brother. And in the same way their feeling becomes active in their behavior automatically. We don't have to make efforts for this. It becomes more easy to achieve such condition when one may dedicate himself to Sri Babu ji Mahraj. One advantage of this we get also that to which limits our ego goes on melting, His divine eye full of love comes down to us straight up to that extent. Due to His divine sight being drowned in the intense eagerness for Realization and being away from the ego, we go on getting Laya in God in each and every moment. This is the divine secret of the divine living which Sri Babu ji Mahraj has made easy and achievable for every human being in the field of spiritual progress in the form of divine condition now. I remember very well that during practice after achieving many conditions I had written to Sri Babu ji Mahraj that, "it appears as if the Soul (Atma) has become Laya in Parmattama-Tattva. When anybody talks about Atma, it appears to me as if I am hearing about whom this talk is which is neither in me nor I know anything about it. Not only this I have got entry in such a divine condition that, "Where ever I see, I see God. We all are the children of God, then there remains no feeling of difference, of jealousy, enmity, superiority or inferiority etc. It appears as if the seed of difference has come to an end." The aim of Realization in Sahaj-Marg-Sadhna has been given to us by Sri Babu ji in the form of seed so that the devotion automatically starts to water it. It is true that the fruit will be according to the seed. Perhaps this is the reason that in it the abhyasi is not supposed to undergo any effort for making him according to any of the commandments. The saying of Sri Babu ji that, "I have infused the life of brother-hood in Sahaj-Marg which

is such a measurement for abhyasis that if this condition does not develop in us, then it should be understood that we have not still owned the Sahaj-Marg-Sadhna". Not only this on writing this condition that, "My condition is such that with animate, inanimate, animals, birds and with every one, I feel such attachment in the inner that I wish to embrace them". He wrote in the response, "I congratulate you for this condition of yours. The highest level of spiritual progress for the welfare of all brightens only one feeling in the inner. But you will see that you will not find anything such in your practical worldly living due to which people may consider you as mad. Do you know why? "Because the nature itself holds the rope of our living". But the truth of our inner attachment remains fully in our outer behavior. Now the question arises that after all how and why this God gifted condition has been obstructed? Why a human being does not see the other as a human being. Its answer after the experience I have found that when our sight gets separated from the main divine centre, then our sight stays on our ego or self and then the expansion of self starts. Gradually by moving in this expansion only, we forget reality. The result becomes this that our thoughts and attention being captive in the expansion of the self remains becoming narrow. Our inner attachment gets scattered in pieces when our mind becomes the master of our self.

Now see that having bathed in the completion of the sixth commandment and the living being humbly submissive, thinking every one as one's own, now being untouched by the thoughts of the suffering given by anybody drowned in the divine condition of the nearness of the Beloved and giving that offering to the others also is as if getting the entry in the seventh commandment of its Mission. Here we forget even this that from where we have come and now where we stand.

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We should follow the code of the conduct but the base should be taken of the Super-most following and the help from the effort. Then only our 'aim' becomes fulfilled.

—Sri Babu ji

## SEVENTH COMMANDMENT

Be not revengeful for the wrongs done by others. Take them with gratitude as heavenly gifts.

We are hearing this from ever that whatever troubles, pains and pleasure we are getting is the result of our actions, (Sanskars) of our past life. We also believe in it that, "Nobody is responsible to give pain and pleasure to anybody, only one's actions done by him are responsible for it." Even then why we think others as the cause of our pain and we try to harm them and begin to hate them while we say from our mouth that everything is a game of our own fortune. Brothers! It is only due to this that our this belief remains limited up to our thoughts and our living remains connected with our thoughts due to not having such a pure condition of our inner. Whether we may bring the poison of hatred, jealousy or enmity in it (inner) or may give the consciousness of purity also to it. In this way we do not have similarity in our living. It is always remained surrounded by contradictions and confusions. Still knowing so we want to control it by our checks, rules and regulations (Sanyam and Niyam), but we can not get pure result due to being a distance from the condition of Truth.

Due to the loss of the mental power of the man, the control on the fickleness of the tendency is not possible. Perhaps this has become the reason of our defeat in order to remove this serious weakness of the minds of human beings, Sri Babu ji Maharaj has brought the technique of Sahaj-Sadhna i.e., meditation in Sahaj-Marg. His saying that "the Sahaj-Marg has descended from the upward", is a clear divine proof of this fact that the Creator Himself has got this system descended through Sri Babu ji because He could not tolerate this weakness of human beings. The system of Sahaj-Marg as a symbol of the power, grace and dignity of Sri Babu ji Maharaj is shining just like spiritual Sun for the welfare of all. The divine eye of Sri Babu ji Maharaj and this divine Sadhna maintained and timely notified through the words of Sri Babu ji according to the norms of the Sadhna, has brought the Divine itself in meditation. This is the reason that after very short time we begin to feel in meditation as Sri Babu ji says that, "God is present in our hearts". The thought drowned in the meditation of God starts protecting our inner purity like a guard and does not let the other charmless thoughts enter in the inner. That is why in order to keep us safe and to keep the bliss of the inner protected, we remain unable to take ourselves towards the

undesirable thoughts. This is the reason that by sowing the seed of the aim of Realization in Sahaj-Marg-Sadhna by Sri Babu ji Mahraj, our mind starts remaining absorbed in the process of good conduct. And further on getting the spiritual progress whatever reflections of other Sanskars are in our thoughts and meditation, they all start losing their identity automatically and one day? By getting drowned in the most blissful condition of constant remembrance, when due to the first reflection, the other thoughts come, which we do not like, they end by giving us this much Bhog (result) like a sanskar — because this is the law of nature that everything should be as pure and clean as it was in the beginning.

