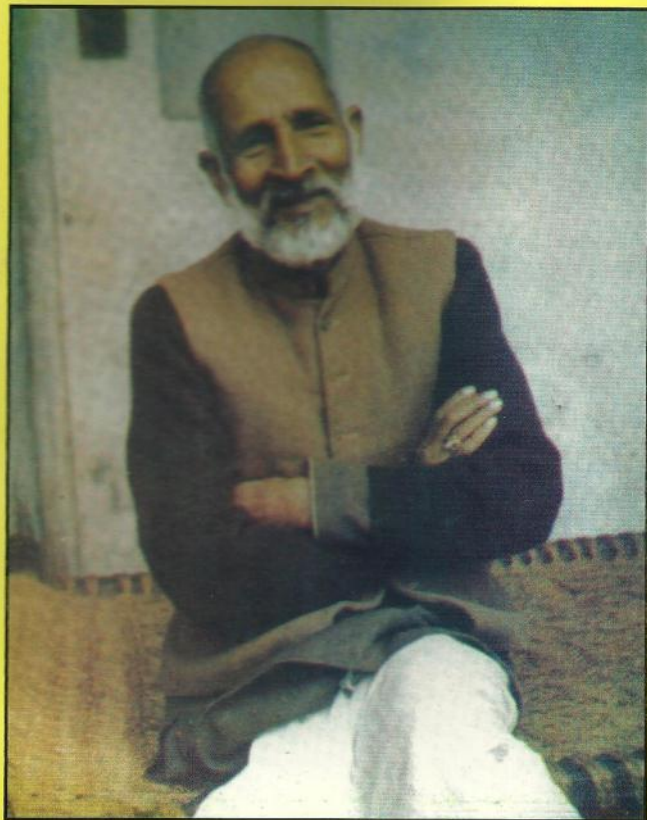


DIVINITY - IN THE LIGHT OF SAHAJ MARG



-Kasturi Bahin

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(Divya Desh Ka Darshan-Sahaj Marg Ke Darpan Mein)

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कस्तूरी बहिन

DEDICATION

"To whom should I dedicate? Thou art my Master. Thou art my Divine, my beloved Babuji whose kind grace enables all to have a crystal clear darshan of "Divinity In the light of Sahag Marg." Adorned with the gems & pearls of divine spiritual experiences, this garland (my book) is dedicated at the holy-feet of my Divine Master, Babuji Maharaj.

Kasturi Bahin

AS I SAW

It was one of the unusual evenings in the year 1949. After completing the routine household work, I sat in thoughtless contemplation and began to gaze at the sky. I remained staring at it. An image of Lord Ram was seen in the midst of the light, then that image faded away. Soon after Lord Krishna's image appeared in that divine light. Gradually that too faded away and in its place 'Om' was seen which also disappeared in the twinkling of an eye. Then I saw a weak & thin but shining and illumined body with a little beard on a fine bonny but radiant face emerging from that-light. I kept gazing at it constantly. That image remained static for how long I did not know. When I regained consciousness the sky was normal. There was no light anywhere. Even after rubbing my eyes several times to look again and again that image was not visible. My heart unconsciously began to long & wait for Him.

It was beautiful dawn the next day. I felt an unknown craving in a restless mind. God knows why? In spite of being busy in the routine household work, I was not in myself. Father told us in the evening that a Rajyogi Mahatma who had founded Sahaj Marg was expected the next evening, but this news did not give me any special happiness, as such, Yogis and monks used to come my home everyday.

The night descended and at about one O'clock I dreamt that there was a vast temple of Kali in front of me. I with my entire family was standing at its main gate. A graceful person with a white, long beard was standing calmly in the middle of the entrance gate. I stepped forward and requested that great personality who was standing in the middle of the entrance Gate, for his permission to enter in the temple. We all heard his saying in a dignified but sweet

voice "yes, you can enter but there is a regulation for those entering the temple. Take this sword, cut your head with it, place it in my hand and then enter the temple". It was a strange thing and it was an unusual regulation. Nevertheless a regulation was a regulation and it was to be followed. Abruptly I moved forward and exclaimed, "It is not a great task". Taking the sword from the oldman, I cut my head. After handing it over to Him as I entered the temple there was no Idol. There was a unique divine atmosphere and my condition was also divine. I felt as if I was restlessly craving for such a condition for all these days. I was thirsty to be one with the essence of such an atmosphere. The dream shattered but it's remembrance kept haunting my mind.

Fresh dawn came. The Rajyogi, the innovator of Sahaj Marg, was coming home that evening but the mind was anxious. The body, after finishing the daily routine was waiting for the arrival of this new Mahatma. God knows how he would be? Would that super human being speak to me? Will he talk to us and accept us as his own? series of thoughts passed through my mind at that time.

At last the evening arrived to give us new life with a new spirit. Suddenly the father's voice was heard from outside, "Come & see, Sri Babuji Maharaj has arrived". We all, together with mother, ran towards him to welcome Him. By then that great person walked into the court yard alongwith my father. I saw him and even forgot to greet him and said "Oh! Babuji, I have been searching you all these days and you came to me only today." I then heard with my own ears the Eternal voice, "Daughter, I have also been searching for you and you have met me today." That first day of the meeting had become for me a symbol of everlasting eternal bliss. The life long search had borne it's fruits that day. That beloved yogi sat down and ate a little and gave all of us a 'sitting'. It was not only a sitting but an unique yogic

transmission which had filled our hearts with the divine grace. It was exactly the same atmosphere as that of the temple in the dream. My eyes did not want to open even after the 'sitting' was over. My condition was peculiar. I was in a fix whether to remain absorbed in this peculiar spiritual condition or to remain looking at Him with open eyes. But soon a sweet voice entered my ears. "Daughter ! open your eyes, what have you seen as yet? If you have courage now you see onwards." I also said immediately, "The challenges and the difficulties, I faced in reaching upto you and getting you, have turned me into a soldier and you will not find me lagging behind even by an inch."

The search came to an end and the time for real sadhana started. The Sahaj Marg system came as a Divine Gift for all of us. Sri Ram Chandra Mission turned into a home for all of us. Sri Babuji steered to safety the undulating and staggering boat of our life. We started floating in happiness towards eternity in the land of Infinite divinity. Come let me also take you all to the land of utmost purity where only a glimpse is sufficient for self contentment.

This book is based on my personal experiences. Who is the author? I leave it to the dear readers. In the year 1957 one day during a discussion about the publication and writing of articles in 'Sahaj Marg Patrika', respected Babuji said to me "you write the article, you can write." I was stunned and stared at him. What- I? who has passed Upper-Middle in Hindi and even that has been forgotten long ago. Is it possible that I could write an article? Once again the sweet but powerful voice was heard. "You will write and you will write very well." With these words I felt that the power to write the article was filled within me and that was the first day I took up the pen but the difference was that I instead of writing blank thoughts and views, started writing only the essence of what my heart experienced.

Now the readers must have understood who is the

author ? I have experienced from every angle that the God has given complete control over Its power to sri Babu Ji. At whatever heart He looked with affection, is illumined with the divine grace & splendour, whatever condition He wants to develop in the heart of anybody, He purifies the heart to that very extent and adorns it accordingly.

Not only this, but in the sphere of spirituality and divinity whatever He says for anybody, even unknowingly, the work of transformation and purification automatically starts. I have seen myself such wonderful phenomenas. In His divine work of spiritual advancement of abhyasis His Pranahuti (Transmission) power is unique and the reading power is wonderful. The readers will find in this small book, my experiences in this spiritual field adorned in words.

How I was inspired to write this book is also a unique incident. Thoughts began to flow in my mind with the Divine Grace of sri Babuji Maharaj when I was in a advanced stage of spirituality. The flow of the thoughts was such that it would not stop even after greater effort, and I used to write my thoughts sometimes on a piece of paper and sometimes in a diary. Brother Gaekwad saw this one day and said "There is a chain of thoughts in your mind, so why don't you write a book." Thus I decided to put all my experiences in the form of a book. I am grateful to all satsangi brothers and sisters who have helped and inspired me in the task especially brother Krishna swarup Nigam, brother P.C. Shuklaji and S.P. Kulshresthaji also Shobha, Daksha, Sushma and Sister Kesar. All these have given their valuable cooperation in my divine task and for this I pray to Shri Babuji with all my heart to pour His divine grace and power into His children and fill them up with it. Let everyone's condition become such that He is compelled to shower His grace on them.



THE GOAL

It is often heard that the present age is the age of science. In order to add perfection to this age of science the God, has sent in this world, Sri Ram Chandra Ji Maharaj of Shahjahanpur, Who is the greatest Master of spiritual-science. He is a gift to humanity.

We call Him "Babuji" He says "Great men are not born accidentally in this world, but are sent by the nature whenever there is a need of such Personality for it." For the perfection of scientific Era, the service of spirituality should be fully revealed before the world and that is why our Babuji, by opening the chapter of spirituality for mankind, has innovated the Sahaj Marg system to give perfection to each individual life. Infact Sahaj Marg system is a natural Path of God Realisation.

He has come in our midst taking with Him the power of 'Pranahuti' to transmit the spiritual conditions in its original form in our hearts. Keeping in mind the subtiest spiritual conditions He has provided humanity with a golden opportunity to turn the minds towards God Realisation.

Meditation has been given the highest place in the Sahaj Marg Sadhna of Shri Ram Chandra Mission. It is possible to experience the happiness of divine condition only by constantly absorbing oneself in the remembrance of the divine and Sahaj Marg has proved this beyond any doubt. Keeping in view the utmost subtleties of spirituality it has established that spiritual science alone is the base (mother) of all sciences. I have myself experienced numerous higher stages of spiritual development through Sahaj Marg System. With the help of transmission power, we can see the presence of divine light in every abhyasi. Not only this, any

of the abhyasies can say with confidence that he or she is really progressing towards higher stages of spirituality provided our only aim should be, 'God Realisation', Then and only then it is possible to make proper use of His 'Divine Personality' who has come down in this world having complete command over Divine power. For the fulfilment of the worldly-desires we should take help of that person who has control over the worldly powers. We should take help of Godly-power for God-Realisation only. Then our goal of life will be fulfilled.

It is an accepted fact that there is always some object or aim in human life. A life without any aim remains incomplete, unfulfilled and some what like an animal. An animal is an animal because it has no aim. When there is no aim what can one think about? And when there is no capacity to think, how can thoughts arise? Without thoughts a life becomes just like a 'Jara' or Inert. In the field of spirituality when we march with absolute dedication towards the Ultimate Truth and for the fulfillment of the highest goal of our life, we also achieve thoughtless condition. The life of every individual is related to some aim or the other. It can be for the outward development so that the worldly life may become comfortable and prosperous. It is necessary for this life, but such aims, (making worldly life comfortable) remain limited and narrow. In narrowness, purity and deep thoughts cannot flourish. If we start with any worldly aim the worldly attractions lead to several desires and along with these several desires the flow of thoughts remain divided into different channels. The result is that we loose the balance, because one stream, when divided into thousands of currents, looses it's strength. When our channel of thought is attracted by the charm of worldly attractions and it develops in various channels then we are unable to accomplish anything with determination and dedication. Therefore, the balance of the mind is disturbed, and if we

study deeply, we find that this is the cause of every life being discontented and incomplete. It can be said that a poet, a philosopher, a scientist, a musician etc devotes complete attention to their own subjects and remains busy in increasing knowledge of their own subjects. Though the knowledge of their subjects expands but they do not get full satisfaction. For example, when a scientist carries out research, he tries to present it in attractive form and in this process his attention remains drawn into different aspects. Even then the result is that, that the scientist, through that knowledge, remains confined to a very limited circle, and in the end when the time for leaving this world comes he gives the achievement of that knowledge to the world. Because that knowledge was obtained with the help of outside aids, so it was divided into many forms i.e. he had attempted to make, out of one thing, many things but that was his intellectual gain for the world. But the body on which he based his attempt, does not exist forever. When he got a second body its attention diverted in a different direction and working on the same direction he progressed and he again gave his achievements to the world and passed away. The result is that he remains the doer and other remain the benefitters. Those who invented rockets to go to the moon, remained on earth, guiding and controlling it but the pleasure of going to the moon was experienced by cosmonauts and the public derived enjoyment by seeing or listening only.

When we enter the depths of meditation to achieve our goal, our base begins to obliterate, consequently we cannot look back. Our progress is regulated on the basis of our present condition with the help of Master's power of Pranahuti. It is the beauty of Sahaj Marg system that the place we leave behind on our march towards higher attainments, the entire base is completely washed out, and then the progress begins to be regulated by the higher powers that are ahead of us. Therefore that knowledge which springs forth being absorbed in meditation is Infinite

and this is the reason we leave behind purity in the atmosphere not only for the people but for the spiritual benefit of all. We ourselves do not leave it behind but it itself spreads out as an reflection of the inner self, because for the Realisation of our Ultimate goal, meditation is a natural means to manifest our realself. We are neither it's doer nor thinker.

Worldly happiness is not the part of our inside but it belongs to the outer world. In the field of worldly and intellectual pursuits man has reached the moon but there is always fear of destruction of life. His friends and relations fear for the risk of life. In other words his success lies on the mixed efforts of hope, anxieties and fear. In the same way the aim of the poet and musician is to progress in their respective fields but that progress remains divided into many channels. As a musician who presents various 'Ragas' in different ways in order to add beauty to it, and for the sake of Rythmes, absorbing in Ragas, he has to depend on various musical instruments with due limitations. Without this bondage, the musician himself does not get the reflection of his mastery on music neither he gets the knowledge of the listners. It means that one goal gets divided into many channels. In the same way the poet by transforming his thoughts into melodious words and phrases and by knitting his feelings into chains of thoughts, presents his thoughts in the form of poems. Both the poet and the listeners enjoy the recitation. For some days it vibrates in their memories and gradually the shadow of other desires envelopes it. In this way our entire life is spent in saying and listening, doing and devoting.

In contrast to this when we turn towards the search for the Ultimate Goal of life i.e. when we turn towards spirituality, we begin to perceive the divine aspects within ourselves and progress becomes glorified in itself. We get calmness from the divine transmission and get

drenched from that sacred flow of divine transmission. So many desires are connected with worldly aims in our inner and due to this the whole system appears sleepy and tired. Although we do not feel it but when Shri Babuji awakens our inner-consciousness by His transmission power for realising the Ultimate Goal, then we come to know about it. There after the heart begins to crave to go back to the 'Homeland'. At that time there remains only one thought before us and the whole direction of thoughts enter into that Very thought. This means thoughts find entrance into the realm of the Ultimate objective. Diversity enters the unity. Hence all the power which was scattered in different directions takes the direction of the Goal. All this happens on its own. We need not struggle for it. Neither we are concerned with the performance nor profuse thoughts nor achievements. We only perceive and experience the wonderful divine-conditions, unique knowledge and endless power which arise itself within us but we are not the doers. As against this when human beings are engrossed in their thoughts for worldly desires, their unending thoughts sucking the inner power make their minds empty and it (mind) becomes unsteady and disturbed. Man comes under such an illusion that he can change everything but he can never avoid the laws of nature, various stages of life in the mother's womb, unexpressed difficulties of childhood, youth full of desires and then the incapacities of old age. Where there is an attractive expansion of nature, people are conscious of their helplessness against these above laws. Although the Ultimate Goal of human life is there but we are not aware of it.

Whenever we remember the Ultimate Goal of human life (God) we begin to crave for it and try to achieve that goal. If at all we remember the Ultimate Goal then we try to achieve it through external means. As a result we do

not reach the goal instead we begin to remain far away from the goal. When we asked someone for guidance, he advised external methods and entangled us with himself and another subdued us by philosophical discussions, with the result that even if the goal was remembered we could not find the way. Who can show us the real path? Only he who has realised the goal, with love and devotion, absorbed in meditation in such a way that he no longer remains conscious of Himself. In fact one, who has realised God, can only understand the intricacies of rendering help in attaining the Ultimate. Wherever an abhyasi finds it difficult to overcome the obstacles in reaching the goal, He removes such difficulties by His Yogic transmission power. Such a person can alone become our Divine Master (Satguru) to guide us on our way to the Ultimate destination. Adopting Sahaj Marg practice (meditation) as well as by my inner experiences today, I can say that simple and easy 'Sahaj Marg' presents the fact before us that through meditation our outer tendencies get diverted in the inner towards the Goal. According to Shri Babuji, we have lost link with 'Him' by taking up other outer practices. Therefore it is possible to find Him in the heart alone focusing our attention on the goal. The itch in the heart can not be satisfied by scratching the head; torments of the heart cannot be removed by the impudent of the intellect. It is true 'Beloved is in our heart but we are unable to see Him." After receiving the power of Pranahuti from Samarth Sadguru Shri Babuji, a feeling of restlessness in the heart (to be one with Divine) awakens to such an extent that the eyes gets diverted from outside to inside and remain fix on the goal and begin to unite with the God. After that, intellect and thinking begins to expand in the same direction. In order to get Union with the goal Shri Babuji Maharaj considers it important to remain absorbed in Divine remembrance. This truth has been

revealed to those abhyasies who have started their march with firm determination through Sahaj Marg sadhna and it continues to reveal Itself to them. There can never be a greater means of obtaining our Supreme objective than to remain absorbed in devotion. That Sadhna alone becomes effulgent and successful which has as its motive, to search for the Ultimate Truth and the help of Pranahuti is always available. The meaning of true sadhna is to go deep in meditation. With the help of true sadhna all the past impressions and coverings start fading and even their shadow cannot effect our inner any longer. When the inner becomes divinised it receives the splendour of divine light and the whole personality begins to divinise with all loving and glorious splendours. Wherever such an abhyasi goes, people begin to feel inner purity, peace and desire to reach the final goal (Reality) unknowingly. It is a truth that a person in whom the divine awakening to reach supreme Goal has taken place through the help of pranahuti, always spreads divine awakening in all human beings. When the divine beauty of Ultimate Goal begins to dawn in us, our whole self appears to be full and radiant with the very thought of realisation and the innerself gets thrilled. Such a great personality illumines the world by divine light during His life time. When He leaves the world He leaves behind His divine expansion which keeps awakened unknowingly the dormant intellect of mankind with His divine message for ages to come.

In the world there remains a subtle form of selfishness in all relations but it disappears totally when we take-up the goal of God Realisation, though we are not even aware of it. We return to our 'Homeland' quite unconcerned with worldly obligations. Birth and rebirth and the memory of the past vanishes. We were born as a 'Fakir' and we leave this world like a Fakir. We find an all pervasive, balanced and constant flow of Divine grace in ourselves. This

develops Universal brotherhood to such an extent that even the feeling of rich and poor, high and low disappears. But it is the greatness of the Master that the abhyasies enjoy the world fully remaining unattached to it. Once shri Babuji wrote to me, "For the sake of your saintly condition I can sacrifice thousands of kingdoms."

If we want to attain the highest Goal i.e. God-Realisation with the help of a saint of such Calibre then the Divine grace, which He bestows upon us through transmission remains priceless. When we link our desire for achieving the goal with His desire then He becomes so restless to give, that His condition is worth seeing. At that time I was feeling that my inner was begging for 'more and more' and that very call feels in itself the echo of Divine words, Give more and more. It is true. According to Shri Babuji, if you ask an emperor for two cents it is an insult to him and if you ask for his empire then it is beyond your capacity." Therefore, such a beggar does not get anything from anywhere. If we ask a Faqir who is drowned in spirituality, to show us miracles what can the poor Faqir answer to such questions who has lost himself. Once my shri Babuji wrote to me, "Betia! (daughter) one reaches the divine doors only when one rises far above from the miracles." Miracles automatically take place through the saint or Yogi who has become one with the Ultimate. There is no question that they will show miracles.

Therefore first of all we should decide the Real goal and absorb ourselves completely in the thought of its achievement. Then only we can realise Him. However in search of the highest goal, if we get the condition of Saint, then the goal of human life is achieved. Such a Faqir sheds divinity on mankind. He wants nothing from the world. What a greatness! if he begs, he begs from Him only and that too for the Realisation of Ultimate, and thus the human life becomes fortunate enough.



SIGNIFICANCE OF THE GOAL

In my opinion there are two important aspects of life subjective and objective. The subjective deals with the world in which we live. Our purpose to live a comfortable life in this world leads us to choose the subject accordingly. Therefore this body is both doer & suferer. There are various aspects of subjective life that are achieved in various ways accordingly. These various ways, in fact, become our problems. A girl's marriage is one subjective aspect and the problems related to it as well as the ways and means of solving them become various. As soon as one problem is solved another crops up. There are many desires to fulfil. These desires scatters our thoughts into different directions. This is the reason that the subjectives are perishable and limited. They remain confined to the brain. That is why there is no uniformity of thought between one and the other and there remains a kind of conflict in the thoughts. It is also one of my experiences that indulgence in worldly pursuits adversely affects our power and it leads to narrowness and instability in the thoughts unknowingly, and in this way subjective desires are linked with each other.

The Ultimate Goal of life is God-Realisation. Hence it is real and meaningful. The climax of human progress depends on the selection of the highest aim of life. The aim of life is to achieve self-Realisation, therefore it is related to inner wherein we keep on expanding and progressing. In order to enjoy bliss, everlasting peace and to break the bondage of ego, great personalities have not chosen any other subject except the highest goal of life.

The goal of God-Realisation is within the limit of Infinite and therefore if we have God-Realisation as our highest Goal, we have to reach the Infinite. The goal is

linked with God. God is one and therefore there can only be one Goal. If we take the highest goal, thoughts will flow in that very direction which will result in an increase of inner power. The doer and enjoyer of this is not our body but it is our inner and therefore it remains forever and starts becoming limitless. There does not remain any problem except that of God-Realisation or also return to homeland at the earliest.

Really the goal of human life is related with the heart and our this small heart is linked with that big-heart (Virat) and therefore when we take up the goal of God Realisation and meditate on heart, we will certainly one day reach that virat (big) heart. From there we begin to feel the nearness of the goal at every step. As a result of the expansion into the Virat heart, we experience a unique feeling of freedom whereas upto now we felt confined to the four walls of 'I' ness. When we get absorbed in the Goal through meditation, the divine power starts entering into our inner. This is because the Goal is established in the Supreme. Our thoughts mainly attached with the goal, begin to get balanced. The effect is that there is no conflict in our thoughts but there remains co-operation. As our entire being is devoted to the goal, our outer living begins to found glimpses of inner divinity. When our tendencies are attached to the Goal or diverted towards the Real Home, our life becomes that of a Vairagi (unattached person) automatically in this world. That alone can be the real goal of human life from where he gets life. In returning back to that place, our goal has been spread. For the fulfillment of any worldly desire one has to plan and act and in turn has to face the reaction himself. When our aim is for the realisation of the Supreme, the impressions or Sanskars at first fade and their formation gradually stop. When Sanskaras do not form, the impressions of the past on the subtle body fully get cleaned through the meditation which pervades in the inner. This process is so rapid that

we ourselves become witness that Sanskaras are leaving us and divinity is pouring within us. I very well remember that having experienced this condition, I had written to Revered shri Babuji "I do not understand why Sanskaras are moving to-words you despite my check on them". What a unique reply he gave, "When the Laya awastha increases or when the Master's expansion begins even in the subtle body of the abhyasi, the Sanskaras are sure to get cleaned". Ordinarily it will take some time but this is the law of Nature that in such a condition of increasing Laya Awastha the Sanskaras begin to leave the abhyasi and go to the Master. It is the responsibility of the Master to drown the abhyasi in divinity. He wrote, " Now you need not to worry, it is my responsibility to remove the sanskaras with my will-power or to eliminate them soon after undergoing some 'Bhoga' (fruition)". After reaching this condition the cause of rebirth is over and now by the grace of Master, the Laya awastha begins to be subtle.

Now as a result of our goal being 'God-realisation', Our action do not leave any impressions but all those things knowledge, devotion and laya awastha, which are required for the attainment of Goal automatically begin to develop within us. After taking highest goal of life we start moving towards the subtle and our expansion takes place in the cosmic Region. Here I have noticed that all events first take place in the cosmic Region then occur in the world. Shri Babuji wrote. "Lord Krishna had shown this very state of Cosmic Region to Arjuna". Krishna told Arjuna, "Kavrayas are actually dead and you only have to become an instrument". I have seen a distinct characteristic here that without in-sight we can not experience that subtle state at all. Therefore subtle insight corresponding to the condition is absolutely necessary. In order to show any spiritual condition, the Master first create that very condition in the Abhyasi and then bestows corresponding insight through His will power. But as soon as the condition changes the

abhyasi looses both the condition and the insight. My own personal experience in this connection is that if we enter that condition through the Divine Pranahuti power of Supreme Sadguru and start getting laya together with expansion then that condition becomes our own and becomes a part of us. But since we are restless to achieve the goal, even after attaining the higher state of the cosmic (Brahmand) Region, we continue to march onwards like a Vairagi.

The moment we begin to keep the goal of God-Realisation in constant view, the meditation starts in true sense. If the objective is something worldly it will never lead to meditation. It is definite that thoughts begin to emerge on that worldly matter and due to limitations, take different channels.

Actually thought is the fundamental basis of bondage and liberation, therefore when our thought and eyes are set on God Realisation and the heart constantly contemplates on 'That', every thought creates corresponding thoughts which are helpful in the realisation of the goal. I have myself seen this strange nature of thought. The thought arises in accordance with object in mind, leading to a sequence of thoughts based on the previous one. Suppose we feel envy with someone, whatever thought emerges on that basis will be envious and harmful. The result is that this very base becomes much stronger and as a reaction of this, whatever thoughts develop they will be revenge matured. These revengeful thoughts will lead to its own sequence. Since this base is our own creation, It is transient and leads to fruition of one sanskar after another.

Actually the goal of human life must be God Realisation only. I have seen that when it becomes our condition that the sight is set on the highest goal, neither any base is formed nor thoughts arise even if attempted to. All restlessness subsides and a state of balance

begins to develop and expand in our entire being. In my opinion the importance of constant remembrance lies in the fact that we may remain closely connected with our goal. At this stage neither we give force to the thoughts nor spoil them by twisting and turning, because the basis of thought is connected with the soul, and then thoughts begin to get power from there i.e. from soul and all barriers coming in the way of spiritual advancement break off automatically.

We say that we are true and sincere to the 'Master' and the 'Mission' but we are not really so in our living. The utmost benefit of this is that the basis of the thoughts, according to Shri Babuji, starts finding base in the truth. It is clear from the aforesaid statement that the heart gets connected, through the thought power with the Truth which is related to soul. After entering this stage the essence of the truth is reflected on our face by itself. Therefore, after expanding in the spiritual field, through Sahaj Marg, I myself have seen all the bases being erased by themselves. After this I found such a vast expanse where neither any base can be established nor any unnecessary thought arises. The actions are carried out by us in such a way that they are neither connected to our thoughts nor related to ourselves. It seems our relation is cut off with ourselves. Now no action results in reaction. Whatever actions take place through us happen automatically through His will Power. On reading such a condition this saying of Gita proves true "Guna-Guneshu Vartante". Our inner condition remains the same. This proves that thoughts emerge according to the aim. Therefore, we like it very much that we give strength to the basic thought of God-Realisation in our heart and we try to remember it frequently. We started meditation to reach the Real-Goal and in order to achieve success, our inner gets purified by itself with the help of transmission power of Shri Babuji. The more the heart gets pure and lighter, the more power

it gets for further progress. A day comes when, with the grace of the 'Master' we begin to get laya in the goal itself. I have myself then experienced as if the idea of goal has become one with the goal itself. It means that the drop loses its identity and has become one with the ocean. When the thought merges in the 'Master', the 'Master' becomes one with us. Then and then only the condition of 'Ocean has contained the drop', holds true. The supreme Goal, then, seems to be all pervaded. It is not possible to realise the Supreme Goal of human life by running to the forest leaving the world behind. It is also not possible to get the Supreme Goal of human life by going to temples, worshiping, reading and studying holy books etc or to escape from the attractions of the world. By keeping and remaining absorb in the remembrance of the Master, the goal remains in view and with the inner help of transmission power it becomes possible to achieve It. The Real Goal of human life gives sublime bliss and everlasting peace to all and takes us towards the Infinite.



MEDITATION

Whatever meditation (Sadhna) we practice, it is mainly because it helps us to remember God during that period and to have faith in His Being. For that period our thoughts remain diverted from the outside world and remain centred in Divine. Hence to remind us of the highest Goal of life we practice meditation. The attention and the efforts we make for the realisation of the Goal are in fact true Sadhana. Some people practice meditation but ignorant of the Goal. Its result is neither known to the Master nor to the disciple.

When I asked some abhyasis after medication "Have you been meditating upon your forehead?" They replied "Yes". I asked "Did you practice it on your own or did a teacher (Guru) ask you to do so?" They said "Teacher (Guru) had directed to do so." I asked again "Did you ever feel (enjoy) peace?" They said, "No". Then I said "Now you will not be able to do meditation on the heart because this has always been the result of meditating at any point or any Chakra without thinking of any Goal. The chakra or the point you have chosen for meditation is a power distribution Centre. That is why you will never be able to get peace." When I started transmission to a new abhyasi, I observed that he was meditating upon the forehead and I also saw that there was light on the forehead, with the result that the abhyasi could not sit for meditation with close eyes because of the dazzling light he experienced in closing his eyes and felt headache. I found something unusual in his eyes. That abhyasi could not meditate on the heart even for a moment. He agreed with my observations in toto with a heavy heart and requested me to remove his worry. The fact was that his Guru had told

him the method of meditation but he himself did not know that that chakra was the centre of power- distribution. Hence what to speak of getting peace, neither he knew the utility of the chakra which was opened due to meditation nor he had the power to control the excessive light. He perhaps forgot Lord Krishna's gospel in Geeta, "Those who worship the evil will get the evil; while those who worship me will realise me."

In the same way people meditating on any point without determining the goal, often come to Shri Babuji. I have realised that they have often lost their power of hearing due to hearing strange sounds of the notes, just like the sound of a flute. Their mental equilibrium is also disturbed. But those whose goal is God-realization, never experience such phenomena. The power of meditation is accumulated in the heart. When we divert our thought towards that supreme goal, it remains helping us in our progress. In Sahaj Marg Sadhana we at first choose the highest objective and thereafter we start meditation on the heart for its achievement. On the basis of my experiences, I have come to the conclusion that each and every chakra is linked with the heart. As a result of meditation upon the heart when we receive transmission through Shri Babuji, vibrations begin to take place in all the chakras at every point to bring them into the state of awakening. If the highest goal is before us, whatever power develops with the awakening of the chakras it itself diverts towards the realisation of the Goal. With this, our progress, in the way to the realisation of the goal, becomes firm & steady and the pace begins to get faster and faster. During the process of awakening the power, it goes on multiplying itself unobstructed. The inner power becomes infallible. This is the secret of meditation in Sahaj Marg Sadhana, which after connecting with Pranahuti, goes on revealing the great secrets of that Divine in front of us. Its

(Meditation's) inner secret that has dawned upon me, becomes laya in us and make us pervading. Shri Babuji makes us to practice Sadhana through meditation to come close to the goal. He does not take the help of any other method. The ways and means are external while the Sadhana is related to the heart. The means remind us of the goal. Only meditation can be the inner divine sadhana. By taking the help of His holy Divine light in the heart, our extrovertness tends to introvertness from the very first day. The purpose of meditation in the heart is only to make us introvert from extrovert. We get a beautiful result of this condition soon. As the tendencies getting inward we enjoy the Eternal-Divine-Bliss inwardly through meditation, though we remain in the external world. The another beautiful result of this is that despite leading a worldly life, we keep ourselves free from the affects of external lust and glamour i.e. the outer impressions. We get success in achieving the goal of God Realisation by continuously drowning in the divine wave.

Our mind is the controller of all the senses. Heart is the only instrument with us for Realisation. By meditating God in our heart we start having the glimpses of Divine grace Charm, colour, beauty in all our actions. When mind, the controller undergoes transformation, the same Divine Light illumines all our outer doings. The inner remains drowned in the stream of divinity and our efforts i.e. constant remembrance one day develops in our hearts the divine sweetness or what is called Laya Awastha. There comes a day when all the senses including the heart & the mind lose their separate identify and the divine condition prevails all over. The grosser form of God can be His light only. With the aim of God Realisation in our hearts, one day we enter into the region of divinity by keeping our eyes closed, and absorbing ourselves in His thought, Consequently the very thought of His Divine Light

disappears from our sight and our thought enters into His subtle. Now whatever subtle condition of meditation presents before us, the sight begins to get laya in that subtle condition. The very thought of supposition of the divine light also merges in it because we have taken that supposition only to concentrate our thoughts. Now when we start entering the Goal itself through meditation or we begin to enter the Divine through the divine light, we do not stand there in need of any light or supposition. When the heart begins to feel happiness or lightness, recollections of that happiness haunt us repeatedly in meditation and the heart automatically begins to dive deep into that eternal (Spiritual) happiness. With the help of blissful experiences in meditation we get constant remembrance as a key to Realisation. Thus we find ourselves even more capable of marching on the path leading to Realisation. In other words the chain of constant remembrance that is helpful in achieving the goal sprouts up automatically within us. It liberates us from the bondages of outer methods and saves our time in progressing towards the goal. We remain getting closer and closer with the goal and becoming one with it. The distance between us and the goal begins to decrease from the very first day. The hope of union with Him starts flourishing by itself in our hearts. We begin to feel a strange firmness within us. When this firmness grows, we call it self confidence.

In Sahaj Marg Sadhna absorbance in meditation is the highest point (Sadhna). It is clear that if the means are as pure as the aim itself, we can very easily realise it (goal). Shri Babuji Says, "It is quite easy to pick up a needle from the ground by the help of your finger, but if you apply a crane for the purpose it may well-nigh be impossible." Similarly in order to realise the Omni-present & Omni-potent, there is no need of practicing any complicated Sadhna. For this 'The Meditation' is the easiest, the

simplest and the most natural process. Meditation is easy and simple because we can retain it in our mind, heart & thoughts as long and as much as we like. This is not a mechanical action of which we have to carry the burden. It, in fact, serves as a link to unite human beings with the Supreme Goal of life which after uniting us with the goal, itself becomes one with It. Meditation itself has no identity of its own. This is the only method or medium of expressing the inexpressible and of filling in us completely the Omnipresent power.