What an unique and splendid adjustment is this which is worth observing. See, that the thing which had become gross by the heat of materialism and had covered the reality concealed in the inner — that very thing by getting the fomentation of Godly nearness through the meditation went on melting and in the end brings out the real condition or the unity with Divine concealed in the inner again. This is the reason that the condition reared in materialism kept us thinking that others are the cause of our troubles and this thought arises in us the feeling of jealousy, anger and enmity and the bondages of unwanted actions begin to encircle us. Today in the Sahaj Marg Sadhna by getting the thoughts and remembrance united with the remembrance of God present in our inner and by getting the fomentation of Godly nearness, our real condition by getting the unity with Divine being released from the jealousy, enmity and anger etc. and the pure condition of the inner becomes beautified with the Divine etiquette. In spite of his wish, not getting anybody responsible of his sufferings and being away from the thought of revenge, the abhyasi starts living under the shelter of God. Then the feeling of enmity can not arise for anybody and the divine goodness gradually enters in one entire system. We become the embodiment of humbleness of our inner. In this way you will feel that Sri Babu ji Mahraj by bringing the complete divine condition in us makes us free not only from the bondage of every commandment but also from the unnatural allurements of the materialism. Such condition develops that, "there is no Maya (illusion), no fear, no confusion and no doubt and concealment. What mirror may know about your appearance? When "you" are near Me then "I" am not there." When there is no "I" or ego then only Reality remained. Now the knot of the seventh commandment is solved, and has made us alert for the eighth commandment.

## EIGHTH COMMANDMENT

Be happy to eat in constant divine thoughts whatever you get, with due regard to honest and pious earnings.

Today I remember again that in every institution in order to mould one's life style and nature and to make it just according to the norms of the institution through the rules and regulations, much stress is given on following the rules of the institution. It is true also that if our living is not different from the common people and is not combined with the sacred and pure thoughts, then people take it as a defect of the institution or of its founder ; and it should be because if our living and thinking is just like all the common people, then what is the speciality of our institution?

In Sahaj-Marg-Sadhna of Sri Ram Chandra Mission Sri Babu ji has given the highest goal of reaching to the Ultimate Reality or Bhooma after God-realization for the welfare of mankind. By owning which I have experienced that it is entirely a spiritual institution which has got the unity with the Reality instead of rules. One secret I have found in it that till our Sadhna remains limited to our practice or abhyas of Sahaj Marg Sadhna, up to that we have everything in our mind i.e. meditation, cleaning, prayer and commandments etc. But I have found such splendiddness in it that as the bondage of the limited limit of our Sadhna breaks down and we reach in Virat of heart region by flowing in the flow of meditation, from that time we get union with the goal (God) instead of meditation. In the place of the institution, we get united automatically, with the reality of Sahaj Marg by being reared in the pure and loving eyes of the Divine. In this very flow this secret of Sahaj Marg Sadhna becomes open before all, that this Sadhna by giving the freedom to the living of abhyasi from the bondage of 'I'ness' and giving unity with the Adi Prakriti i.e. by turning it towards natural living from the unnatural living connects us with our Reality very soon. I myself feel this truth in my daily life that the feeling of my 'I'ness' or ego gradually started becoming minus and in the end when in the place of 'I' the feeling of 'you' was added, I could not know when I wrote to Sri Babu ji that, "often I have no consciousness about wearing the clothes and the hands come forward to open the doors, but at once my hands getting the touch of some unknown divine hands



automatically start putting on the clothes and then open the doors." Sri Babu ji replied immediately, "Your condition is of Awadhoot. It should be that in this condition, the trainee should be with the trainer or the trainer should be with the trainee. But in our Grahestha institution, looking to the present circumstances, it is not possible just now. Possibly I may not be there but the divine eyes of Samartha Guru is always on you. Do write me your further condition." I have found this that though Sri Babu ji had made ten commandments in the institution of Sahaj Marg, but in reality He has made the Reality alive in the life of the institutions. This is the reason that during the period of Abhyasa, these commandments are to be followed but by getting entry in its reality I have found that every commandment is charged with the divine power and the grace of Sri Babuji Mahraj which by achieving Laya Awastha come down in us automatically in our living along with the charging power. It appears as if in order to disclose the secret of Adi Prakriti Sri Babuji has given the place to these ten commandments in the form of good conduct or divine etiquette in His institution. Do you know what type of secret is this? As we connect ourselves with Ram Chandra Mission, these commandments are to be followed but after drowning in the meditation of the Divine in the inner as soon as the colour of the worldly matter begins to fade out from the meditation and thoughts go on becoming pure and pure then these commandments for abhyasis become the form of the divine beauty in our inner and we like an observer only remain as a witness of such divine beauty descended in our living. That is like this that when somebody reads or speaks something about these commandments, then it appears that all and everything is within us. Now see this natural divine beauty of Sahaj-Marg-Sadhna that along with the divine attachment and being constantly effortful through the meditation for the welfare of the abhyasi, each and every essential thing described in it disclosing automatically its secret before us with its reality and power goes on getting entry along with the feeling of the presence of God in our inner.

Dhyana (meditation) after telling its real abode as if making the inner feel the divine presence gets Laya itself. Cleaning itself by handing over its divine purity gets Laya in Sri Babu ji. The Prayer itself becoming the petitioner (Prayee) gets immersed in His feet. Its divine result gives us such a marvellous higher condition that it

appears as if we have achieved the Godly condition. In other words having achieved the divine Salokyata and getting the living in the Godly region, we get the feeling of God while taking our meals. And here in the worldly living, being drowned in the meditation, the pure and sacred earning itself takes place through us automatically. Having the feeling of the ownness with all we know nothing except the pure earning. Being drowned in devotion and being full of it the heart constantly goes on swinging with an unknown pleasure while taking meals. Do you know why? In spite of the taste of the food or things we get a constant sweetness of the feeling of the inner Godly bliss. Now I remember it also that in the beginning of Sadhna while taking the meals in the remembrance of God, it appeared that the food itself was giving us the blessing of purity after getting purified itself. By drinking water taking it as the divine transmission we received the feeling of the peaceful divine power in us. In this way it seemed as if the flow of the divine power is flowing in each and every nerve and atom of our body. Now it is very difficult to express the condition. As if the bet has been won. Still Sri Babu ji had written, "Still there is much more distance to tread. If the goal is high then the earning is also pure. Whether it may be a spiritual or the worldly field.

Today having no consideration of the sacred earning, the impurity in the thoughts of the human beings and an artificiality in his living has occurred. He has become devil from the human being in the contest of earning money somehow or the other. This is only due to this that Sri Babu ji Mahraj has advised the abhyasis to do every work by remaining in the remembrance of God so that their inner may go on purifying. Today the pure and the divine power of the transmission is prepared to help them in every field. Every commandment of Sahaj-Marg takes us towards natural living from the unnatural living which by breaking its net gives divine freedom. Now we are becoming conscious of the condition of the ninth commandment of Sahaj-Marg ourselves.

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What is truth? Truth is a support without base. When all the faculties might develop spiritually to such an extent that the balance may be maintained then this condition is of completeness.

-- Sri Babu ji.

## NINTH COMMANDMENT

Mould your living so as to rouse a feeling of love and piety in others.

The ninth commandment of Sahaj Marg is concerned with our outer living and with the outer behaviour. Along with it, it indicates that our inner purity creates attraction and love for us in others. Reality is this only that "God is present in our hearts". By keeping such thought our awareness is constantly after the effort that nothing wrong might ever come in our living and behaviour anywhere. Such a feeling that 'God is in everybody', develops in our inner through the Sadhna, then the inner attachment for all automatically gets entry in our living and behaviour. This is the reason that I had written to Sri Babu ji that "whereever I go, I find everybody full of love". But the truth is this that by drowning in Sadhna more than following the commandment outwardly, whatever is needed for the realization, they all come in us automatically.

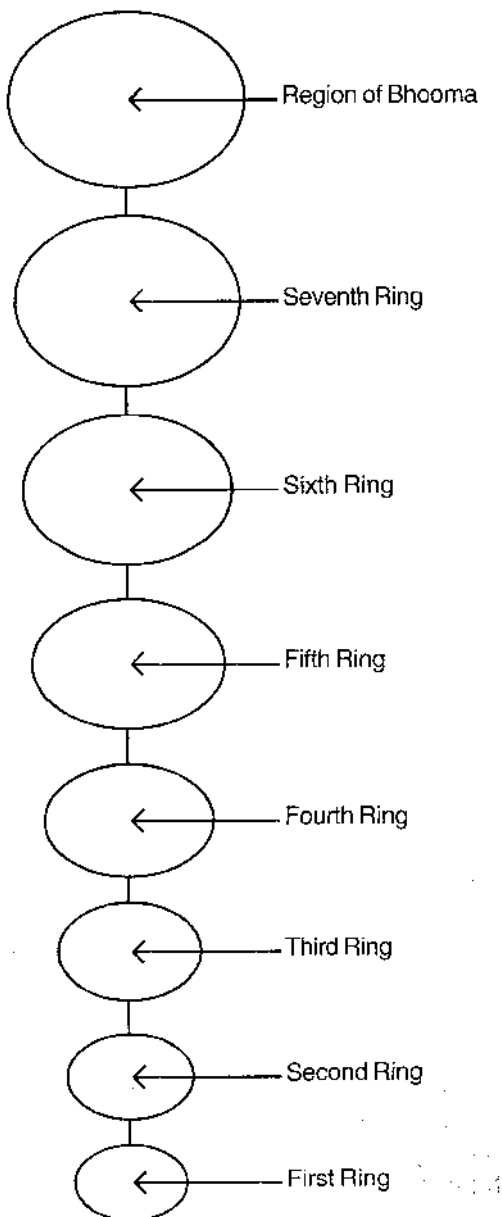
Now you please tell that who may understand this divine secret that what spiritual result, abhyasis get by having all these three main parts i.e. meditation, cleaning and prayer of Sahaj Marg Sadhna in a systematic way. Then listen, when we achieve Laya awastha in Sri Babu ji, the founder President and the life of Sri Ram Chandra Mission, from that time we get a straight and easy path for the infinite spiritual journey. Do you know why? Because in Sahaj-Marg-Sadhna by keeping the constant remembrance of the presence of God in our inner, we achieve the condition of nearness with its founder and Master automatically everywhere on account of being the divine. Our self submission starts automatically to Him as if it starts submitting our ego to Him. One divine secret I have found which is beyond my power to describe fully; but when today He himself is going to disclose everything for all through this pen, only then I have been able to gather my courage to write this divine secret. So listen, I have found that on one side the feeling of ego is dedicated towards Sri Babu ji through the self submission, but the other moment while writing the condition, the pen uses the word 'God' only and not 'Sri Babu ji'. This is so because He has

**given the aim of God-realization to us in Sahaj Marg Sadhna. It appears as if He connects us with the aim and not with Himself. Why it is so? The divine secret of this also has been opened by Him for us through my pen for the welfare of the mankind. Because firstly, He has given the aim of God-realization for all, but after the realization by getting a dive in the Godly main centre, He Himself establishes one on Satya-Pad and from here this deep secret comes to the limelight that He is the Divine Personality descended from the Ultimate who by keeping the secret of the region of Bhooma for the first time before all, has made clear that the centre region is the region of the glory of Bhooma. He Himself has placed me on Satya-Pad first and opened the secret of the main door of central region i.e. the Parshad or Turiya-awastha, and has made me write all the details of this condition. Not only this entrance of the first ring of Seven Rings condition of Maha Parshad or Turiyateet has been opened before all through this writing. (See Figure No-1)**

I have felt that to which level our ego gets melted, the loving eyes of our Master, Sri Babu ji touches us straight. Every moment we feel that we are getting absorbed in God. I am having this unique feeling that being absorbed in the higher conditions of divine bliss, I forgot my name and form and one day a time came by the grace of Sri Babu ji Mahraj that whenever anybody may call Ram Krishna and God at once my face turned to that side. Only then I could know this secret that incarnations descend from the Godly region or from the Power of the Centre. It becomes an unique living that the word 'I' does not get any touch of its own existence. When there may not be the consciousness of work and there may be the eyes drowned in the Godly-presence then everywhere there is a flow of forgiveness alone from Him. All the faults are exposed and we get up-bringing in the direct rays of Power or the Divine eye being far away from the vices and virtues. You tell where these commandments can be applicable on the abhyasi. In spite being Laya in Laya-awastha and being Fana in Fanaiyah they (commandments) go on crossing the limits of every divine condition. I have found that there remains only the expansion of the real simplicity everywhere. There is neither any attachment nor any diversity. Surrender itself loses its senses. What the

**Figure No. 1**  
About the Rings

Due to distance from Bhooma the shape of every ring becomes lesser and lesser because the extension of Power contracted continously.



Entrance of Rings (condition of Mahaparshed or Turiateet Awastha)

condition is, as if the pure condition of innocence getting Laya in us loses its identity. This is the condition of every condition that everything gets Laya in the divine nature. I have found this truth clear in writing of this book that the ten commandments of our Mission are free from the bondages of the rules or regulations and they take abhyasis, drowned in the charging of the divine power of Sri Babu ji easily in the condition of Realization beyond them.