In fact the only natural way of God Realisation is to meditate upon Him. It is the only method to become one with Him. Through constant meditation our all the tendencies and thoughts are diverted towards God to realise the Supreme Goal i.e. God. Then I have seen that one day after becoming free from all bondages and getting laya in the supreme happiness of freedom, we start living beyond this world in the divinity or what we call the state of 'Salokyata'. Our mental attitude towards the material world becomes such that it seems as if we never live in this world though we live in it. As we go on getting the divine-nearness, its pure divine light illumines our wholeself. The sacred power which we gain due to nearness with the Divine, starts throwing out automatically all the impurities and obstacles that come in the way of God Realisation. Consequently we begin to feel the extreme purity of our system. The light of the divine power develops within us in such a way that our inner begin to feel determination and the hope a peculiar union with Him. Due to the feeling of Divine presence we find a constant flow of Divine grace within us. The feeling of the continuous closeness with the God is called Divine Bliss. The reaction of whatever appear good, beautiful and pleasing to us during external Sadhana, remains confined only till the end of Sadhana. But the Divine happiness (Anand) that sprouts within us through

meditation remains pervading within us throughout, automatically. Whenever we peep into ourselves we experience the presence of Divine happiness that is linked with God and is everlasting. This condition reflects itself in all our worldly actions in such a way that we find ourselves capable of maintaining internal equilibrium under every circumstance. When the Divine Happiness develops in ourselves we never think of the world outside. We feel, my Beloved dwells in my heart, and we enjoy a glimpse of His by bowing the head a little. In this way when the craving for meditation binds us with the goal, union with God starts automatically. The restlessness (Craze) for total manifestation of goal fills each and every pore of the body. The inner bondages of the heart, the mind, the world and lust for maya etc are all broken and start getting laya with the Divine. We remain restless and impatient to fill Him in our heart in such a way as though He is close to us but we fail to approach Him. How true is the saying that, "The Beloved is in our heart but can not enjoy a glimpse of His. The pupil of the eye is in the eye but It can not be seen."

The craving which was at first confined to the heart only, runs through every particle of our being after entering into the depth of the inner. The thirst, which could be quenched by glass of water only, ie, by meditation for a while, now remains unquenched. I wrote once to shri Babuji. "During dreams while asleep, the intensity of the thirst is so acute that it does not subside inspite of the intake of innumerable jugs of water." This unbearable thirst appears to squeeze out the life itself. As the Papiha craves for a drop of rain-water in swati-nachatra, crying Piya Kahan, Piya Kahan, (where is Beloved) in the same way each and every particle of my being is heard crying 'Piya Kahan', Piya kahan' for a union with the Beloved. But getting this condition, such feeling is experienced which imparts a new life. That feeling is the call for 'Piya Kahan'

has begin to reach Him and 'He' is also hearing that. On attaining that condition, this saying of Kabir holds good 'God Himself runs after Kabir Calling 'Kabir-Kabir', (Takey Peeche Hari Phire Kahat Kabir Kabir). But due to that condition we remain alive even inspite of the unbearable thirst, because we have to remain alive for the realisation of the final Goal in its totality.

The very feeling, that our craving is reaching Him, is like a boon to us. The experience of peculiar harmony between the remembrance of Beloved on one side and the grace and the holy wave of motherly-love coming from 'Him' on the other side, spreads and expands. Now grace and condition move together hand in hand. This is a proof that He (Beloved) has the information of our reaching Godly-Region i.e. salokya. What to speak of this state of supreme Bliss! In this condition we have often experience that the God Himself met us. Now we proceed onward towards Him like a Divana (a person who has gone mad in love). In this madness of love (Divangi) often we forget our goal. One aspect in this madness comprises loosing ourselves and gaining salokya, the land of the Beloved & the other aspect is establishing union with the Beloved. In the sweet moments of the union we attain such a condition as if we adore ourselves, meditate on our selves. In other words, "Apne sizde ke siva Ghair Ka Sizda Hai Haram" i.e. "To worship any other except the self is a curse". It means that the beauty of 'Sarupya' (Oneness with the Beloved Shri Babu Ji) springs within us. We begin to feel within us the true nearness of the Holy Master and He accepts within Himself the insignificant form of us (the Sadhak). When I had written to Shri Babuji that whenever I stood before the mirror I saw 'Him and Him only'. He had replied, I have not shaved my beard because the face is yours." I have now observed one speciality that after attaining

this condition, God and the Sadguru both appear one and the same. I may call Him Sadguru Babuji or God, both remain one and the same.

Frequently I have seen that inspite of marching on the path of spirituality people do not make any progress. The reason for this as I have understood, is that whatever work we do in this world, we have a hope and inquisitiveness for the result, but when we adopt sadhana for realising the main goal of human life we do it like a Vairagi, i.e. we do not attach ourselves to the goal itself and do not wait and express any inquisitiveness for the results. When we fully drowned ourselves in the Sadhana through meditation under the Sahaj Marg System, the inquisitiveness for the realisation of the goal begins to develop within us. As a result of this inquisitiveness, deeper attachment with the goal begins to increase. Added to this, Shri Babuji's power of pranahuti adds beauty to our spiritual development. First our inner wait for a union with Him and then that waiting turns into restlessness.

The Craving as explained above leads to a sort of unbearable thirst, which makes us so restless that His grace automatically has to flow in our entire system & He has to appear in our inner. Such is the power of meditation.

SIGNIFICANCE OF MEDITATION

The significance of Meditation is undoubtedly unlimited. To absorb in meditation the drowning of self and beauty of the goal emerges in our whole system. It is well known that every means is under the triple qualities (Triguna) of a man. All the means of worship are connected with triple qualities of a man. But to absorb in meditation of God is beyond the attributes of triguna. This is the reason that it (Meditation) is in God and also near to Him. The meditation is that flow, and complete means which is fully competent to provide us union with God. This is my practical experience that as we get absorbed in meditation, we get a divine flow in our hearts. This is actually the pure divine flow. We explain it in many ways. I have written to Shri Babuji that "I am experiencing the constant flow of divine transmission in me." This is the proof that we get union with goal through meditation. Its pure wave starts flowing in our hearts. With the help of divine transmission from the Sadguru, the meditation starts giving us some results (fruits) immediately. The saying becomes true that you do from one hand and take from another hand. It is said that completeness can be attained from The Complete (God). Thus His meditation only is helpful in giving complete union with the divine goal. The way, which only develops the attachment with the doing and if we remember only that we have done this thing or that does not help us in developing Restlessness for God Realisation. This results that we kept on encircling us in the circle of Ego. The real Sadhana is that which breaks the circles of ego and absorbs us in the meditation of God, thus taking us constantly towards Infinite. It is said that worship gives us devotion, Knowledge and love, but meditation is such a

complete sadhana which includes all i.e. devotion, love, knowledge and laya. Getting laya in meditation all these things automatically become apparent to us. We do not have to take the help of worship. In our hearts love becomes permanent. We go deep in the ocean of love and get Real Anand (bliss).

When we go deep in meditation (Goal), We do not have the feeling of Transmission. Our living in this world becomes like a lotus which though blossoms in the water but remains separate from the water. In the same way, having the complete Anand (bliss) in different conditions of spirituality, we progress further but we remain as dry as before. But at this stage our craving grows more & more. The meditation is such a powerful sadhna which demises the worldly worship and spreads the real Goal before us. In remembrance of the goal of God realisation, the meditation automatically becomes subtle. The meditation begins with the feeling of nearness to the Beloved and it becomes subtle likewise. The craving makes its way automatically. By becoming laya in meditation the grossness of meditation (thought of doing) ends and the reality spreads out automatically. There only remains our goal under the guidance of the Sadguru Shri Babu ji.

In Sahaj Marg Sadhna with the help of Sri Babuji's pure and divine transmission power a day comes when Self realisation is attained and the Divine becomes visible in our Inner and outer. The saying of Kabir comes before our eyes "DAR DEWAR DARPAN BHAYE JIT DEKHO TIT TOYA, KANKAR. PATHAR THIKARI, BHAYE AARSI MOYA." Now my condition is such that the doors and walls are like mirrors to me, so I see you everywhere. Thus meditation is the only true Sadhna. There is no requirement of any thing in this Sadhna. Devoid of helping things, it (Sadhna) is itself unique and divine which is

connected with the highest aim. why? Because God is devoid of wordly matter & qualities, so His (God) meditation is also devoid of matter. In meditation we do not have to take the help of any wordly thing, so absorbing in Him as we start meditation we rise above the matter. This is our duty that the day we start meditation we should be completely absorbed in it and make our living according to it. That is why from the very first day we rise above the matter and begin to live in divinity.

This is a real beauty of meditation that the day we start it; it wants to stay itself (meditation in our hearts). With the immergence of divinity, the meditation starts removing the unwanted and Impure things from us. This is the real thread for providing union with God-Realisation. It is full of His (Babu Ji) power. The meditation wants to keep the manas and all the tendencies at a higher level thus helps us to stop the lower level thoughts. The meditation increases the purity of inner. When the purity increases and becomes powerful, it helps us in removing the things which should not stay in us. Thus we feel that our inner is constantly becoming pure and lighter. Our making automatically start for the Realisation. This is the result of remaining absorbed in meditation.

It is said that two seperate conditions and two seperate thoughts cannot flourish in the inner. The meditation is subtle because it is free from actions. The gross thoughts cannot stay with subtle meditation. The higher place we have given to our inner through meditation, should not be allowed to go downwards. Our living becomes subtle automatically with the help of meditation. The heart is the playground of our thoughts. When the heart gets the steadiness in practicing for God realisation and sow the seed of divine goal, we should try to provide same type of manure and water to it through our thoughts. The constant meditation gives firmness of goal. Our spiritual progress starts breaking the barriers within. The

magnimity of meditation is that it should be absorbed in the goal. The beauty of meditation gets elegance only when the similiar pure thoughts are collected in our inner. Only then, devoid of matter, away from wordly things, Day & Night, darkness and light, we forget all the things, and go faster towards our goal. We feel so much divine power in our Inner that even the mountain cannot block our way. In its deep condition the sun & moon all become dull before us. When I write to Sri Babu Ji this condition, Babuji replied that "This is the condition of "Hiranya-Girbha" Now our heart illumines with divinity. To remain absorb in meditation means to live very near to Divine. Thus we step towards liberation because this Sadhna is devoid of all bindings or attachments. This is a free way. To accept this free way, we step freely towards liberation. The condition, which flourishes in our heart is devoid of matter and bondage and it gives us the feeling of Divine-Beauty. The attachment of gross worship develops bondages of doings but meditation is the source of destroying the bondages. when we start meditation the attachment to gross worship ends. The foremost need of ours is the competent guide and Sadguru who with His divine Transmission can provide real elegance to our meditation. It only happens when our goal is properly fixed. The gate of Sadguru (mothers) is always opened for His children.

The meditation in itself is complete sadhna. In the beginning the CHOBHA must have taken place when the thought of creation arose. The root of creation was a thought. When we start our journey for attainment of our Divine Goal, we feel as if the same flow of the divine power is the root of the creation. In our progress we come to know this fact. We come across the Proof of it also. Normally, whatever work we do, it starts with meditation even without our knowledge. The work done with atmost concentration results in good. We instruct our children to read with concentration. Even the thief who is committing theft have the thought that how he would come out after theft. It seems that the

concentration is the beginning and end of every activity. The man lying in death bed also advised to concentrate on God because it (meditation) is the gate of going back to our real home (Goal). The truth is that the meditation is the root of all.

The other thread of concentration is remembrance and the extension of the middle is nothing but creation. This is the cause that we start taking help of meditation for Realisation and when we progress onward through the divine transmission of Sadguru, the thread of remembrance which units us from one end to other or unites us with Him or gives entry in the real goal, comes in our hands itself. For this the Transmission of the Sadguru is very essential.

Thus the meditation can be termed as the natural and easiest method of Realisation. After giving a natural touch and adoring such a simple and natural method, Sri Babu Ji Maharaj has brought it before us. Transmission can be said to be that power which starts flowing along with the thought of creation. The meditation brings forth the consciousness and alertness in the centre of power so the flow of power automatically starts. Shri Babu Ji Maharaj has bestowed us the meditation after purifying it with original Thought. This is called Divine Transmission power. The transmission power awakens the sleeping consciousness so that we become restless to return to our original Home and to meet our real Beloved. The awakening of transmission power gives us the very idea as to what extent the pangs of separation with Him is inherent in us. Now the reverse happens. First the flow of power of creation was downward but the awakening of our inner through transmission power takes us to main centre of Bhooma. The disturbance or grossness which is developed in between the start and the end of meditation is purified by His (Babuji) will power and started filling our

hearts with Reality. Now there is no delay for us? I have the proof also with me that when I start meditation, I unknowingly feel as if my one foot has reached higher and other is also moving towards it. It means that as soon as we start meditation, our information starts reaching our home land (Goal).

The reality is, that Shri Babuji Maharaj tells us of constant remembrance. It is nothing but to keep the Goal in our mind. To catch hold the 'Goal' through the thread of remembrance, our Ego is connected with Bhuma. The remembrance brings forth the reality of meditation in our hearts and that divine nearness reflects us in different spiritual conditions. Sometimes we run like a Diwana (Mad in love) and sometimes remain in the forgetful state. Devoid with the consciousness of matter, we absorb in the inner crying 'Babu Ji', 'Babu Ji'. Shri Babu Ji's saying stands proved here that 'Cause' and 'condition' go side by side. After getting purified with transmission power, the mediation becomes subtle, our remembrance too becomes subtle. The day comes when we do not have even the remembrance of our Master too. After that to keep the remembrance of Him we feel ourselves incapable. Our 'self' (Ego) mingles with His remembrance in such a way that the same subtle and pure condition becomes our 'self'. we explain this condition in different ways. Sometimes we write that we have lost our consciousness and sometimes when any body talks about Him (Babu Ji), we feel as if we have come to senses and again we lost somewhere. Thus, absorbed in His remembrance, we come out from the limitations of self and our expansion in Virat, begins. Then, automatically a day comes when being hurt, we feel as if we have come back from somewhere and again lost somewhere. Gradually such condition prevails that we never come out of it or our 'self' begins to start getting Laya in God. Now we feel that there is no impact of meditation on us. All the colours and coverings of love and devotion are

removed. The laya awastha also becomes laya in the Goal. According to our Babu Ji Maharaj, the condition and the cause begins to become the same and with the constant flow of divinity the colourless condition of Reality becomes elegant in us. What else remain then? True Reality. when we become free from Ego, the reality has to reign in our whole system. Babuji Maharaj has to lift this curtain we, not only have the Darshan, but start entering in the original condition of meditation from where we started. At this time He (Babuji) bestows us one condition just to give us life. He provides a type of consciousness in our forgetfulness so that we can live in His world. His work can be carried out smoothly and no body can call us in forgetful-state. Here the condition of Elevation of Reality ends and attained the condition of Realisation.

Now we have realised God but Babu Ji Maharaj takes us to the expansion of this Reality. we feel that we stand astonished because we do not have the feeling of our presence or His presence of whom this expansion is? we stand astonished and bewildered. There is no feeling of movement here. There is no feeling of Manas or knowledge etc here or can be said that they also accompany us to some distance and then absorb in the origin (Ultimate). Now there is no movement but only swimming remains. How beautiful it is that swimming without water is here. I feel that this is the last Virat of the Master from where the expansion would have begun. We can say here that this is the condition of beyond Brahm because I felt that up to the extent we call it Brahm Gati, the power of thinking and expansion exist here. Babu Ji Maharaj had written to me that in Brahma, the power of thinking and expansion exist. Only the Sadguru (Sri Babu Ji Maharaj) has seen the Bhuma (Ultimate) and attained the command on Its power). So today I can say if we follow Him sincerely, we can see the blissful astonishment of Virat (Centre Region)

I saw after getting laya in this condition that the condition of whim starts. It appears there is whim every where. Why it is so? because when nothing is visible and nothing is happening we guess something, there appears to be some whim. What sort of whim it is? Nobody can explain it. We are only the witness to it. If there is something we can say that there is something but If there is nothing, we can say that this is the condition of nothingness. Once, I thought, when I was saying about whim then something must be there. But then I feel that when I see it & we become witness to it. There is no impression in our outer and inner. But going deep in the condition of whim we feel that it is the centre of nothingness. Going deep into this condition we feel that it is the condition of complete Balance from where the first vibration began. In the words of Sri Babuji the Samadhi Awastha starts with the condition of forgetfulness. Thus the complete Samadhi of a yogi starts when he enters in the original Balance condition. Still there is something before us but it cannot be explained. It can be said that in our origin we get attached to the condition of original Balance. We step in the real Samadhi Awastha. This condition (Samadhi-Awastha) is never reduced nor increased, neither the condition comes nor goes. There is no giving & no taking. Such a balance comes where every harmony and every laya becomes laya. The string of meditation does not remain in our hands and we cannot think of taking its help. when Shri (Babu Ji) has removed the curtain, I have written only about that which I have understood. Now what can be next? when (Babuji) will tell me, I will try to write again.

What is worship? To forget one self. By accepting and loving only one, one can attain the Divine conditions. By accepting morethan one, lost everything. We become zero when we accept only one (Sri Babu Ji). Our practice should be such that if we talk, work and meditate, every time, and in everything, the eyes should only remain on

the Aim so that we continue to become zero. As soon as our ego begin to become zero, we begin to get divine power from Shri Babu Ji, and our inner power increases hundred times. Whether we are reaching towards the goal, or the goal is running towards us, we do not even know it. When the heart and eye accept only one (Sri Babu Ji Maharaj), the expansion and the inner power increases. we wrote to sri Babu Ji that the condition which we could have got after death, we start getting its beauty in our lives too. As we reach nearer the condition of zero or the condition of zero begins to absorb in us, confidence, self-determination begin to Laya in it. The bondage of limit breaks away. Only then we can say that we enter in the condition of Shunaya-Samadhi, where there is neither the day nor the night. Now in this Godly-condition we begin to expand. When we go on progressing, our identity also begins to become zero. At this stage we begin to get power from the Source. Then the day comes that the drop (I) begins to get laya in the Divine ocean. Now we experience the blissful condition. A limited existence (I) gets laya in the Divine ocean.