Today I am getting this Truth present before me that as if the meditation is His Divine face. I have found that His heart is an ocean of purity and the feet are the abode of the prayer. In other words He Himself is an embodiment of Sahaj Marg Sadhna. Similarly I have felt that His heart is our Heart-Region. Our constant rearing in His thoughts is the Mind-Region for us and in this way He is Himself a true symbol of the Ultimate Truth. This is the reason that we get entry in the condition of His Divine Nearness (Sarupyata) developing from the deep absorption of meditation and only then it appears that the condition of the ninth commandment becomes clear in our existence. According to Sri Babuji we get power from the thoughts when our thought or (remembrance) gets connected with Him. From then there becomes a natural balance in our thoughts, and then in the living which remains similar with the nature of the Source. Then according to our nature it comes down in our behaviour. This is the reason that there develops balance in our behaviour. The saying of Sri Babu ji Maharaj, "the maker of the earthen toys has great love for his toys and has a care of the earth". In the same way God has a natural attraction for human beings created by Him. So being absorbed in His meditation that natural divine attraction comes down in us automatically. In this condition I have felt that the eyes of everybody for us are full of love. This is the result of the Divine care that the descendance of incarnations have taken place according to the need and time of the nature. When there was almost the disappearance and shortage of the Godly attachment or the Faith in God the prayer of Samarth Guru, Sri Lalaji Saheb, compelled the descendance of Sri Babu ji Maharaj to fulfil the awareness of Godly faith in the inner of human beings and by making the divine flow of the divine

transmission in the inner of them and by giving the feeling of God again has occurred to refresh the divine remembrance. That is why in His first Darshan (meeting) my heart, getting the grace of divine attraction and Godly beauty by His love, made me helpless to love Him. His this attraction only becoming the divine love and overflowing in our inner, brightens our abhyasi-life and living with the beauty of the ninth commandment of our mission. Now the ninth commandment after pouring its all the condition before us goes to deep slumber of freedom.

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The analysis of God can be this only that if all the adjectives of the world be taken out and removed, then whatever remains, will be the God.

— Sri Babu ji

## TENTH COMMANDMENT

At bedtime, Feeling the presence of God, repent for the wrongs committed Beg forgiveness in a supplicant mood, resolving not to allow repetition of the same.

If fact, sadhna is that which transforms the human nature into a saintly nature. The tenth commandment of Sahaj Marg is giving such indication to the abhyasi. That is why Sri Babu ji has written about the commitment of **wrong** even done by mistake. There is also an importance of doing prayer to reform the wrong at the time of bed because to sleep in the mood of prayer, we remain free from the thoughts of the **wrong** for the whole of the night. Then after rising in the morning, the feeling of lightness and bliss of divine purity of the heart remains there. Due to which the mind starts remaining effortful for not **repeating** of such mistake again in future automatically.

After owning Sahaj Marg Sadhna I found that how unique is the divine-love, how unique is the living full of divine simplicity and how wonderful is that divine human-nature which even having the mastery of the entire nature goes on **adopting** the pure human nature. My Sri Babu ji Mahraj, having **mastery** in bestowing the boon of the swimming to abhyasi in the **divine region** in spirituality, a son of Samarth Guru Sri Lala Ji Saheb and the very dear child of Bhooma, adding grace to Bhooma was here on the earth. He had got mastery over the divine-power. But for all of us He was simply our Babu ji. To-day that original divine simplicity which was called His curtain, that Adi-shakti which was blooming in Him was flowing in the inner of abhyasi in the form of Transmission. Also that same power has been capable to write this divine-secret through this pen that "Who was He". To-day this pen, by getting the divine touch of His, is persisting me to write that "Who He was", who was submitted for the welfare of the mankind. Do you know why? The reason of His divine descendance was the will of the Creator that the thirst for God-Realization may be awakened again in the mankind." In order to fulfil this Adi (original) will by the prayer of the Samarth, the divine Personality, full of the Power and Beauty of the Ultimate became active on the earth in the form of Sri Babu ji for fulfilling the divine purpose. This is the reason



that before His divine-submission, the science of Power of The Source (Adi-Shakti) with the entire spiritual science along with the original i.e. Bhooma has as if opened Its heart before Him. That is why I have written that for Realization the ten commandments are the symbol of the inner divine beauty of the abhyasi. The divine splendour of the Adi-Prakriti (Source) prepares the human nature for God-realization by the offering of divine-transmission of Sri Babu ji. Not only this, now I have come to know this secret also that the beauty of the condition of Ten commandments of our mission which is charged with Ultimate Power by Sri Babu ji Maharaj transform our living into natural-living and then hands it over to the source (Adi-Prakriti). Then only our human life after getting absorbed in the Ultimate aim, becomes blessed.

At the time of writing the book "Divine Beauty of Ten Commandments in Sahaj Marg System", I found this condition spread in each commandment very well that we should remain connected with the divine power in every condition. He is our Master, our Beloved and we are His servants and devotees. This marvellous divine relation should be kept in our mind so that we may go on getting purity by the flow of divine transmission which we get from Him. Our Sri Babu ji Maharaj has kept this Adi-relation, living for the welfare of the human beings in His all the Ten Commandments and the peculiarity is this that by the charging of His divine power He has entwined them with each other in such a way that if we follow one, then the charging of His power gradually starts awakening in us that original (Adi) relationship of devotee and God and the Master and the servant. The truth is this that when He is the Master then we are simply His servants just to request and pray Him. In Sahaj Marg Sadhna first is Meditation, second is cleaning and the third is the prayer. The meaning of all the three is connected with each other. In other words whatever mistake has been committed in the day, for that we have to beg pardon. Thus the tenth commandment tells us about the purity of the outer living. On the other hand it has been told in Sahaj Marg Sadhna that Sri Babu ji Maharaj is sitting before us and the divine transmission is coming from His heart in our heart and every unwanted thing which is a hindrance in getting aim of Realization given by Him is going out and totally washed

away." In doing so, the feeling of Self-submission to the Divine is essential. In cleaning, this feeling is got attached to us unknowingly which as if takes us more near to Him by which the feeling of the divine relationship filled by Sri Babu ji Mahraj in us automatically gets awakened. Due to this, an unknown attachment for the divine in our inner starts developing and our inner becomes full with the bliss of devotion. In this way the constant craving brings speedy progress in the way of meeting (Milan) with God. There is a vast difference between the prayer of the commandments of the Mission and in the prayer of Sahaj Marg Sadhna in the Mission. The difference is that the prayer which is connected to the commandments is concerned with our daily living and the prayer of our Sahaj Marg is connected with the aim of God-Realization which makes inner living capable of God-Realization. It goes on giving connection with the divine present in our inner.

Now except the commandments of the Mission Sri Babu ji has given us three special things—meditation, cleaning and prayer in the sadhna of Sahaj Marg system. I have already written about the cleaning and prayer among them.

In meditation we have to sit with this feeling that 'God is in our heart'. Sri Babu ji Mahraj has connected these (meditation, cleaning and prayer) all in Sahaj Marg with such a deep relation that by following the one, the condition of the second automatically tries to bloom in us. This is a true evidence of this that He has charged them also with His divine Power. That is why when we begin to practise having the correct method of Sadhna, first of all our query used to be for the God, "Babu ji we have not seen the God, then how can we meditate upon Him?" The innocence of the super saying of Sri Babu ji brings in light this truth that, "I have said to keep the feeling of the constant presence of God in the inner and not to meditate upon Him ; secondly if the aim of God-Realization has been given to you then in order to achieve that aim whatever things are needed, they all develop easily by keeping His remembrance in the heart." He again said that, "Generally you ask that we may do meditation of Ram and Krishna? Have you got their darshan? And if you have got their darshan then remembrance certainly will be there and then there will be no need of meditation. The meditation on the photo of Ram can not be said meditation of Ram because the photo of Ram is

first of all, the heart and then gradually our entire system, gets lightened. By getting the constant presence of the remembrance of God in our heart, the unwanted and obstructing things naturally go on being removed from our inner and natural connection of the Jeeva with God being revived again. It makes our entire system such an eye that then we feel the condition of Darshan (Realization) pervaded in our inner as well as in the outer. Our sight gets immersed in the divine-beauty by becoming introvert.

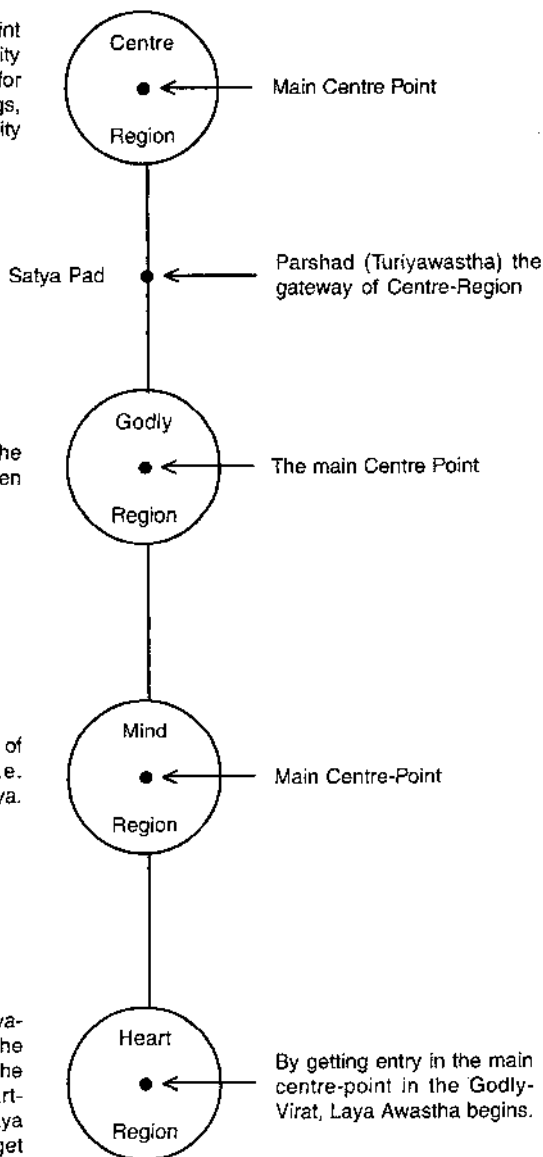
Not only this while having meditation regularly, a day comes that everything dissolves in it and there remains the divine only. Then I found that this is not known that I am meditating upon Him or my complete attention has got immersed in the divine Itself. I wrote this one wonder also to my Sri Babu ji, "Whenever I get awake in the night then I feel as if I have come back from the Divine and it takes some time for the consciousness to come to the senses." Then my Babu ji had written to me that, "Received your letter. The answer is this that you go deep in Sushupti-Awastha. I congratulate you for this condition and then wrote further, "It is a matter of great happiness that the Divine nature has started breathing in you".

Now you see that the meditation of Sahaj Marg Sadhna have given how many turns to our human-nature? What we got from the Divine-Blessing? We got from it the condition of Virat-nature from Virat-nature we got the Divine-nature and in the end my

Babu ji, bestowing the living in the Adi-Nature (Source) brought His this daughter inside the threshold of the Adi-Shakti and made her established there and by accepting her in His feet gave an introduction (recognition) of the Ultimate. The book of Sri Babu ji "Das Usulaun Ki Sharah (the Explanation of Ten Commandments) of Sri Ram Chandra Mission" is a mirror of the Nature from the beginning to the end. It is a wonder of the Nature and which Sri Babu ji has presented before all of us for our upliftment. Atma (Soul) gets laya in Parmatma (Jeeva) by getting immersed in God and in the form of Identity being laya in the Divine-Sankalp of Sri Babu ji and getting swimming in it gets immersed in the main central point of the Centre-Region. Here with the help of the condition, 'Remainder of the Remained' i.e. "Identity can not identified itself" (See figure No. 2) and by the loving eyes of Sri Babu ji Mahraj, where we get pervaded in the power of Source or in infinite Region of the Ultimate, is not known to us. Now see how the Ten Commandments of Sri Ram Chandra Mission are spreading their reality in the form of divine-etiquette before us. By the grace of Sri Babu ji Mahraj my this book "Divine Beauty of Ten Commandments in Sahaj Marg System" is before you. It is the essence of all the deep secrets of Adi-Shakti or Adi Nature. Now it is before you all.

**Figure No. 2**  
From Ego to Identity

In the main central point of the Centre-Region identity becomes laya. Then further for the condition of Seven Rings, it can be said that here Identity can not identify itself.



After the journey of the Godly-Region, all the sixteen circles of Ego get laya

Here six circles more of the Ego become laya i.e. Eleven circles of Ego get laya.