Then we start experiencing a unique, endless, confidence in us. We do not retain such a divine confidence and power in ourselves. When the work of the Master comes before us, we feel that some power is attached to us from somewhere (Babu Ji) and after completion of the work, we again become empty.



NEED OF MEDITATION

I have already written that the creation of the Universe had started through meditation. Consequently as far as the creation expanded, the thought of it merged into it as a life force. Even in the field of spirituality when we proceed onward with the goal of God-Realisation, meditation often becomes a link to unite with the Goal. We can get entry in to the entire Divine power and consciousness only through His meditation. Hence for the success of every action whether it is worldly or directed towards God-Realization, meditation is the most essential method. When we are completely absorbed in the thought of the Goal, we mostly begin to experience in the heart the flow of that very original power which is expressed in various ways in the form of conditions. Sometimes we write, "God knows where we are absorbed (Sunk) and sometimes we write to Shri Babu Ji. "God knows where we are lost". The fact is that our thought has now stucked to the Goal. Now with the least diversion of thought that how different we have become from our identity, begins to pain us. Therefore in a state of forgetfulness we ourselves remain absorbed in meditation. I have another peculiar experience that when the power of the great Master (Sadguru) diverts our thought, after awakening it towards the goal we then write to Him, "The trend of our tendencies had now become inward instead of outward." we again write, "Even during awakening we experience 'sushupti' (a state of sleep)". In the condition of shushupti, we find ourselves moving towards the direction of the union with the 'Beloved' unknowingly. We do sleep, but by the grace of the Master our thought remains alert towards the

Realisation of the true and simple Goal and it does not allow us to take any rest. We feel as if we are progressing even in our sleep and on the other hand we experience Sushupti in the state of awakening. In the condition of awakening the thought of union with the Beloved always persists, though we remain busy in worldly affairs. Our thought gets deeper and deeper in our inner and makes its own way automatically. As a blind person reaches the destination with the support of a stick, keeping in mind only the thought of the goal, in the same way our thought sticks to the goal and holding firmly the hand of the great Master sri Babu Ji we go on marching fearlessly while living in this world asleep or awake. The beauty of the world does not appeal or overpower our heart like that of a blind person. That is why we often write to shri Babuji, "It seems as if the stones are set in the place of the pupils in our eyes. Nothing in the world outside is seen through them, but even with the eyes closed, we are capable of seeing and observing a lot in the inner." When our thought is linked with the Goal such phenomenas take place automatically.

After all why did our thought deviate? Because in the 'beginning' there was the thought and in spite of the thought remaining in the end something went wrong with the mid factor that is 'I'. In other words there was only one flow of thought. After coming into this world and remaining adhered to that flow of thought, we maintain our link with the origin (Beginning) but our thought took a wrong turn. The lines proved true in our case, "We came here to worship God but remained busy in removing cotton seeds from the cotton (Aye thea Hari Bhajan ko Autan Lage kapas) Thought which ought to have centred at the Supreme Goal of life, was divided into several channels in this world, keeping God out of sight and mind. One thought got diverted towards attachment, the other towards lust and the next after owning the worldly pains

and pleasures filled the heart and weakened the will-Power. The main centre of thought became far away from the main Goal. Now we got entangled into the mid, the world, or we got dipped into its (worldly) colours thus our true colour which was divine and the real, faded away from our mind. Our thought which was linked with the Eternal-Bliss, Eternal-peace, Eternal-Harmony now got covered with the shades of attachment, ignorance, worldly pleasures and pains. The fact is that if the medium is pure, the equilibrium is maintained. The balance between the lower and the higher conditions is kept by the self within us. But when due to divided threads of the thoughts 'our self' is delinked with the 'origin'. (Beginning) and in the absence of the balance and in the absence of the connection of the 'self' with the Goal, the 'self' seems faded & finished. Then and then only it becomes difficult for us to cross the worldly ocean and its problems beset us like violent animal.

When is the medium got deteriorated? It will become clear from a simple example. There are two words in English language 'sun' and 'sin'. These two words have 's' in the beginning and 'N' in the end i.e., in the beginning there is yes (s=yes) and in the end there is 'No' (N-No). In other words these words (Sun & Sin) are started with 'yes' and ended with 'No', but it appears only then when there is a balance in the medium. But what happened? There are two similar letters in the beginning and in the end in the above mentioned words. But because of the mid-factor 'U' i.e. 'You' (Divine) in the word 'Sun', the thought does not deviate. It remains in equilibrium and in pure state. But in the second word 'Sin' the mid factor is 'I', a separate centre is established in the middle in the form of 'Aham' (Ego) whose connection is cut off from the end i.e., Bhooma. As this middle centre I (ego) goes on expanding, several centres get established automatically. Because of the mid-factor-'ego' the link gets far and far

away from the Adi Source or it can be said that tendencies start moving downwards. What a Joke that the God had sent us to play a part in His creation and as we continued playing the part we believed ourselves to be the creator and started creating several parties, with the result that jealousy, infatuation, lust, anger, all these were born. We got expanded in the darkness of the ego. In this way we took birth, rebirth and so on but the thought of the original Home never strikes. If the thought ever strikes, so much time passes away that the real path leading to 'Home' is not found. They, with whom we seek guidance, have themselves gone astray, How can they guide us. When some Divine-Personality comes again on this earth for the welfare of the humanity and for propagating the spirituality through His divine will-power, awakens our astray thoughts with a pat of constant remembrance of God then we become restless to go once again back to our Home. We again get entry into that holy wave that flows from the Origin with the help of the thought of our real Goal. The centres made by us begin to disappear and the ego spreading in them shrinks because of meditation and it once again merges into 'unity'. The mid-factor, 'I' begins to turn into 'you' and our condition begins to go higher. We begin to feel that by taking the help of meditation alone, our love, lust, jealousy and hatred begin to disappear from within and on the other side we feel within us the power of our (Sadguru) Which continues to push us upward. Such is the real Sadguru. He is that special personality whom God sends upon this earth for the welfare of the humanity. As the centres made by us go on disappearing from inside we feel expansion because 'I' which was scattered alround now shrink and proceed towards the Reality. The more we go higher and higher and reach nearer and nearer to 'Home', the more we feel the expansion of subtlety, purity and the divine power within us. The secret of whether we are making

any spiritual progress or not, can be disclosed by the fact that we are proceeding from grossness towards subtlety. Not only this the coverings of grossness over the thoughts become thinner and thinner. The thought grows subtler and deeper and with this one can have a fairly good idea of one's spiritual progress. When the thought attains the power of concentration to a limit we are able to read the inner subtle conditions.

What is the reason that all human beings are unhappy, poor, worried and restless in this world?. It is in fact a very important question. We can get a proper reply of this question only when we seek for its reason with due attention. But how can we pay attention when it is divided into so many directions? Therefore it is required that we may get such a thought which may have such a divine power at its back that may attract all our distracted thoughts. But how and when can it (thought) attract our attention towards it? It is possible only when there is such a Goal at the bottom of the thought which is attached to our hearts and is dearer to us. That alone can be dear to us which may have the feeling of oneness with all the human beings. We have scattered the charm of oneness and divided it in many worldly channels. Our thought has turned its back on the all pervading Divine Grace and got divided into all kinds of channels. We cannot even think whether there is any Reality. We can not imagine from where our thought gets diverted. We cannot even understand whether we are being benefited or not. It May be that we are not ready to answer this question, because in order to seek for the answer we will once again have to take the help of the thought and enter that divine current which is all pervading. But who will dip us into that divine current when we are still adhered to all our sorrows and sufferings? This can only be possible when anybody may descend on this earth with a divine power and awake our thought with the help of His will power which may make us capable of drowning the thought into the all pervading flow of the Divine current.

By tearing out the clouds of sluggishness, frustration & inactivity from within us, He may sing such lullabies like an affectionate mother which (lullabies) may divert our thoughts towards the final Goal from where we begin to feel the fragrance of the Divine Grace in our thoughts constantly.

As Shri Babuji has said several times, "It is easy to pick up a needle with the help of your finger instead of applying a crane. Meditation is not an action of which we have to carry the weight. Grosser form of worship would not lead to realisation of God. God is Omnipresent and All pervading. Hence He is beyond the bondage of the above. Meditation is easy and natural because we can have it in our hearts, in our thoughts as well as in remembrance to have a link with the Goal. Remembrance develops attachment with the Goal and gives it shape to real meditation one day. Real meditation enables us to be one with the Goal sooner or later. It is true that we can keep our mind attached with the goal through constant thinking about it. Meditation is such a link between us and the Goal that after uniting us with the goal, it itself becomes one with the goal. Meditation does not have a separate entity of its own. It is only a basis for expressing the Inexpressible (God) and a basis to link with that current which flows from the Origin or from our final Goal. This is only a natural way for realising Him. So Shri Babuji Maharaj has attributed it a basis of 'Sahaja Marga' system. Meditation is a special gift to mankind as it can give immediate results for the effort. In the Sahaj Marg system, besides the meditation, Babuji's yogic transmission power also goes side by side in realising God. He says that in order to realise God, meditation alone is the highest means. It also enables us to experience the condition of "Darshan". When we begin to get absorption in His thought we develop restlessness to meet Him. Only then all the special

attributes of the Divine begin to appear in us by themselves. Not only this, through the transmission power and meditation, our inner becomes so pure to absorb the Divine conditions. All have said that God is all pervading and Omnipresent. This comes true the day we reach the condition of 'Darshan' in which we see Him everywhere. Then only our inner voice calls out, "The doors, the walls, the stones are Just like the mirrors where in I see you and only you." But who has experienced this condition of Darshan? Only those who are through the help of Pranahuti of Shri Babuji, fully absorbed in meditation. I clearly remember that after attaining the condition of complete 'Darshan', I wrote to Shri Babu Ji, "I feel as if the sun and the moon are created by me and the entire creation is being maintained by my own power." In fact this condition tells us that now He is before us as He is. As we get entry in Him through meditation, these conditions begin to absorb in our inner. When we progress further, we see that only One Power is spreading all over. This Power is called God. Now if we touch anything or touch ourselves, it seems that we touch our Beloved only. Why does it happen? Because we have merged in Him to such an extent that His reflection begins to manifest on our outer being also. Nothing else, God alone appears all the time without any form. It is the beauty of the meditation and transmission power of the Master that realisation of God is possible. After attaining this condition our thought begins to absorb in Him. The root cause (Beej) of ego begins to destroy same day as we begin to remain absorbed in the meditation. How this condition begins? First He begins to become so dear to us that we think that we are drowned in Him. This is the first stage of meditation. After that we begin to absorb that Beauty in our inner. As the condition of absorption becomes deeper, the second condition of meditation, that is, nearness to

God (His Omnipresence) comes before us. That is why the need of meditation is very much emphasized in our Sahaj Marg System.

People say that how can they meditate on God when they do not even know how He is? But I have practically seen it that when we want to see Him through meditation then He begins to manifest before us. The more we go deeper in meditation the more clear His manifestation becomes. Then this saying becomes true 'Janat Tumahi Tumahi Hoe Jai' i.e., one who has realised you, becomes one with you. The attributes of God appear as if our own. The more we expand in the condition of 'Darshan', the more He reveals before us and takes us within the same extent. This is a great secret of the Divine that the Divine is restless to hold us in His lap. He liberates us from our identity and merges it (Identity) in Himself because He wants to see us in our original form.

Now the aim of meditation is fulfilled. The meditation is itself got laya in Him. But one seldom sees the condition lying beyond it. I can say with authority that it is the capability of the Sadguru Shri Babuji alone to enable us to experience that condition. Here to call him Sadguru is not very appropriate because Sadguru's work is over the moment we realise God. It is now clear that special Personality alone can enable us to experience the wonders of Reality to which Vedas have described as 'Neti-neti', great saints as 'Anant' and Kabir as 'Had unhad ke Beech', (between limited and unlimited). It is really a field of Divine Power but feeling of Power is not there. The expansion in this condition is possible only through His will. Our journey is in fact completed the day Shri Babuji gives us the condition of God-Realisation. Not only this, He merges us in Himself in such a way that we begin to feel the divine attributes as our own.

This is the end of spiritual journey. After this He alone

can take us further, who Himself has achieved and experienced much more beyond Realisation of God and it is difficult to describe the condition except to say, "It is what it is". It is the gift of Shri Babuji Maharaj that He has given us most simple and natural 'Sahaj Marg' in order to go even beyond the Realisation of God. There was never any example of such a unique special Personality nor there will ever be in future. I have experienced that by getting 'Laya' in Him we begin to see the divine expansion through His (Babu Ji's) eyes and simultaneously we get so much absorbed that we feel Nothingness. What Shri Babuji has said 'Even if God knows that He is God then He will no longer remain God' comes true. Now it becomes very difficult to say whether we breathe this worldly air, whether there is life in us or we are lifeless. He alone can know who still keeps us in this body even after merging us in that virat or Divine expansion. Sometimes we doubt ourselves whether we are alive or not because when we touch the body we do not even feel the touch). But for the place where He now takes us, such experiences are too (low) meagre. We feel as if the essentials for our living are also leaving us. Because I often wrote to Shri Babuji "Modesty, regard, respect etc. automatically takes place according to the need of the times and circumstances and then leaves us. I think these things remained in me in some form or the other until the Realisation of God, but when Shri Babuji had given entry in divine-sphere, then there was no room for these things. It appears that in the journey of spiritual progress, realisation of God is a halting station. Now it is difficult to give any name to it because it is beyond words. Sometimes I felt that I was a witness of whatever condition He had bestowed me to experience but when He got me laya in it then after few days it was difficult to say that I was even a witness to it. So long as I remained a witness of any condition, its subtle happiness remained present some where or in some form in me. That is why I

could give hint of that. But it does not happen long because when the witness herself got laya in the final Goal then who will tell what was at the end? I found that condition itself continues to tell what it is? How it is?

I feel that what experiences of divine expansion shri Babuji is giving me, I am not able to express those wonderful conditions of the Ultimate Truth in words. I will definitely write whenever His grace enables me to do so. If so happened firstly I myself used to see and wrote it then I felt that He held the pen and gave perception to me. He started giving me the words and language. I am getting the courage to explain them by His Grace in His own language.

The path has come to an end. Naturalness is actually flowing in its own natural way. Who knows what would be felt further and who knows what shri Babuji Maharaj would like to be written through my pen for the whole mankind. I think that after giving the condition of Realisation. He expands us in the Reality in such a way that we are unable to express it. When the benevolent Master Shri Babuji Maharaj takes an abhyasi beyond God Realisation, He takes even greater care with utmost alertness. Because the poor abhyasi, who was hitherto disclosing the conditions of Divine secrets, remains no more a witness to it because condition of witness has also been far away from him. However I feel that after all the secrets of the Divine will be disclosed, there will still remain some points of that Unique Secret, which will compell me to say that some secrets are still remained to be disclosed.



PRANAHUTI

There is a great significance and importance of Pranahuti in Sahaj Marg system. It is a gift to humanity by Shri Babuji Maharaj. In fact pranahuti alone is an effective life for the meditation. The complete meaning of Pranahuti is the perfect and total-offering of the Pran. It means to offer ones own self (I) in obtaining the union with God. Along with the union with God the divine power begins to enter within ourselves and we also gain mastery over it. As the 'Beloved' goes on penetrating into us, the power of inner consciousness awakens in us, and starts moving upwards by itself. Our own pace towards obtaining the union with the Ultimate becomes leaps & bounds. After moving forward when the union with the supreme power takes place then we become capable of using this very supreme power for the spiritual development of mankind. When our union with goal becomes perfect and complete and when we become care-free then I see that the Divine power keeps on flowing continuously twenty-four hours. When we talk to someone about Realisation with interest then this pure current begins to flow itself in others. This is the supreme Power of Pranahuti.

I have also seen that Shri Babuji Maharaj grants union (Yog) to abhyasies by Himself with His own power. It is definitely possible to do this for someone who has got absolute and complete mastery over that supreme power. Such persons who have obtained this power from Him (Sri Babu Ji) are known as Preceptors in Shri Ram Chandra Mission. As the preceptor keeps on progressing and gets Laya Awastha him-self in the great Master (Sadguru) then the same current begins to spread everywhere, through him (the preceptor). This is in fact the power of Pranahuti. This is the real condition which

manifests in us through the union with the 'Beloved'. It is also true that an ascetic (yogi) gives Pranahuti and it also starts spreading everywhere by itself. The meaning of Yog is the melting of the self. I have understood this only now because where there is union there is also a feeling of separation, therefore upto that condition we cannot be called a yogi. The meaning of yoga is offering of the self. It seems more correct because the meaning of yoga, as it is experienced, is for the self to be united with the Supreme-self and to become one with It. As long as the self remains it can never be unite with God. When it starts getting Laya in God then only the abhyasi can be called a Yogi. When the self becomes Laya in God, then there remains only one thing i.e. God. Self is absorbed. Therefore the actual meaning of yoga is the Laya of the self. When we have such a pure condition, then we get yogic-power of Pranahuti. It can only be possible when we get union with God. Although when Shri Babuji makes someone a preceptor and gives this power to help others in their spiritual progress then this word is suitable that they can give Pranahuti. It is necessary to give it because they first of all utilise it for achieving their own union (yoga) with God and then they can also give it to others. That is why the work which we want to take from it starts by itself. It continues to flow itself from a person who has obtained the condition of a yogi.