After beginning the laya-awastha of the abhyasi, the circles of Ego get laya in the main centre-point of Heart-Region. Five circles of Maya and Five circles of Ego get laya here.

From downward to the Upward

## DIVINE DECORATION

How my this new book 'The Divine Beauty of Ten commandments in Sahaj Marg System', have got the inner excellent decoration by the divine charming adoration. My abhyasi-life had received the first lesson of the condition of divine nearness that the "God is present in the heart", by being constantly drowned in the practice (abhyasa). The prayer gave the lesson of submission and the pure condition according to the realization bestowed me the supreme condition of Sayujyata i.e. Laya awastha, within which I found the excellent revelation of the ten commandments of Sahaj Marg in my inner.

By getting the constant flow of the divine transmission of Sri Babu ji in the heart and by getting the help of His Divine attraction I have placed my book which, for the sake of realization of God, is just like a divine measure to test the Supreme decoration of the inner and in order to test myself as well before you. I have found the ten commandments of Sahaj Marg in Sri Ram Chandra Mission in the form of a measure of spiritual progress more instead of following them. The reason which I found is this that the inner craving of God-realization does not allow us time to think about the following of the rules. Though at that day my Sri Babu ji brought the divine time of divine realization of the Ultimate for me, I found that the inner was decorated by the beauty of all the ten commandments. In other religious institutions much force is adopted for the following of Sanyam-Niyam i.e. rules and regulations, so that the inner of the abhyasi may be prepared for the attainment of divinity. While in the mission, Sri Babu ji by saying that 'God is present in the heart', and by saying to keep a constant remembrance of this as if He has offered a link in order to unite the first thought of the abhyasi with the charm of the divine attraction. Along this the ten commandments of Sahaj Marg as if are the live-symbol to measure one's own progress.

The total history from Adi Prakrit to human nature is absorbed in the ten commandments of Sahaj-Marg. For the sake of creation the flow of the creative force is always balanced. Neither less nor even more. By the one stroke of Sankalp or commitment this flow automatically flows from the original source, but the flow of

the Adi Shakti and its nature never change with the changes of time. This flow is constant. This has been proved by my experience that after accepting Sahaj-Marg Sadhna and progressing day by day such a day came when I got entry in a constant flow or in Sahaj-Dhara. When I wrote to Sri Babu ji about my this condition, He replied, "Now you have no need of the help from anybody, not even mine. The flowing Power from the Source will itself take you towards it." In my eyes and inner, only He is there. Hence I wrote, "only by getting Laya-Awastha in you, I have been able to come to the threshold of Bhooma".

I have also come to know that after getting the help of your divine feet and of your divine research, such a divine fortune has been possible for the mankind, because the total history of the spiritual field on this subject is lying silent.

Nobody could stay there without getting the recognition of the Ultimate Reality (Bhooma) and about the "Zat" written by Babu ji. Now today it is within reach and possible for all by getting the flow of your transmission. In fact the Divine Personality descending in His form will be making the earth blessed and fortunate always in order to decorate nature with the Adi Prakriti and the human nature with the divine Prakriti. "Oh, Babuji ! Having this colourless beautiful chunar (colourful saree) wrapped in the pious dust of your feet, this earth will go on adding glory to this period with the splendour of your Virat-Swarup of the Divine-Beauty." There might be some delay in the call for the change of the Yug (Period) but this truth is also evident that the earth will get the opportunity certainly of seeing Sat-yug i.e. Godly yug because this is a divine Sankalp or commitment of His descendance.

The total expansion of the Adi-Prakrit is hidden in spiritual science, which has wrapped a glimpse of Ultimate Reality by Sahaj Marg Sadhna, as if it has recognized its method with the secret of the total Adi Prakrit, and its living example is the book "Commentary of Ten commandments of Sri Ram Chandra Mission" written by Sri Babu ji, which is only just an indication of His recognition. How I have been able to write this book? Then listen, the sweet face having the Divine Smile of that Divine Personality may be in front of the sight and the pen may go on writing having divine touch, then after reading you will say that my this book, 'Divine Beauty of Ten commandments in Sahaj

Marg System" has unveiled the Adi-Prakriti too.

It is true, "only he knows, whom God makes him know and as soon as he comes to know the Reality, he gets Laya in that".

Not only this please see the love and greatness of that Divine Personality Sri Babuji for all that whatever divine Power He used to bestow to the abhyasi or to the preceptor, He never withdrew it. May be that the preceptor or abhyasi might committ some fault or mistake even then such a thought never came in His mind for them that He should withdraw their Power. Once the General Secretary of the Mission said to Sri Babuji that some preceptor has made this mistake, you withdraw his Power. Sri Babu ji Maharaj replied at once, "It is quite against the wishes of my Sri Lalaji Saheb. I have learnt from Him to give and not to take back". Then said again, "This is the Divine nature that nothing is taken back after giving and secondly, moral duty of the Guru or the teacher is to 'give' and not to take back. But yes, if he commits mistakes, then the Power itself will fade out because there is bestowing, blessing and love in the Divine." In fact there is no word like 'back' in the spiritual dictionary. I have come to know from Him only that there is so much originality and purity in the divine thought, Sankalp (commitment) or in the Divine Nature that nothing can be added or subtracted in it.

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## ONE DIVINE SECRET OF THE INCARNATION

Being asked by somebody that incarnations will have to suffer pain and troubles of living in the womb of the mother for descending on the earth?

Only from then, this question which I had heard years ago often pinched my heart. At the time of writing this book this question arose in my mind many times. Hence after finishing this book, I felt that the answer of this question can be received from the Divine only and so taking the pen in the hands I sat before my Sri Babu ji Mahraj. Brothers! only then I could get the solution of this question which I am going to put before all.

The question arises that what is the meaning of the Darshan or realization which was achieved by Meera Bai, Kabir, Tulsidas etc. Then listen about the divine view before me. I had written to Sri Babu ji in my letter that the Realization is just in front of me, but the Virat pervading everywhere beyond the human form, the Godly divine beauty has pervaded in the whole universe. Now the word Virat as if is making itself clear as Maharani Kaushalya had a glimpse or Darshan of Ram's Virat before His descendance, then she prayed that she want a child in the human form. She will not be able to accept His Virat.