Those persons who have obtained such a power from the benevolent Master, first of all begin to clean the impurities from the hearts of the abhyasi brothers and help to create a proper background for the manifestation of Divine stages or conditions. Their inner transformation takes place in such a way that one day the Supreme manifestation of God definitely takes place in them and they will feel elevated and satisfied. There is one more benefit of it that if there is any short-coming takes place in their work its cleaning takes place by itself and along with

that the purity of the heart of an abhyasi continues to increase. I can see the current of the real Pranahuti when the abhyasi begins to achieve the condition of Laya in 'that' great Reality (God). Whatever work is done through him (preceptor) His (Sri Babuji's) divine Pranahuti-Power is ever present in that work. There are two benefits from this divine power of Pranahuti; one is the evolution of human being & his spiritual-development, the second is that His supreme power continues working in the abhyasies by itself and even without their knowledge. It takes them towards nearness to God while cleaning their inner. When preceptors give Pranahuti they merely give a supposition to their will power that the abhyasies are being cleaned of all the impurities and their inner is becoming capable of God Realisation. This suggestion of their will power begins to mould the condition of the abhyasi pure, natural and capable of Realisation, i.e. this divine transmission begins to prepare the development of the abhyasies in such a way that one day they will be able to become laya in God and this has to happen, because in the field of spirituality Shri Babuji's will-power never fails. Babuji often wrote to me "Two conditions move side by side all the time. One is in which we live. It can be called harmony or happiness or whatever one may like to call it. The second condition which we feel is the cause due to which the inner condition develops. The Divine condition that is manifested in the inner and its cause also moves together side by side." Consequently I can also say that this cause alone manifests itself through Pranahuti and makes the power flow in the abhyasi so that the abhyasi obtains the union with his original Base. It develops in such a way that a day comes when the inner condition begins to spread in the cause (soul) then the cause alone begins to stay in front of us. Consequently the Great Yogic Pranahuti begins to flow by itself from the abhyasi. Then the abhyasi does not feel the necessity to sit in front of a preceptor for meditation (sitting) nor he feels any necessity for Pranahuti. Why is it

so? The Pranahuti helps in uniting the inner of an abhyasi with the divine condition with which he has now obtained union to a great extent, so he does not need it.

The question of Dr. Vardachari to me is "How do you read the condition of those who are in higher regions when you are not in the central region yourself?" One can get its answer or finds its solution after arriving at this stage. When our Laya Awastha in Divine begins to take place and our soul begins to get laya in Divine, then if we give a sitting to those whose condition is higher than us our expansion will take us to the same place, from where the abhyasi should receive the Pranahuti. And the same Subtle Pranahuti begins to flow through us as the abhyasi sitting in front of us, needs. Not only this the power to read the condition of that state also begins to work through us. All this is because of achieving the Laya-awastha in Shri Babuji Maharaj (Sadguru) and nothing else. In this way we become capable of reading even higher conditions. But at that time we feel that our sight, engrossed in our experience, is looking at the higher spiritual condition of the abhyasis but itself remains away from it (condition). As we can see the scene on mountains through binoculars while standing on the ground so does our reading-Power. After reaching that limit of the Infinite one is able to read at least something.

Now we begin to understand the significance and greatness of the Power of Pranahuti, if we achieve its practical knowledge. After obtaining this yogic transmission within our inner and after some experience we begin to know that, the reunion of the two separated but identical things is alone called yoga. The Source of this creation is motionless, unmoving and still. There is no union or separation. The one (Jeeva) that has got separated from It (Source) alone have its union with It. That union is inevitable because as long as its identical form remains separated from It, it will continue to wander, roam and remain restless. This supreme power is found flowing from the 'Source' in

between the condition of union and separation. When we begin to remain away from the Source we begin to fall down. At that time we need the same Power of the Source again to get union with God. From the condition we started to come downward and remained busy in worldly matters, our mind becomes unsteady, fickle and restless. Our inner condition becomes weak and we begin to be afraid. We do not know where we are completely lost, flowing hither and thither with the channels getting separated from the main channel of that power whose link is connected with our 'Source' or 'the Ultimate'. Who can tell that to what extent a falling plane will spread, having lost its balance? As the time passes we even forget our own important 'Source' from where we have come. After getting married, When a girl goes to her in-laws home she very often remembers the home and the kith and kin. She remains restless in their remembrance and wants to return back to her home soon. As the time passes, gradually and slowly, one day she develops attachment with the home of the in-laws. She forgets her own home. If someone, after sometimes, from her home goes to see her with any message then she once again remembers her home and refreshens her memory. The same restlessness once again gushes out of her that somehow she must go back to her own home. The same way whenever some benevolent Master (Sadguru) comes after establishing a link with that 'Great' with a determination and will that all humanity should obtain entry into the main channel of spiritual happiness then the same power begins to expand in His pure will which has 'Its' link with the origin. Then only he becomes capable, to provide re-union to the humanity with its 'Source'. He encourages all the human beings by giving them help and support of His will power, who were get separated and remained for away from the channel of main Link. The inner of mankind, which is full of impurities of the sanskaras is cleaned by Him with His will power which is called the power of Pranahuti. By giving

help through this Supreme transmission, one day He will develop us in such a way that we once again could start flowing in our original channel, and once again we could begin to march towards our Source.

In order to give us a flow into the main channel, what amount of effort and work the benevolent Master (Sadguru) has to put in. What amount of subtle-Power and Divine far-sightedness He has to use, He alone can understand it but they can also understand a little whom He has brought, forward. Once again after achieving the real pure state through His supreme transmission we also become yogies. Through the same power of the Pranahuti which is obtained from Sri Babu ji, they become capable-guides through His kindness and grace, to give the help in uniting with God, even to others. Master is a Master. He can entrust anyone with the work of cleaning the inner of others through the transmission, by giving a little link to the heart with His will-power, i.e. He can make a preceptor. But such abhyasis who have their own firm devotion obtain a link with that supreme Divine (Shri Babu Ji) and who have recognized that Pain of Shri Babu Ji Maharaj which encourages Him to take all the human beings for God-Realisation, they are made preceptors and would get determination and divine confidence in themselves. It is a unique thing to make someone a preceptor. The work of Pranahuti will continue to be accomplished by them but he will not have the same firmness and self confidence in him. He will of course clean the heart of an abhyasi through the power of Pranahuti. If the abhyasi has the craving for the realisation of the goal by himself and he remains attached to the benevolent Master (Sadguru) then all the ingredients that are necessary to obtain union with God (like love, devotion, determination, Laya Awastha, etc will manifest in him themselves. But if there is no craving to meet Him, love, attachment, devotion and other ingredients will not develop in that abhyasi. As Shri Babu Ji has told the meaning of a preceptor is nothing

but a Guru. It will only come true when love & devotion in an abhyasi develops from the Pranahuti of Shri Babu Ji.

The saying of Revered Sri Lalaji Saheb (Sri Ram Chandra Ji Maharaj, Fatehgarh) is always remained true that "No matter to what heights of spirituality a human being reaches but if weaknesses of morality, virtue and etiquette still remain in him he can never, in His view, passes the test." The real meaning of virtuous conduct is that Divine attributes should come in our hearts from the heart of Shri Babu Ji. We also experience this. If we plant a bitter gourd (Kareel) on a mountain it will still be called a tree of bitter gourd. The same way if our inner does not crystalise after obtaining a union with our Beloved, that union is not a union at all. What kind of union is this where the Beloved does not remove the veil? In the condition of the meeting with Beloved the famous saying "As we know Him, we will become the same." (jaanat tumahi, tumahi hoi jai) is totally true. As a result of obtaining the power of yoga through His will power we ourselves of course get the full benefit of the union. We will also remain capable of working for the spiritual-benefit of all with determination, alertness and self-confidence. Why? Because 'His' union (Darshan) manifests in us. It is easy to say "let us start our return journey for our home" but He alone can put us back on that road, which has gone straight up to the beginning, and who has obtained His Goal Himself. He can find out a natural and simple path for us. When someone has found out a path as well, and the manifestation of the will power is also present in toto, He alone understands the subtleties of providing link with the 'origin' for all. Only then the Divine flow of the transmission which has got Laya in the Mahat Pran by Itself, begins for the spiritual welfare of the humanity. Such a special personality very rarely descends in the universe. This is the real and actual Pranahuti and we can obtain it only through such great special personality.

It is very easy to give our own thing to someone, because to give our thing to some one is only the separation from that thing. But to be able to give union in the Original power to someone is possible only when someone has come in this world for the spiritual welfare alone. Not only this He is able to give us a simple and easy path (Sahaj Marg) to reach there and can also be able to distribute power. For Him it only remains to give expansion in Sahaj Marg, the natural path, for all those who have lost their way and have strayed into various lanes and pathways in this material world. That is why, in fact, 'Sahaj Marg' has come in existence. The power to obtain union with the goal descends into us through His Pranahuti because only He is having such a capacity. He has the power to purify the inner of an abhyasi. He remains with such an innocence that as if innocence itself is unknown to Him. Even after establishing a link with the Source and after giving complete help with His will-power to bring forth proper mode of conduct, He remains capable of helping us to reach the goal. I have seen this myself. Several ways (methods) are found along with the time. But because these ways are not linked with the goal they become and remain like small lanes. They are not helpful in keeping us free from the worldly entanglements and take us to the Sahaj-Marg with its own power.

The Sahaj-Marg of Sri Babu Ji is able to take human beings to Godly-Region because it (Marg) is not made or created by anyone. It is the natural path to God Realisation for the very beginning. Where there are several colourful, attractive lanes in this world for going astray, there is also a natural Path to take us to the Goal. But we can know about it only when we are able to enter the same supreme current through the power of Transmission of Sri Babu Ji. Only then we write to him "We are flowing towards God without any obstacle". We begin to say this from the very first day that we have accepted Sahaj Marg method as

our own but the reality can be understood only later on when the benevolent Master (Sadguru) gives us entry into that Supreme current. Thereafter our journey towards Realisation of the Goal becomes easy and straight. No matter, how much we keep walking, we always obtain nearness to our 'Homeland'. As much of nearness we obtain, so much of its power we get. Its flow begins to take us towards the subtle and the eternal. As we go nearer and nearer to the Homeland so does our craving for reaching there increases so much that we are neither aware of the traveller nor of the travel. We do not even have a feeling of our own journey and feel as if we are being pulled from somewhere. We cannot look back because the will-power of Shri Babu Ji takes us onward and establishes a link with the goal. It continues to push us forward. Not only this we have not any awareness of our journey. The craving to meet 'Him' becomes so deep and powerful that we do not even know whether even the craving is in us or not. Our attachment to Him begins to expand.

Why it is happened? Because He is all pervading or we can also say that He Himself pervades in all in the form of the seed even together with the power. That is why we also get the splendour and beauty of the Goal and we also become similar to It. He pervades in the seed form in all. When such a condition is achieved, the saying of Kabir comes into our mind, "One Ram expands into all" (ek Ram Kar sakal pasara). It is also true that when we want to go from diversity to unity, we feel that after leaving everything we are entering only the seed (God). After that as much as we enter the seed, so much we begin to feel expanded. After progressing onward, this expansion used to disappear from our eyes. Then we can only say as a witness, that we have seen this expansion. As a traveller we find expansion first in the self and then as a medicant (Vairagi) move forward. One day we experience such a condition that we begin to feel that which we have seen

uptil now was a whim. That sweet whim itself absorbs that condition of whim and as far as we see, it appears like a wonder. The wonder is because of the fact that the creation of the universe is from the seed (God) and the expansion is also from it. Through practice of meditation we have got the condition of contraction then only the condition of wonder remained. The reason of this condition can not be known. That is why it does not appear effective to us. Now usually the door of the Homeland is found stretched wide open, in front of us. Prior to this we feel that we have completely forgotten everything due to a long time we have been separated from the Homeland. But it is inevitable to feel wonder when we once again find it near us. There is no scope for any motion there. If we call it expansion, it does not look appropriate. Stillness and steadiness also ends.

The yogic-wonder of the Pranahuti spreads in such a way that a complete manifestation of God takes place within us. I can say on the basis of my experience that the transmission of the Divine alone begins to develop within us in the form of yogic-Pranahuti. We find that the divinity is spreading within our ourselves. At the same time our tendencies, mind, intellect, thought, etc all become divinised. Now it becomes a true and established fact that "Soul is immortal", Our inner, outer and everything else is completely filled with Divine purity. We begin to get its (Divine Purity) glimpses in our every action, talk and in our total life style. The experience has shown this to us that this is the same Divine power as a result of which our inner-outer is illumined with divinity. This is the greatest work of Pranahuti that God really stands smiling within a human being. This great work of Shri Babu Ji brings purity of divinity and its beauty within us. I have found that in Divine work His will power is unfailing and unerring. In the Divine matters whatever comes into His mind, immediately similar action begins to take place in us. Such occasions have come several times before me

when I have experienced this fact that a thought of a yogi is not a thought but is a power itself. Not only this I have seen such wonderful conditions in the inner that I feel astonished and dumb-founded. As a result of remaining continuously in the condition of Laya, I have also found that Godly attributes also begin to blossom within us. One day most respected (Babuji) was lying down inside and I was sitting on the verandah outside. Then a thought came to my mind that everyone touches His feet but because He does not like people especially the girls to touch His feet, I never touched His feet. The inner craving to touch His feet became so deep in me that sitting in the verandah I touched His feet with my inner while he was still lying down inside. After two minutes He called 'daughter come here'. When I went inside he said "Even without touching my feet I am giving you divine conditions." Such incidents were almost daily routine.

In fact from the very first day receiving the Pranahuti through Sri Babuji, we get glimpses of some Divine reality within our inner. It spreads that divine reality within our total being. His Pranahuti power reawakens the divine alertness which was lying dormant in our inner. Consequently we enjoy the bliss of experiences emanating from the Divine condition and continue to write to Him. Our inner connection, gradually starts developing by itself with Sri Babu Ji Maharaj in such a way that gradually our human element begins transforming itself into divinity. Why does it happen? Because, as a result of remaining in the thought of God, gradually we begin to become empty. During that time He begins to occupy our emptiness or our vacuum. One day we forget in that pure divinisation whether we are human or whether we were ever human. Our connection with Him is very ancient and it begins to reveal itself. In fact through the transmission we, even unknowingly, begin to empty ourselves from our ownself and go on being filled by the Divine.

In reality Pranahuti is a subtle Divine Power that from

the very first 'sitting' begins to melt and purify grossness from our inner and begins to fill supreme subtlety. I have written to Shri Babuji Maharaj several times "I feel, as if, the inner itself is melting and gushing out". Continuously to become subtle to subtlest our link with God becomes such that we don't even get any feeling of the transmission which gives us this connection. How can we get any feeling of this power when we become one with it. As the need arises, its subtle expansion takes place, then it becomes true that this yogic power is in fact, a power that establishes our connection with the Divine, i.e. this power that establishes a union with God always remains in us absorbing itself in the Divine. This can flow into an abhyasi only from the Personality of a rare yogi.

In fact the work of Pranahuti does not end after giving us the Realisation of God. As our link with the cosmic gets firm and firm, one day our expansion also takes place in God. We cross the limits of Ego and begin to absorb in the Infinite. The Pranahuti which we obtain through Shri Babuji is only a link for a union with the God or the real Goal. But it is not a union yet. This is His greatness. It is difficult to express to what extent the work of this yogic-power of Sadguru is expanded. This is beyond expression. Pranahuti of Sri Babuji begins preparations to take us up to a point towards the Infinite beyond the limits of Ego. It also begins to turn us towards spirituality untouched by the three attributes (thrigun) and even beyond Maya. Only then I am compelled to write that while preparing for a meeting with Him "the three attributes came to say good-bye. Maya, itself went away." (Bida Dene Ko aya tenogun, roye maya ke pare yeh hai chali).

Now the question arises what is Maya? Learned scholars, great sages have described this in various ways. But I can say on the basis of my experience that whatever we find attractive & interesting which attracts us and entangles us in the outer, is Maya. The three attributes

(trigun) also have their abode in the state of Maya only. In meditation the happiness and the attraction which we feel in the inner, is the field of spirituality related to the Atman. That is why when we entered this stage we get expansion inside. The bondages of the gross-maya begin to break and crumble. The outer pace takes an inward turn. The tendencies that are spread outside become introvert now. We will have to say that our connection with outer bondages is broken. The sight also becomes one-channeled towards the inner. As a result the bondages of our sanskars do not bind us. The meditation starts cleaning even the inner bondages of old sanskars. Actually, through Pranahuti, our Pran begins to get linked with the greater Pran (God) and we see it ourselves. When our entry in divinity begins then the feeling of getting or not getting the Pranahuti does not matter. I have also experienced one of it's effects that as soon as it enters our inner the inner grossness begins to melt. Or we can say that we begin to become lighter from the weight of our ego to the extent that one day a time comes when we go beyond the total weight of our ego and begin to get laya in the goal. We become a complete vacuum (Shunya). The saints have called this condition by the name of "Shunaya Samadhi. The saying becomes a fact that we can only go up by becoming lighter and lighter.

I have also seen that after receiving the transmission, pranayama begins to be accomplished side by side but there is a difference in it. In pranayama we bring the breath into control by stopping it. People say that sometimes the weight of their bodies become so light that they begin to rise a little above the ground. This is the highest approach of Pranayama practice for them. But when the supreme power of Pranahuti puts us beyond the weight of our ego then we do not even have the knowledge of the body. I feel we are leaving it behind and going to stay in a place we do not even know it. We feel the truth of the thoughts of some poet, in this condition, who said "Neither the spring

has touched me nor even sorrow could touch me, who can know you have ever touched me?". (Na Bahar ne chuwa na matam hi chu saka, tumne kabhi chvwa yeh pata kishe Ho) There is also a speciality of this condition that as far as our expansion takes place, as far as we become unaffected by the weight of our ego, the lower base of tendencies are completely eradicated. That is why our return from there to lower levels cannot take place at any time and we never get entangled once again in the bondages of our ego which have already been eliminated. In the other hand when we leave the practice of Pranayama we remain as we were, i.e. after leaving the practice we even lose the results. But whatever state we achieve through Pranahuti that state becomes our own. Our inner becomes divine. We cannot be separated from it (condition) nor can we even come down from it. After getting separated from the weight of Ego, one powerful result is that we become subtle and subtle for achieving the goal. Our pace towards the goal becomes faster. As a result of becoming laya in the Beloved, His Divine power helps us in our spiritual upliftment. It brings glory to our progress. First we withdraw from the outer then we expand in the inner. Then through the (eye) sight that is settled on the Divine and the Eternal, penetrates the inner and our expansion in the cosmic (virat) begins to take place by itself.

Divine expansion can be called one aspect of the Realisation of God. This aspect is not gross but subtle. In this, there is no idea of form, colour or any other thing but we feel that we are expanding in the virat. Now a special condition is seen here. When I wrote to Sri Babuji "Whatever event has to take place in the world I can see it first". He wrote back "It is true. After giving Arjuna this condition and the divine vision Lord Krishna said to him. ('Look, the kauravas have already been dead and you will only become an instrument now.' 'who will achieve this higher condition will have the same experience'. That

is what Babuji wrote and this is what I have also seen. But after progressing beyond this condition we do not get any knowledge of this. Through the power of Pranahuti we see that Shri Babuji alone is expanding in the (virat) then after becoming laya in Him our expansion also begins there. This is the importance of becoming laya in the Divine Personality. Along with it we also get the supreme boon that to whatever extent He has expanded in the divinity, we also get expansion to the same extent with utmost ease. After reaching a certain limit in this condition of laya, we begin to feel that the same cosmic power Virat of His which was giving us help, now gives us a union with God with a little push, beyond itself. The benevolent Master still continues to hold our arm and we continue to remain unmoving and steady in His protection we are able to enter into the subtler condition. After entering this condition we begin to feel that this store house of the Divine power itself becomes our dwelling place. Not only this our yatra into that Divine land, begins. Then what happens, that expansion of the Divine power becomes our own and its splendour begins to spread in all our personality. We feel as if the whole creation, the sun, the moon and everything belongs to me. I wrote to Shri Babuji about this experience. He wrote back "Your yatra into the condition of Omnipotent has started." He also wrote "It is not the perception (Darshan) alone that is important in our Mission but the condition of the famous saying also becomes true "Who knows the Divine, becomes Divine". When Shri Babuji sees that gradually the yatra of this Desh (Divine Region) is completed and we are absorbed in the divine expansion, then through His transmission He gives entry into it and we become one with it (expansion). Gradually we remain drowned in this condition and the yatra of that state begins with His grace. When we complete our yatra up to this limit we will experience another unique condition in front of us. It is felt as if, God has entrusted His complete Grace to us.

But then we cross the limits of pure Renunciation holding the arms of Shri Babuji and continue to proceed to the yatra of Anant. Who will explain this? Who will know it? Who will know where these secretes flourish even after manifesting the final Truth itself within us.

But I will certainly say. How much power of experience we get from Him, I shall venture to explain them accordingly. Here the work of the Pranahuti changes and we don't estimate it. Whether we ourselves meditate or make others meditate we do not have any separate feeling about it or we say that this yogic transmission instead of being a link, now merges into truth Eternal. When the unity has been obtained, where is the need for a link. The need is finished. But again Shri Babuji has very kindly written "The yatra has not yet been completed. Now the yatra of Infinite has started." There it is not the divine grace but it is the courage of the Sadguru Shri Babu Ji alone who has merged completely in Bhooma, gives us the flow in the Infinite through His own power. Kabir said after reaching at this condition "Kabir remained sleeping in between the limit and the limitless" (Had unhad ke beech Main raha Kabira soya). The Grace of God has taken us up to the limit by giving us its (Grace's) support but after that there is a need for a great Personality who can give us a flow in the Infinite. He gives us swimming in it, & takes care of us, so that there may not be even a little shortcoming in the worldly or in the divine work. Today, we cannot find any other person-possessing such a great power other than Shri Babuji Himself. The saying of Shri Babuji has become true today "Everyone can see his face in the mirror but the mirror itself cannot see its own face." Still He writes "There is still a long way to go." Where is to walk? Neither there is any way nor there is any traveller, neither there is any power, nor there is any ability. Now there is only an attachment for the Realisation of the goal, so together with that attachment His work begins to be done through us. In our mind the same way of service begins to descend into

us. I see it myself. Abhyasis also experience the same that drowning in devotion they march forward towards the goal. What an expansion of the Infinite that our swimming begins even without the ocean. Swimming is only an expression with which we use to indicate that condition. Now nothing remains and neither anything comes nor anything goes; giving and taking also ends; neither anything is created nor anything is destroyed, because our inner itself becomes unmoving and firm and peaceful.

It is known to everyone that there is always darkness behind the light. Now the Realisation of God is completed. We felt exalted by seeing Him in front of us. Now what is behind this? In order to see it we begin to go forward by holding the arm of Sri Babuji. There is no journey nor any Yatra. In Shri Babuji's word's" Now Bakaa hi Bakaa Hai, or the state of balance is spread here. But the changing subtle conditions itself show that to what extent we have travelled towards our destination i.e. now the Goal itself gives its indication that it is very near. The work of Pranahuti for us has long been completed. But Shri Babuji's work for us now increases. Only the will power of Shri Babu Ji (Sadguru) takes us to the destination. We only remain like a witness of His boon. The work of the Divine-Power i.e. Pranahuti is to make the mankind divine and to provide a union with God. But when our own destiny has itself become like that there is neither any need for it nor there is any separateness from it. All becomes one. I have seen that the regions which He makes us cross are described in His book as Heart region; Mind region and central region, all become one. We don't find any of their separate identities anywhere. Now the condition becomes such that milk remains milk and water remains water. Only the Divine remains in the sight. When we see It, It is there and when we do not see It, It is still there. It spreads all over.



EFFICACY OF THE WORK OF PRANAHUTI

It is necessary to throw some light on the efficacy of the work of Pranahuti after knowing its significance. First the experiences of spiritual conditions and the Divine insight have let me know that Pranahuti is an infallible and effective yogic power. In other words it is such a flow of Divine Power that after having received it in the heart we become capable of marching forward in the field of spirituality. In the spiritual field, the efficacy of Pranahuti is amazing. As soon we go on proceeding towards the goal, the sanskaras in the heart begin to be washed out through Pranahuti and we begin to feel so much purity and lightness within us as if the grossness of previous lives have also been removed. "Jo chalna raha nazuk hai, haman sar bojh bhari kya'-kabar.

When the path is delicate why should we take heavy load on our heads. we begin to experience the above condition in our inner. First of all our inner becomes light and pure through this transmission power of Shri Babuji. Then after getting the permission of Him, the preceptor through the transmission power, begins to prepare the abhyasies enabling them to reach the goal. In this manner they (Preceptors) begin to give some help to Shri Babuji in His great task of spiritual welfare of the mankind. It is also the beauty of this transmission power that it helps the preceptors in their own progress also.

Shri Babuji Maharaj also told me several times that "one should give suggestion with his will to the transmission power and then see the results with alertness." I have actually found that 'Pranahuti' is such a miraculous power that it gives the result itself. It is quite certain that the stronger the will the better will be the result of transmission power. Not only this I have also seen that when the condition of

laya in 'Babuji' becomes subtler to such an extent that even the awareness of it is lost then the Will begins to become strong and unfailing. On diving deep into divinity a day comes when every thought becomes so powerful that even the 'Nature' has to bow down before His 'will' in the field of spirituality. I very clearly remember that once shri Babuji Maharaj said, 'Daughter, I am thinking to give a blow with my fist on your back'. I, at once, replied, "Do it certainly as it will also be a pleasure to me." He said, "No you are weak". But surprisingly it came out of my mouth immediately, "blow has already been received on my back and consequently it has produced divine vibrations and light on it. This blow remained on my back for almost six months. I cannot say what condition and power this touch of a mere thought force has brought into the points in my back. I have also seen that Babuji's mere touch succeeds in awakening the points in abhyasis and whenever He wishes so, they themselves begin to feel its effect immediately.

Ordinary people think that when Shri Babuji is so great, all their worldly desires and needs will definitely be fulfilled through Him. They, whose minds are clouded with misconceptions and miracles, do not understand that He is the Master of Divine-work and Power. If we ask a scientist to explain the technicalities of Hindi, is it possible for him to do justice with it? Realisation is possible only when one gets rid of worldly bondages. Will it be proper for us to expect Him to fulfill our such petty desires? It is of course certain, as I have also seen, that if for some reason or the other, compassion arises in His heart for us, then our worldly needs are immediately fulfilled but only then when He feels our needs as His own. If we ask a miracle man to bring divinity into us, will it be possible for him to do so? How true Shri Babuji's saying is, "One can realise God only by taking Him as supreme and by adopting appropriate method and pure living to realise Him. If we think Him just like a human being, it will be His insult. We can attain Realisation only by

becoming His and His alone. If we adopt any other grosser form of worship we begin to go farther away from the aim. I just remember a line from my own poem, 'Ana Mushkil Tha Seema Main Unko, Mila Aseem main Dekha Mujhko'.

(It was impossible for Him to come into limitation, so He pulled me into Aseem (Infinite) for Darshan" Actually Master is bound to take an abhyasi into the stage of Assem because He has come down on earth for the spiritual upliftment of the mankind.

As soon as the thought of spiritual upliftment comes into His thought, it turns into His divine will-power and transmission begins to work accordingly. Not once but many times I was moved to see that how cautious was He in my making due to my delicate health. I remember that after crossing the stage of point "Z", when I prayed Him to let me remain in the same condition for a few days, He wrote to me, "The duty of a Guru is to take the disciple higher but you want to enjoy the condition you have already crossed. When a child asks for something, it is but natural for a mother to fulfil it. This has of course created a problem for me but I have found a way which will fulfil the duty of a Guru and at the same time will fulfill the wish of a child. It is that I have put the upward tendency of 'Manas' towards further higher point from 'Z' and have put the downward tendency which has already become pure to a great extent through transmission on the aforesaid condition of point 'z'. With this you would enjoy the experience of both conditions. His farsightedness in spiritual field is unique. Such is the efficacy of the work of Pranahuti in Sahaj Marg.

From the point of view of research He has named various points and stages covered by me as A,B,C,D, etc. and went on studying as to how many important points needed to be crossed before we could achieve Realisation. Only then we can experience the condition of the Ultimate truth. He has

that way researched about 52 to 64 important points in Pind Desh, cosmic Region, Super-Cosmic Region etc. Having awakened my SHATA CHAKRA, He put me in the condition of Sahastra Dal Kamal and then I found myself connected with some where Higher. After this He took me to the point of Brahma-randra through His transmission power. This point is located under the tuft. He wrote to me, "This is the point from where the soul atonce want to enter its Real Home. When it sees the doors are open, it wants to leave the life (Pran) and to reach the Home." Perhaps this the reason that the life of a yogi goes out from here. He again wrote. "On this point it is the grace of the Sadguru that He absorbs the soul of the abhyasi in Him and push it (soul) above the point of Brahma-Randhra without the slightest delay and establish it (soul) in the Central-Region." Only then the work of a Sadguru becomes lighter." How can one describe such a kindness of Shri Babu Ji Maharaj Neither anyone has done it nor will ever do it.

I have personally experienced that the moment He thinks of making us cross the higher points, the same happens immediately and I begin to see the field of the next point that lies ahead. Just by a push of His thought the yatra of this place is also commenced. I have found that in spiritual field the effectiveness of His Pranahuti power is unfailing. I remember very well that once He said in a most natural way, "Daughter, people say why I don't take all the people of the world up to the goal (God) at once? It is possible to do it through my will, but you think it yourself that I have not come to change the world and insult God. I have come to change the time and to make the hearts of mankind pure and divine. For this it is absolutely necessary to change the atmosphere and my efforts in this direction are successful too. You yourself or anyone having a little divine sight can see it." I have myself observed that comparatively more and more people have started taking interest in spirituality."

Today the effectiveness of the Pranahuti Power is definitely accepted by the people whether they start the practice or not. People are accepting our sayings about the Sahaj Marg System, It can be seen by those having divine sight. It is a matter of happiness that the more we are changing and having divinity within us, the more we are cooperating in His work. When we were only ten there was proportionate effect in the atmosphere and as the number had increased, the corresponding purification of atmosphere took place with the help of transmission-power. Today the divine message of Sahaj Marg and the effectiveness of the Pranahuti power is spreading in this Country and in several parts of the world making the atmosphere purer. Simultaneously it is making the human hearts capable of God-realisation and real peace. Success in this direction is everywhere with full co-operation of the Nature. We are looking forward impatiently towards the divine boon which shri Babuji Maharaj is going to bestow on us. Who can say anything about it? But this much is certain that human hearts will remain capable of receiving that divine grace. This is the real welcome of this Divine yogi on our parts. I will go on saying this because the vision of experience goes on becoming utmost simple and subtle. Divine conditions will not escape from my vision. Not only this, I can say this with confidence that Shri Babuji is continuously distributing the gift of the experience in all the abhyasi brothers and sisters. The truth is that through the divine vision the transformation speaks by itself and the heart feels it. Today shri Babuji Maharaj is bestowing this supreme divine current into our inner through transmission, illumining us with a strong hope full of determination of reaching the Real Goal.

I have heard these words myself from abhyasi's who were bestowed with a special spiritual condition, "we will

not come in this world again". They were saying this in such a natural and firm way that they were not even aware of it. Actually it was not they but their condition was speaking and that was gained by them through His power of Pranahuti and merely with a push of His Divine will. Who can say about the effectiveness of Pranahuti's working in purifying the human hearts? In fact its effectiveness lies in the mere suggestion of His will. I have found the effect of Pranahuti in my experiences fully. Showers of grace poured in my heart in such a way that it (heart) never became dry again. Then my tearful eyes bow down in humility and speak thus, " In this world, nourished by your transmission power, you and your commandments may live for ever."



ALERTNESS AND EXPERIENCE

There is one unseen subtle power. One unknown force flowing in the entire Universe. This flow is going into every living being even without his knowledge. In creation the subtle flow of Divine power is also found spread along with the flow of creative power. There is not a single living being devoid of it. God is the root of all Creation and His Divine force is flowing everywhere. We get a proof of this in such a way that when we remain forgetful of the main goal of God-realisation, we get lost in His world and go on getting farther and farther away from inner awareness which is a source of constant peace. After forgetting the supreme Goal of life we also remain forgetful of our 'real self'. The consciousness which reminds us the Divine, ultimately becomes dormant and as a result of which mental unrest, fear and weakness begin to grow within us. The sacred GITA speaks us to remain fearless. But the question is how?

Whenever some benevolent Master descends on this earth endowed with Divine power to awaken others, can give entry of His Will-Power through transmission into our hearts. Then once again the time of our salvation comes. After awakening the awareness in the inner for the realisation of the supreme Goal of life, we become restless for the goal like a thirsty bird (Papiha). The yearning for realisation becomes acute, and this thirst gives rise to some Sadhna. There is a strange relationship between the inner alertness and the experience of the divine conditions. If the inner is alert then the experiences of the nearness of the Beloved will definitely be felt and will find expression in some way or the other. When we practice to gain Divinity then the experiences must occur automatically. Drowning in the divine grace our inner leaves its worldly colour and

takes the colour of divinity. In order to make any colour fast, we mix it with some chemicals. In the same way in order to give permanency to the divine colour in the human heart, first of all we practice to keep it (heart) drowned in the divine grace. I have seen that regularly getting Shri Babujis Pranahuti, a day comes when our inner gets drowned so much in the divine colour that the saying of poet Surdas "Surdas kaari kamari par chedhe na dooja ranga", becomes true i.e., no second colour can be coated on the black one. The relation between the inner and outer becomes such that the outer colour (Sanskaras) stops coming inside. We begin to live as if our world lies within us. Now the subtleness increases gradually. A kind of change takes place. The buyer and seller, the two, appear to remain one in the inner. The sight sets only on the attractive divine splendour of Shri Babu Ji Maharaj in such a way that worldly attractions begin to fade. The divinity now gets expansion in the inner and the inner awakening begins to get stronger. Consequently the self-confidence takes place in the inner and begins to grow.