In the same way before the descendance of Krishna, Devki and Vasudeo got a Divine glimpse of His (Krishna's) Virat, then after their prayer that Virat Divine Beauty came in the lap of the mother in the form of the child Krishna. After all, what is the secret behind it. As if this secret is itself disclosing its secret before my pen. Then listen, the nature itself makes or prepares the divine human form of the incarnation. Due to this reason firstly He spreads itself in the whole nature by becoming Virat. This is the reason that becoming Laya in the whole nature the Darshan of the Virat is appreciated and liked by the devotees for many years unless and until another incarnation does not get Laya in the nature. One more secret which is opened before me is telling that, "All the symptoms appeared like an ordinary pregnant woman in Kaushalya or

**Devki** whom nature decorates itself so Ram and Krishna were **not born but** they descended on earth themselves. This is the **reason** that the word 'descend' is used for incarnations. In other words to come with their own sweet will, the word 'Taken birth' has not been used anywhere. Though for the welfare of the world the formation of the divine human form is done by the nature itself. That is why their physical form remains full of effulgence and beauty of the nature. This form is unique, beyond the five elements and getting the beauty of nature in every atom bloomed and full of effulgence with the beauty of the Divine Power. This is the divine secret of incarnations.

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"If you ask me, I can say that the world is the exaggeration of Reality."

*– Sri Babu ji*

## NOT GRATITUDE BUT LOVE

Today I offer my sister Kesar to His Smile who has been a keen helper on each and every step of mine in order to fulfil the expectation of Sri Babu ji Mahraj. She has been doing the complete work from the beginning upto now of writing my every Hindi book in a correct and legible form, giving them to the press and making corrections by proof-reading and then bringing it in the form of book before all abhyasi brothers and sisters and she is still doing this work today. Not only this, after getting the English translations of these books, writing them legibly, giving them to the press and proof-reading etc. all have been done by her with a devoted attachment. My younger brother P.D. Chaturvedi has expressed his keen attachment and labour in every proof-reading. Today these children of Sri Babu ji Mahraj are automatically dedicated in 'His' feet. 'His' blessing hands may keep them full with capacity and strength to perform such divine works. This is my prayer. My affectionate blessings for them is to progress always on each and every moment and this is my gratitude for them also.

– *Kasturi Bahin*

## ANSWERS BY BABU JI MAHRAJ

Questions asked by various Abhyasis of Sahaj Marg System and answered by Sri Babu ji Mahraj.

**Q. No. 1** What is Sahaj Marg? What is Raj Yoga?

*Answer* Sahaj Marg is the remodelled system of Raj-Yoga. Raj-Yoga is an ancient system of God-Realisation.

**Q. No. 2** How Sahaj Marg is different from Raj Yoga?

*Answer* It is not different. It is the system based on the experiences of my Master (Sri Lala ji Saheb). As they say, "old wine in a new bottle."

**Q.No. 3** Who is God?

*Answer* One who comes out of Himself.

**Q. No. 4** Is God inside us?

*Answer* God is inside everything, but the real question is, are you inside God?

**Q. No. 5** How God can be defined Babu ji?

*Answer* If all the adjectives of the world are withdrawn, whatever left is God.

**Q. No. 6** Why has God created this world where there are so many troubles and miseries?

*Answer* If energy does not manifest itself for million of years it will solidify and lose itself, and God would have been no more. So, in order to preserve His life, He sent forth the energy and creation was the result.

**Q. No. 7** What is meant by Realisation?

*Answer* You know what you are, but you do not know what He is. When you know or feel in yourself what He is, that is Realisation.

**Q. No. 8** What is Reality?

*Answer* Reality is baseless base.

- Q. No. 9** What is Perfection?
- Answer* When all the powers are so developed that moderation reigns throughout. That is Perfection.
- Q. No. 10** Master, can you explain to me what the 'Self' is? What do the sages mean when they say 'Self'? Is it God?
- Answer* It is not God. It is other than God. The idea of the individual is the 'Self'. It is the result of egoism.
- Q. No. 11** What is mature thinking?
- Answer* Have one Goal, one Master and one method.
- Q. No. 12** How thoughts come up in the mind?
- Answer* If there are no thoughts in the mind, it means we have come to the perfectly balanced state and the body will be shattered.
- Q. No. 13** How do thoughts rise?
- Answer* Our mind has come from the Big Mind or Divine Mind and therefore however much it may have become spoilt, purity is always present in it. This purity, because of its connections with the Divine-Mind, does not wish to take on any impurity upon itself. The impurities are thus being constantly thrown off outside, and these thrown-out impurities assume the form of thoughts and are experienced by us as such.
- Q. No. 14** What is the difference between thought and intuition?
- Answer* The developed stage of idea is thought, and thought when it crosses its boundary becomes intuition.
- Q. No. 15** When we are in a thoughtless condition, can there be feeling?
- Answer* Yes, it is almost like the condition of an animal, it is only response to impulses. I am telling you that it is

not possible to be in a totally thoughtless condition, life would not be there. All that is necessary is to change the nature of our thought.

**Q. No. 16** What is religion?

*Answer* Certain dogmas collected at one place is religion.

**Q. No. 17** What is the difference between religion and spirituality?

*Answer* It is like the difference between the Stool and the Polish.

**Q. No. 18** What is value of Philosophic studies?

*Answer* Philosophy gives happiness without, but I give happiness within. And by talking of philosophy I also give happiness without. So look here, I give happiness both within and without.

**Q. No. 19** What is your message?

*Answer* Peace throughout and no contradiction in it.

**Q. No. 20** How can this be achieved?

*Answer* By means of transmission and prayer.

**Q. No. 21** Is there any punishment if the abhyasis leave the system?

*Answer* No punishment. I am telling you one thing. Only co-operation is necessary. Here not much sacrifice is needed.

**Q. No. 22** Do Mantras have any power?

*Answer* Well, it is said mantras have power because many people have thought this. But in my opinion, meditation alone can lead to the real goal. The real way of Mantra yoga is to meditate on the meaning of the mantra. That is what the Veda-Sutra says, otherwise there is no use. If you are just reciting a mantra without meditating on its meaning, it may still have some effect, but not much. In my opinion

you may also repeat your own name over and over again – that also becomes a mantra.

**Q. No. 23** What about the Kundalini? Does it play any part in your yoga?

*Answer* Kundalini is a power. If awakened it is useful for work in higher worlds. Not everyone is given work in higher worlds. So this power is not necessary for all. There may be just one or two persons for such higher work. Also, it is not at all necessary for spiritual progress.