When one becomes almost one with the Divine Goal, such forgetful Faquir alone is capable of taking others to the Ultimate. He begins to make us capable of proceeding to the Ultimate through His divinewill by reawakening the memory of the forgotten Homeland. He is so devoted in His mission that we immediately begin to feel the change in ourselves. When we get such a guide of higher calibre, I have seen that we definitely enjoy the inner happiness of the changing conditions. Along with that the purity also spreads in us and its fragrance begins to spread in the atmosphere and the people who are fed up with the world at least feel some peace. How much spiritual benefit we get, by remaining alert towards our own progress. We benefit ourselves and leave behind the divine atmosphere for the benefit of others. In the true sense 'Sadhna's' aim is to return 'Home' and to get union with the 'Original Home' from where we were separated ages

ago. (Muddat Huyee Hai Yar Ka Sizda Kiye Huay" i.e. we have not seen the Beloved since ages without which we never feel rest. At this stage Saint Mira's craving of separation is felt to be our own.

The world begin to disappear from our eyes as the sight set on the beauty of the Beloved. Now the medicine for the restless eyes is His manifestation. It is not one's selfishness to return back to his 'Home', rather it is infact one's duty to be one with the Goal. One who himself has wandered away from 'Home', how can he guide others on the right path? The comfort, rest, peace and freedom of homely atmosphere is somewhat different. Without which one remains unhappy and feels something lacking to some extent. After taking the path of supreme Goal we can proceed towards the real peace and once again regain our lost freedom. The difficulty and the delay in meeting Him is only that, much time has already passed-away that craving to meet Him has also vanished. But when Shri Babuji's Pranahuti awakens the awareness of the relation to the Beloved then we automatically find 'Sahaj Marg' a natural path of Realisation. For this it is impossible to repay the debt of Samarth Sadguru. Such an easy method is now available for the living beings to lead them to the door of Divinity. The Transmission power of Babuji is capable of taking us to the ultimate Reality. Now such a personality is amidst us who after reading the condition of our Inner, keeps us drown in Divinity. We have seen that after taking our attention towards constant remembrance, showing us the easy path, reminding us of inevitable return to the Homeland through His divine power, He takes us towards the Ultimate like a mother with whom the child neither gets tired nor feels confused with the twinkling of the stars, i.e. worldly attractions. It is not possible to describe His greatness. While remaining alert towards His gift and experiencing the divine conditions we remain bowed down at His feet in all humility.

When He gives a flow of His Pranahuti in us for God realisation, it awakens the dormant power within us, making us alert for the attainment of the goal. Then we become restless to meet Him. On this stage the abhyasi feels as if he is alert even in his sleep. Both these states i.e. awakening & sleeping remain alike. Thus inner consciousness which gets awakened in us by Pranahuti power of Shri Babu Ji, takes us in upward direction towards Realisation. The divine consciousness remembers only the Divine. For this very reason our thirst and the pace towards realisation of the goal increase to such an extent that one day it turns into craving. The divine experiences begin to flourish in us through this consciousness. Determination and self confidence increase with the experiences. Irrespective of much work and the problems in which we are entangled, we however, feel all the time that the inner consciousness or awareness is so active in us like an alert watchman that it safe guards our inner divine condition in such a way that the connection of the worldly matters remain only at the outer surface and cannot go or touch inside.

Gradually the inner establishes a relationship with the Sadguru Sri Babuji who awakens the alertness in such a way that He Himself manifests in our entire consciousness. We begin to feel as if we live in Him. Our body works like a machine and the world appears like a dream for us. When we talk to someone or join any festival, we feel, as if, we are seeing a dream. Just as when we awake, the dream finishes, the same way as soon as we get away from there the same Divine alertness gives us once again an entry into the Master. We feel as if we only belong to the Master. Gradually we always begin to have such an experience that there is some consciousness in between outer and the inner which does not allow the outer to have any connection with the inner. Due to Master's presence in the consciousness and our deep remembrance of the Ultimate, we begin to

feel that the Master is present in us. On one side this divine alertness remains so alert that our inner may remain free from the outer impurities and remain away from the pleasures and pains. On the other side our inner which is full of experiences of spiritual conditions further pats our remembrance to reach the Goal soon. Then we become restless for an union with the Ultimate. How true shri Babuji's saying is, "The restlessness searches its own way."

The constant remembrance which increases through the alertness given by the Master Sri Babuji takes root in the inner in such a way that whenever the remembrance comes to us we find ourselves connected somewhere (Him). By remaining drowned in His remembrance we become so forgetful that our thought does not feel attached to the world. Living in this world, a day comes when we feel that we are living in Him whose remembrance we have. The condition becomes such that we don't have patience even for a second. I had written to Shri Babuji, " I do not have the patience even to stay for a second. There is no time to look to any other side. There appears no difference between day and night. Even the thought of the world disappears. Now no impressions are formed. We have to proceed on. How much! not known. The craving never sits at rest. Every step goes forward in That direction only." I have written about the experiences of this condition to Babuji in several ways. Even in dream there used to be such an unquenchable thirst that even if Sri Babuji is giving jugs full of water to drink, the thirst is not quenched. What to speak of quenching the thirst, it could not even refresh the least." Even after drinking ocean after ocean this thirst is not quenched rather it goes on increasing. I now find myself like a fish away from the water. Neither I can die, nor I can live." Now I feel that all these conditions were meant for the achievement of the Goal through inner awareness and alertness which is awakened by the Master. This awareness and alertness have to dissolve in Him gradually.

Uptil that time the pure consciousness linked with the Ultimate truth, is not awakened in us, we should have constant remembrance with devotion. The constant remembrance attracts the power of Pranahuti of the Master. One day it brings us in such a condition that we not only get a 'Darshan' of the Master, but we also begin to get the reflection of our supreme Goal. Now Shri Babuji's saying becomes true that as soon as 'Isness' is removed from 'selfishness' our small 'self' begins to 'laya' in the great Self. In fact through His power of Pranahuti our small self becomes restless to become one with the great 'Self'. The inner awakening goes on giving us experiences and through the self we enjoy the experiences of the spiritual conditions.

Now nothing remains to do for us. When our ego is absorbed to some extent in the great Self, the awareness itself remains alert to take us to the Goal. How can the Union with the Ultimate gets completed? Because we get lost even beyond this union where we remain lost even to ourselves. We also begin to be a witness. We only remain a testimony for the worldly living and the conditions of spirituality. Another mystery opens that as long as we remain a mere spectator of the spiritual conditions, we continue to enjoy the experiences. As long as the awareness of God-realisation remains alert within us through the Master's grace and power, we continue to enjoy the state of supreme Bliss. But when we begin to get 'laya' along with the experiences of that stage in the Almighty then what would we experience. On the other hand when the Master grants us oneness in Himself or in the condition of All pervading through His power of Pranahuti, the feeling of getting transmission also ends. Endowed with the entire power we march forward towards the Realisation of the goal, just like a piece of ice which melts in the water and takes the whole power of the water. In the same way we become so much one with the goal that even a thought of

the self does not arise. The presence of our Sri Babuji is seen everywhere. One day when the consciousness of His presence also begins to get laya, then the saying of Kabir becomes true for us:-

“Sahaj Sahaj Sab koi kaho, Sahaj na cheenhai koya,
Ja Sahajo hari ju milon, Sahaj keheeje soya.

When we completely absorb in this condition, the Beloved remains before us all the time. Wherever we go, people experience the Divine Grace and inner happiness. They find difficult to express this experience but the fragrance definitely spreads in the atmosphere. Not only this, I have heard people saying, that they are much delighted by our presence. Some others feel inner happiness and peace.

There can be a difference in expressions but not in experience. I very clearly remember when someone asked me “What is the Question? Then I said “With the grace of Shri Babuji I have experienced that ‘I’ (ego) is the question and you (Divine) are the answer.” The condition of Darshan, which is felt in the inner and outer, gradually becomes permanent and we feel that all the worldly vibrations have become divinised. Thus we see the beauty of Sahaj Marg system. Being remain drowned in meditation we have entered the Divine current which has its flow from the ‘Source’. In this condition we continue to march onwards in a natural way without having experiences of Transmission or the spiritual conditions. It becomes so natural that we do not even feel the least, the conditions. As when the plane reaches its normal speed at a certain height, the man sitting in a plane, experiences as if he is sitting in a room. He does not feel even its movement. Of course whenever there is a Jerk, he will have some idea that he is flying. In the same way when there is a jerk in alertness, we feel the change in the condition. We can say after entering the subtle, that our condition has changed a little. But now we see this subtle change not through divine Awareness but automatically it

becomes in a natural way. Often I have seen that even the word 'subtle' does not appear appropriate to express this condition. Now the word 'Sahaj' (Natural) alone can express something. Now that awareness is no more in us which can keep us towards the Goal. We do not feel our Identity at all. Saint Kabir has described this condition as below :-

"Kabir Hai Ishka Ka Mata Dui Ko Dur Kar Dil Se,
Jo Chalna Rah Najuk Hai, Haman Sar Bojh Bhari Kya."

(Kabir is absorbed so much in Divine that the thought of duality has disappeared. He says when the path to walk on, is delicate, why we carry the weight of duality on the head).

Shri Babu Ji has bestowed alertness to us so we march onward with the help of 'His grace' in a natural way entering into the condition of Ultimate Truth. While, getting laya in this condition we feel a natural jerk from the Master to give us knowledge of this very condition. Now we become effortless. The utmost natural condition becomes such as expressed in the following lines of my song:-

"Pran hain aap tho ab pran kahan rakhey ham,
Pranahuti pran mein ab bahtey nazar atey Hain."

(You are the life in me. I don't know where I should keep my life. Now life is flowing in the flow of your Transmission.

Remaining in forgetful state, somewhat lost, we continue to march onwards in the divine current. Gradually it happens that the alertness after giving an indication of Infinity also gets lost forever. In other words the Master does not like that we may have even the burden of the feeling that we are proceeding forward in the divine current. I remember that once Sri Babu Ji wrote to me. "When our condition becomes lighter than the practice then we do not feel that we are doing practice." Now it appears that Master alone is our way (Sadhan) and the destination Himself and we march forward like a child walking on the

mother's body but he (child) does not feel that he is walking on her body. The truth is that even the mother does not have any idea that how fearlessly the child is moving on her body. I wrote to Shri Babuji about this condition. "Now there are flowers and flowers alone spread on the way. It seems that I have just reached the destination." When the God realisation is completed then after arriving at a certain point we feel only the supremacy of the Supreme before us. Through the grace of Shri Babuji when we reach this state of oneness, the thoughts do not arise. Kabir says "Ek ek me kaha vichar, Jahan milauni tahan vichar." This saying of Kabir is a proof of this very condition.

Alertness is the life of experience. Experience is a symbol or a sign of a testification of any truth. A question can arise what is the importance of alertness in spiritual field and why? Everyone almost thinks himself to be aware and alert. I myself felt the same way. In the Sahaj Marg Sadhna when this alertness was awakened in the inner through the transmission power and the absorbancy increased in me. I found that I was sleeping upto now. After progressing further I also found that this consciousness of the alertness hidden in every pore of the body. A constant alertness is spread before me but the condition of carelessness is spread over it in such a way that I was not aware of this condition. Sri Babu Ji's transmission has awakened me of this sleep of carelessness. The hitherto idea of awareness and alertness were not true. It had no reality but its attraction had such a hold on our outer that we could not know that whatever was spread in front of us, was unreal and which was in our Inner, that is the extension of the Reality. Alertness is completely remain in my inner.

In the Sahaj Marg Sadhna when we begin to remain absorbed in the inner, the experiences take a new turn. But when the experience got awakened? When our inner got awakened through His transmission, the delusion of truth

and untruth proves false. The pursuit of the ultimate Goal through the transmission has found the awakening inside. After awakening, an Abhyasi must do something. The Master has shown us the goal and presented its purity before us, why should there be any delay. Now the journey towards the destination has become sometimes slow and sometimes fast. Now it is not possible to neglect it. Why? Because as a result of remaining absorbed in the Divine Light all coverings of laziness and carelessness have been thrown out of our entire system. When the coverings of laziness disappears, I feel the presence of alertness. The alertness begins to give us experience of living in the Divine forgetfulness. It becomes clear that we, who live in this world with all the consciousness, begin to search for Him in His homeland with the same consciousness. Now what is that experience? The alertness to get the knowledge of the change of two conditions is called experience. When inner experience says something, it is called the spiritual condition.

Living and doing all work in this world, we often go somewhere in the land of the Beloved. The experience of this condition develops through the alertness and that alertness itself goes on giving us, the experience and the indication of the subtle states of the Divine, i.e. devotion and knowledge of the Divine conditions together. In order to tell the subtleness of the feeling, the alertness continues to prick us in some form or the other. It presents before us the changing conditions which we write as experiences. First of all meditating on the form of the Master, the grosser form of the ego begins to get subtle and accordingly we experience the changing subtleness. After wards we get the feeling of inner happiness of higher conditions through alertness. It gives the expression of experience automatically.



DETERMINATION AND AWARENESS

As a result of making a will to obtain the supreme goal of life, we begin to mould ourselves according to the sadhna. It becomes absolutely necessary to mould ourselves towards the subtle from the gross in order to re-obtain that Supreme, which has been separated from us for a long time. The sadhna through which we obtain subtlety can be the practice of the method of Sahaj Marg. The simple and natural way I have got for this, is to remain drowned in the Divine Personality of Sri Babu Ji Maharaj. Then we obtain entry into the Divine in a most natural way. Second benefit I found is that as a result of becoming laya in Him, we begin to forget our body-consciousness gradually. We go on getting entry into our real subtle. Through the practice of remaining drowned in the thought of this supreme Personality alone, we get an opportunity to be separated from our own identity. I have found the mystry of this method after practicing it myself. Methods can be many but the practice can be only one i.e. meditation. Kabir's saying is really true "Ekai sadhe sab saadhe, sab saadhe sab jaye". It means that when we take only one method (meditation) to get our goal, we get it but practicing many methods, we get nothing.

Through the practice of meditation, gradually we begin to find ourselves divinised. We also get its experience too, because we remain alert to realise God. Pranahuti of Shri Babuji creates the emptiness in our hearts from the ego so that the 'Beloved' can take place there. When we remain alert we begin to get the inner sight linked with the experience in order to express the subtlety of the changing conditions of our inner. This inner sight, of course, remains always in our inner when we choose

God-Realisation as our goal of life then only we have to take the work with it. Remaining drowned in the meditation, we begin to get spiritual conditions. It is also said in the Geeta that Lord Krishna had granted a 'divine vision' to Arjuna in order to show him His cosmic form (virat). In the same way through meditation we continue to get the inner sight of the same level for the experience. As whatever level we get the experiences, the Vision also continues to get subtler in accordance with it. Perhaps that is why this saying is true that nothing can remain hidden from the eye of the experience. We will have its beauty in our inner only when the capable and benevolent Master, through His supreme divine power, awakens the awareness that is asleep in the inner, then the experiences and the inner sight get involved in their work. As a piece of ice melts in the water, in the same way when we begin to melt in the divine current, the experience of it definitely sends to the outer this auspicious message.

It is true that when we make our own determination, the awareness towards it awakens. Perhaps that is why it is said in the Geeta "Nischayatimka Budhi". It is the first thing to make a determination in the mind. A determined mind definitely gets successful results. Now it is up to us that we make a determination for the realization of the highest Goal of life, or to get more entangled in worldly desires. We search for the ways of obtaining the objective in accordance with the type of determination we have. Our moulding begins to take shape in accordance with the determination. Therefore it becomes absolutely necessary that we accept the help of the ways and means similar and identical to the Goal. If our determination is not weak and it is to obtain the supreme Goal (God) then we should remain completely engrossed in its thought, think of the same, and remember the same. As a result, love, devotion & craving come up in us. For this we need a guide. We

should also take the goal with determination. Sadguru, Himself takes us to the door of the benevolent Master. If we have a thought for the goal, and if we obtain complete attention of the Master then the awareness of determination for God realisation remain stick to us as a greedy person who remains utmost alert for his wealth.

One thing is also there that if we search for the divine awareness, we always find it present within our inner. It is not something that is born. It seems that along with the creation of the universe, this was also there. When we begin to practice meditation in Sahaj Marg then Shri Babuji Maharaj begins to decorate us with Divinity. When the inner begins to get decorated with Divinity He begins to give us a connection and expansion in the all pervading divine current. He also develops the divine awareness that is present in us. Consequently, our condition and attention & meditation begin to absorb in the all pervading (Virat) instead of remaining narrow. Even while completing effectively our daily-routine in the worldly affairs we always remain capable of fixing our eyes, on the Goal we remain drowned in remembrance of the Beloved. Not only this, the awareness becomes more supreme and subtle while entering in subtle condition from the gross. It keeps spreading the most subtle divine experiences in front of us in such a way as a swan separates the milk from the water in front of us.

Now such a beauty develops within us that after enjoying the happiness of the supreme divine condition, we continue to march onwards while remaining steady at a higher level. This awareness continues to become of a higher level, so we feel, as if, remaining drowned in the inner, we begin to remain linked to the Goal all the time. We find, through this awareness which is becoming subtle from the gross, that during the day and night we have started living in the condition of the awareness. We do not

even feel that we are sleeping. We never get tired. We feel as if we have crossed one limit of the grossness. Then unconsciously bodily needs get fulfilled on their own. Very often I wrote to Babuji", If someone talks during my sleep in my room then I hear all the talk and also sleep at the same time" Once I wrote to Shri Babuji" I was sleeping in the night. Some thief was showing a torch light from a tree. I felt even in the sleep that a torch light was coming and when I woke up, really a torch light was coming" One should not become lazy at such times. If I did not get up at that time then in a short while, the light of awakening from that awareness would have become dim and dull. It is certain that we can never become lazy when the Master himself is present in all our awareness. The connection of His Pranahuti is found always in ourselves, as if we feel ourselves drowned in that supreme divine-wave.