**Q. No. 24** The special feature of Sahaj Marg, you said, is Pranahuti, what exactly it is and how does it work?

*Answer* Pranahuti works wonders, provided you test it. It is divine power used for the transformation of man. Transformation is the result of transmission.

**Q. No. 25** Why do you want more members in the Mission? If you have six or seven persons, is it not enough?

*Answer* Look here, I have come from Infinity and the seed of Infinity is in me. And in whatever I do, I shall naturally wish Infinity to be with me and far all, I also wish Infinity to be with them.

**Q. No. 26** I want to know everything. How to do it?

*Answer* There is a Persian couplet where a saint says- "All that I have known is that I know nothing".

**Q. No. 27** I was told that when you are trying to receive this transmission you have to meditate on the heart. Is that right?

*Answer* Yes, we meditate on the light in the heart. Heart is most suitable for meditation the heart is the seat of life. There are other points of meditation but they have only limited effect, mainly physical as against the total spiritual effect of human transformation that we seek in our Sahaj Marg System.

**Q. No. 28** Why cannot we meditate on any object of our choice? I would prefer to meditate on the sea. To me it gives a true idea of Infinity. Can I do so?

**Answer** Well it is for you to decide. In the system developed by my Master, we meditate on light in the heart. It is a mere supposition.

**Q. No. 29** Why should we meditate on the heart? For me I find it is better if I meditate on the head?

**Answer** This is the method. For us it is the only method.

**Q. No. 30** What are the visions and experiences feel in meditation?

**Answer** Visions are unnecessary and have really speaking no value. A vision is nothing but a locked up impression being allowed to surface by the cleaning process. Therefore all that come out as visions are nothing but earlier impressions formed in us by our own thoughts and actions. Visions have no value in spiritual life.

**Q. No. 31** As an abhyasi continues to meditate year after year, will the process become easier or will thoughts continue to come?

**Answer** The intensity of the thoughts will be reduced, but not in a day. Meditate longer and bring it up to one hour. Then see the results.

**Q. No. 32** When during meditation, we are disturbed by our thoughts etc. How are we to go back to the meditation on the light in the heart?

**Answer** There is only one way. When you know that the thought has gone away from that of the light in the heart to something else, bring it back to the thought of the light in the heart. Do this without force. We must ignore the other thoughts. When thoughts disturb us during meditation, it is our attention to such thoughts that gives them power to disturb us. They have no power of their own. We must treat



them like uninvited guests. Do not pay them any attention; they will themselves go away.

**Q. No. 33** What about light? Should we see light?

*Answer* Well I am telling you it is a mere supposition that light is there in the heart. It is a suggestion.

**Q. No. 34** Why do some people not get the deep feeling of peace in meditation?

*Answer* Because even though they are doing meditation properly, they are behind Being.

**Q. No. 35** Does constant Remembrance develops naturally or does one have to work upon it?

*Answer* If there is a great deal of love, it can develop naturally.

**Q. No. 36** How to increase the constant remembrance? Is there any way?

*Answer* We must think one thought and only one thought repeatedly. The idea must be there in the heart. It should not be repeated as a sort of Mantra.

**Q. No. 37** Can you say something about Samadhi?

*Answer* In traditional yoga Samadhi is supposed to be the end of yoga. If it comes by itself, it is not bad. But there must be divine consciousness and with the help of that you should proceed. If divine consciousness is not there, then it is nothing.

**Q. No. 38** How to have faith or develop it in oneself?

*Answer* Really speaking what we have to do is to trust in some-one and begin. And then if you find you are progressing, Faith will automatically develop. Now I tell you, people speak so much of conscience. Conscience should guide us but we guide our conscience as we choose. Now what is conscience? It is really of our levels, the manas, the budhhi, chit and the ego. Where these are balanced and merge

into the one original thought, then that is the real consciousness.

**Q. No. 39** Speaking of Faith, is it a gift or is it an act of Will?

*Answer* Both things are right.

**Q. No. 40** What about Love? Is it necessary?

*Answer* Well, I am telling you that love is necessary. Love for the Master or love for the God must be there. But a stage comes in spiritual development when love too must fade out.

**Q. No. 41** What is surrender?

*Answer* Absence of 'I' is surrender. First thing is devotion to God, second, always feel dependence. Suppose you have surrendered to God. If the surrender is real there will be surrender to the whole humanity.

**Q. No. 42** In how much time do we achieve Realisation?

*Answer* Realisation is but the work of moment. Turn your head this side, that is all.

**Q. No. 43** What is Transmission?

*Answer* Transmission is the utilisation of the Divine power for the transformation of man.

**Q. No. 44** How does this transmission work?

*Answer* It brings the Divine energy into you and then it works. When Divine energy of that nature is coming into you, it will function. If we are sensitive we can feel it. And suppose you do not feel it, the changes that occur will convince you of the effects of the transmission.

**Q. No. 45** What is Prayer?

*Answer* Prayer is the spiritual connection established between this self and the Ultimate which it is seeking. This is the shortest definition of Prayer under the Sahaj Marg System.

**Q. No. 46** What is Egoism?

*Answer* I am telling you what is Egoism. Man takes God's work and throws his own work on God. This is the real difficulty. We should play our part and allow God to do his work in His own way.

**Q. No. 47** What is evil and what are evil ways?

*Answer* Doing unnatural things, that is evil. The things which make man spiritually and physically strong are good while those which make man mentally and physically weak are bad.

**Q. No. 48** How exactly would you define Selfishness?

*Answer* If your heart does not acknowledge the service that one does to you, then that is selfishness.

**Q. No. 49** Babu ji, what about the nature of Fear?

*Answer* Fear is a hallucination of wisdom. If wisdom is right, there can be no fear.

**Q. No. 50** Do you think hallucination is Maya?

*Answer* No, Maya is normally said to be illusion but I do not agree. I think Maya is the power of God. When we do not know how this power works we are confused and call it Maya. But when we know how the power of God operates, then we perceive reality. So really speaking it is our own ignorance. Intellectuals borrow knowledge and the Divine Personality creates knowledge.

**Q. No. 51** Are you a Guru?

*Answer* I do not think like that, I think myself to be only one of the associates of my own association.

**Q. No. 52** But I think that many people regard you as the Guru or the Master?

*Answer* Well, they have to use some word when referring to me. They prefer this word which I do not like.