In this way for the fulfillment of the higher Goal, we get the awareness as a divine gift. One thing that needs explanation here, is that people may not begin to think that through this divine awareness they will always have the fore- knowledge of a thief. It is not possible because of whatever level this awareness is at that time, it gives the same kind of information. After obtaining the subtle divinity, it will not be able to give lower level experiences. If we are not able to obtain such a condition in the inner that our connection should remain constant with Shri Babu Ji Maharaj then we may even get laziness. Such an inner condition develops in us when we remain drowned in meditation and when our determination for God realisation remains strong. The meditation which is connected to the determination develops in us purity & divinity to the extent that even in our behavior i.e. in speaking, in seeing, listening and in all worldly matters, we get such a pure loving naturalness by which people cannot remain unaffected even without their knowledge. I have seen it myself. This is the result of making a firm

determination for the realisation of the Divine. A kind of spiritual power begins to manifest itself within us. We also get connected with 'That' (Power) in such a way that an ability to awaken the Divine consciousness in others develops within us. It can also be said in this way that a reflection of our divine and pure inner condition begins to spread in our outer and then its influence also gives awakening to others. We find ourselves alert in all outer activities while actually our inner has no connection with those activities at all. As a result of obtaining a deeper condition of the awareness, we feel that all work is being done through us by itself and we begin to remain somewhat untouched to them. Now this divine awakening turns into the condition of Restlessness that keeps us laya in His thought.

It we want to get such awakening within us, we make a firm determination for the realisation of the supreme goal. Now our way of thinking becomes such that its connection with the goal remains by itself. It is felt as if, Master Himself is managing everything through us. This is the elegance of the outer side of divine awareness. It can also be expressed in another way that when Shri Babuji Himself begins to manage everything then we begin to get alertness from Him. Through this we experience the utmost subtle inner conditions. We enjoy their essence. We get utmost benefit out of them and the will for the realisation of Goal becomes firm by itself and creates restlessness within us for obtaining quicker merger.

Not only this, after obtaining laya awastha in higher conditions we remain attentive for obtaining the Goal. I have obtained the experience of the awareness that it becomes so constant as if there is only one condition in the day and the night in sleep or in awake. The inner itself seems to be a form of the awareness. If a condition changes during our sleep, we get its indication immediately

through alertness in our experience. I have often noted down these conditions in my diary and wrote them to Shri Babuji "I never feel lazy nor feel tiredness because this machinery (body) continues to remain active under that divine power". First we feel that we do not remain within ourselves. A little difference seems to be there in our outer and inner. After that we will never return into us because the former base of 'I-ness' have been washed away. Then the inner and the outer become the same for us. Once keeping in view this condition Sri Babu Ji wrote me "Your condition is such that the inner and the outer seem alike." It can be said in this way that our thought breaking the bondage of the heart begins to expand in the virat and we begin to become laya in it. Now the divine awakening or awareness leaves the bondages & expand in the virat together with the condition. It now, begins to give entry into us, the real condition. This awareness gets separated from our outer activity in such a way that we are not aware of what is happening through us? How is it happening? We are not aware of all this.

The determination that we have taken for the supreme goal of God realisation also begins to expand, breaking the limits of ego. Now we feel the expansion of it everywhere. We become incapable to catch hold of it. I have seen through the divine sight that the determination that we have taken, begins to become laya in that Mool Sankalp. As a result our pace of marching towards the goal and our determination continue to flow in the unlimited. We begin to forget that what was our Sankalp? This is because we get entry into that pure Divine-wave which is originated from the main Sankalp that "there should be many from one". That is why to get laya in Unity to Diversity, we get help of Pranahuti of Sri Babu Ji to enter into the Main Divine-Wave which is connected with the Source. The truth is that our true union with Ultimate Truth begins to take place as soon as we obtain entry into this wave. Our remembrance begins to reach

the Ultimate and we can experience this. After attaining this condition our efforts and practice begin to be blessed from Him. Now we begin to experience that after getting this condition we find ourselves empty. Love, devotion, wisdom all get laya after coming within their limit. The restlessness for quick union, looks, as if, itself restless. I remember that I wrote to Shri Babuji. "It is such a restless condition that I feel to run around all day, beating on the chest and shouting. Though there is no reason for this". On this Shri Babuji wrote "When the limit is broken the condition gets out of hand. You should sit in front of the coach in your meditation-Room". I was helpless to sit like this for three days. I found the reason for this now, that first of all we got drenched with Pranahuti of Babuji and the condition of awareness increased & the craving to reach our goal also increased. Then for His realisation the inner by itself remain drowned in Him.

This gift of laya awastha is bestowed by the Master to us. I have found in Laya Awastha that our entire inner begins to melt in the warmth of the union with the Beloved and in its place divinity begins to fill. Then one day Babuji's this saying becomes a reality to us "I make people divine. Mere realisation in my view, is not a great thing". At the attainment of such a condition my pen wrote one day "We have started with courage and freedom to get Reality. When Sri Babu Ji has given laya-awastha in It, He is no more the witness to it". When Pranahuti itself begins to flow within us by becoming our life then our small Sankalp which got separated from that Mahat-sankalp begins to become one with it. Even the reality after expanding itself, begins to end. These words of Shri Babuji's become true. "The sankalp also begins to expand instead of limiting itself in us. Now we find that in order to proceed forward even the support of devotion and love look to be ineffective". Gradually every thing merges. Only the Union of the small Sankalp with the Mahat Sankalp remains.

Now as we get drowned into the divine wave, the ocean of divinity seems to become shallow & shallow. Even the laya awastha begins to get merged (Fanaye-Fana). The craving for meeting the Beloved increases to such an extent that it begins to forget the Beloved also. When someone reminds us of the Beloved we think about Him once again and then we get back to the same place. Only one sound begins to be heard from all the four sides "Give more, give more". The restlessness does not allow us to get any peace even in the dream and the thirst is never quenched. It looks as if there is no rest whether we stand or sit. Now we begin to grasp the meaning of Kabir's words "baithe, suthe, pade, uthan, jab dekhen tab wahi thikan" I remember that Shri Babuji had written to me "The praise for an abhyasi is this that no matter how many oceans of divine-knowledge (maarifath) one may drink but the only thing that comes out of his mouth is " Give more, Bring more". The most surprising thing is that the word " "Bring more" does not appear to come out of our mouth. Some Voice from a Big heart (Virat) fills our hearts, "Bring more, Bring more". Such a filling in the inner is a symbol of expansion in the subtle together with Shri Babuji. It seems as if the thought we had in mind also spreads one day in the form of all pervading. As soon as we close our eyes, the heart gets so restless as if, we get imprisoned within ourselves. Afterwards we find ourselves completely drowned in Shri Babuji.

In this condition we do not even have that consciousness within us that we could retain that divine awakening (awareness) given to us by Him. Then what? The condition manifests itself and tells us that this is the condition. We remain as a witness to it. We can not even enjoy its happiness and experience. Our existence remains like a drop of whim in all pervading Sri Babuji Maharaj. Whenever there occurs a momentary concentration in this whim then only we become a witness of the condition

otherwise not. In these moments of witness we will definitely enjoy the feeling of happiness. However, it is not proper to say because I wrote to Shri Babuji, "I do not write to you my condition but write the condition of the condition itself." We certainly write it but it appears like a whim but the pen writes it as a condition. That is why we also read it in the form of a condition. When ego remains like a whim then we only enjoy an indication of its happiness up to that limit. Sometimes I did not like this Divine Whim. I did not know why there was this dot in the pure condition? The answer was that this dot gives us the existence of Pain which is the proof of Sri Babuji's saying that now this pain gives us the feeling of separation.

When we proceed further we began to forget this whim also. Then I wrote to Him that "we do not get any idea where it (whim) is". There I saw that the Master keeps this whim of craving alert in Himself or in our expansion. But where? There is no idea about it. When the remembrance of the Goal which gave us the knowledge of our separation, begins to drown in the Divinity, then we see that there spread a kind of astonishment everywhere. When Sri Babu Ji had shown me the condition which was pervading at the time of creation, we stood strained and astonished. When we reach at this stage of Laya-Awastha then His all pervading beauty and splendour keep us in astonishment. Walking without gaiety, listening without sound, seeing without eyes, untouched by experience this 'Infinite journey' is in front of us which Sri Babu Ji has shown me through His Divine-sight. So it is offered to Him only. Where is the room to keep it with me carefully? Even afterwards He will with His kindness alone give me a desire and courage to write what we have seen and we will offer it to Him again.

Now what is there? The entire expansion is there in front of us like an open book. Without any language,

without any meaning some reality is spread in front, but where is the awareness in us now? Where are the thoughts? It can only be said that Pearls are scattered in front of us but we are not aware of our apron even to collect them. It is the grace of Shri Babuji alone that in what way He has brought us here and now where He would be taking us towards the Infinite we do not know. Whatever has happened, is present now and whatever will happen in future, will be His greatness alone. When He is present in front of us there is no need for any other support at all. When He is with us where can we keep the experience? To what extent there may be oneness in Him, the work of the awareness is finished. There is no need for it now. When the need for the spiritual field is over then where the work for awareness remains? The reason for the end of necessity is because the 'Sankalp' made by us is completed now. Who will understand this condition which is without condition? The abhyasi who will become conditionless alone will recognise this.

Blessed be that moment of creation when you descended on this earth. Your divine beauty is filled in 'Sandhya's eyes every moment.

(Dhanya Dnanya Shresthi Ka Voh Chan, Babu ji awataran Tumara, Bali Hari 'Sandhya' tab mukh chabi naino mein bhar bhar jati Hai).



The entire spiritual conditions are found expanded within two conditions of 'Ego' only. First is the Body consciousness. When it finishes the world looks tasteless. Second is Soul-consciousness. When this comes, an abhyasi gets lost in the depth of Reality. Within these two stages, I do not know, how many spiritual conditions are expanded. It is possible to say something about them on the basis of experience but there is something which cannot be said. In fact the meaning of 'ego' is given as 'I am'. This is the darker side of ego. I have found that its brighter side is that the weight of the feeling of 'I-ness' cannot touch our heart or our condition. We can say it in this way that when the coming and going of thoughts or something happening or not happening, look alike then it should be understood that we have gone beyond, or are free from these two sides, both darker and the brighter. When we keep our 'I' drowned in the divine thought it begins to leave its own colour and takes the same divine colour. Then there does not remain any feeling of 'I-ness'. Only then we should understand that we get freedom from the gross bondage of ego.

Keeping the highest Goal in our heart a kind of dependency towards the Highest begins to develop by itself within our inner both knowingly or unknowingly. This dependency takes the form of submission. When one day, He (God) accepts our self- surrender then the time comes for our gross (body) consciousness to go. Then as a result of remaining in the Divine such a day comes that although we continue to use the word 'I' but we do not have any connection with it in our inner, i.e. the turn for the merger of the soul in the Supreme Soul

comes, Only then Shri Babuji gives us a hint for the Laya of the Soul consciousness.

I have written above that as a result of making the highest goal of life i.e. God Realization, a kind of devotion begins in our heart and afterwards a kind of dependency begins to grow both knowingly and unknowingly. The self-dependency, afterwards, takes the form of the condition of self-surrender automatically. After such a condition is emerged, the gross covering of the ego begins to melt. This dependency becomes unfailing in obtaining the union with the 'Beloved'. Our flow of thought takes a reverse turn. Uptil now we say that this world is ours but now we say that He is ours. Wherever the eyes go, the thought begins to connect its relation with the goal only, i.e. everywhere, everything and in every desire, our thought wants to absorb in God. Such a day certainly comes when 'He' really comes in our eyes. As a result of this, the world becomes tasteless for us. The outer tendencies which were coloured in the outer attractions, now begin to fill-up the Creator in them. At this stage the creation becomes tasteless. One day the entire imprint of the world (matter) has been eradicated. Then the tendencies become such that they continue to drown in God in such a way that this saying of some poet becomes true (beg hi bood gai pankhiyam, Ankhiyan madhu ki makhhiyam bhai meri) that is, soon our eyes like bees drown in the honey & never come out.

The effect of this drowning begins to take place in the inner. We begin to feel that we remain bowed for compassion, i.e. our entire ego has accepted Him, and has offered itself at His supreme feet. Till now we used to keep Him before our outer eyes but we did not know when, slowly, through the door of the eyes, He entered our inner. What kind of this natural law of love is, that when we accepted Him and the tears of love cleaned the seat of heart whole heartedly, the Pranahuti of Shri Babuji had decorated it with Divine beauty only then He took seat in

the heart. Now we begin to get the feeling of His presence all the time in our inner. We feel as if the entire inner-self which is bowed down with all respects is now melting. Now, we feel that the natural attachment of the Beloved has started within us which, afterwards, brings that divine colour to make us colourless. This is the first step of the condition of laya-awastha in God. At the achievement of this condition, and after becoming free from the weight of ego, the flow of thoughts begin to enter in the subtle. The inner covering begins to end its colour (worldly) at every step drowning in Divine love and grace. When our submission in the 'Master' increases, the inner makes its own separate dwelling i.e. begins to remain in Divine. It is very difficult to get the condition of Laya Awastha, but to have an inner dependency in great Divine Personality, is the only technique to get the Laya Awastha.

Another speciality is that if we get such a spiritual Master who Himself has become the embodiment of Laya Awastha then by keeping dependency on Him we get the submission and forgetful state & then the Laya Awastha automatically begins to take place in our inner. Till then we are not able to get a complete benefit of the divine current that is flowing continuously everywhere. Whenever we get such a Divine Personality who has got the Mastery over the Godly-power then through His Pranahuti, we get laya awastha in Him and then in God). After attaining the laya awastha in Him our inner can remain laya in the Divine while fulfilling our worldly duties. As a result of going deep in the condition of Laya Awastha the subtle-ego begins to melt.

Now the question can arise that what is submission? I will only say that, when we hold the hand of a Divine Master (samarth-sadguru) for our upliftment then the condition of automatic dependency in Him begins to remain in us. We get a kind of happiness in this condition which keeps us in constant remembrance of the Master. The experience of this pleasure and peace, links us with

Divine. In fact, submission is a beautiful and pleasurable result of constant remembrance. Through remembrance we always get 'His' invitation. Therefore it will be true to call remembrance a link of the union with Him. The remembrance is a expression of blind inner love, in which we do not have any idea of why do we love? But afterwards gradually feeling the happiness from His remembrance, a kind of drowning-state begins in the inner itself. We begin to get immediate result that the craving for His Darshan & meeting remains continuous in our hearts. The highest benefit of this drowning state is that all the things (sanskars) that were gathered in our inner, begin to get cleaned and the expansion of the Divinity begins to take place. The narrowness from our thought and our living begins to be removed. We begin to experience the expansion of the Godly attributes in our inner and outer. In the same way as the craving for Realisation begins to grow within us, a kind of emptiness begins to take place in us. A restlessness to fill that emptiness also begins by itself to adorn our inner with Divinity. Thus this drowning condition turns into surrender. As a result of remaining drowned in the condition, the glimpses of the Beloved begin to descend, very often in our inner. We can only give an indication of it by merely saying "The Divine light is filled in our entire system." His Supreme Glimpse and the fomentation of the feeling of Divine nearness begin to melt our inner's subtle-grossness. How true Shri Babuji had written to me, "The submission is the life of the Surrender" Complete submission only comes when softness and simplicity with the feeling of Brotherhood begins. To have a condition of softness and modesty in the inner is the life of surrender. The sign of this condition is to have the emptiness in the heart.

I have also found one beautiful result of the constant drowning state in Divinity that, the fomentation of the

nearness begins to cover our whole system. Then the thirst of restlessness for union with God gets awakened in us. The thirst of union with Divine becomes possible when complete devotion and laya-awastha begins to stay in us by itself. We do not have to practice for it.

From the above writing Shri Babuji's saying becomes true that "In subconscious (Achetan) mind there is a curiosity." Therefore when the sweet fomentation from the constant remembrance of God begins to reach it, the same-curiosity turns upward to attain the realisation of the Goal. Whenever the thought comes to us, we feel a kind of chain which is linked with the above. Now our remembrance becomes complete. Now Babu Ji's supreme transmission Power together with the expansion helps in awakening this curiosity in us by giving the pat of His Will. But I will definitely say that this curiosity can only be awakened by taking the goal of God Realisation and by remaining in His constant remembrance, otherwise not. When the Laya Awastha in our inner begins then the making of sanskaras is stopped. Then while we are working, our attention remains Laya in our condition and not in our body. This condition comes very soon in our progress. Once some one asked Babuji whether the Incarnations have mind or not? His reply was "The incarnation has mind but it has a special state of laya-Awastha (fanahiyath)." Therefore while remaining active in this world the sanskaras do not reach to Him (Incarnation)." That is why we saw that our Babuji Himself brings very quickly the time to free ourselves from the gross bondage of ego. But what is the extent of the expansion of the subtle bondage of ego? Up to what condition do we find it? In this connection I will certainly say that while saying 'I' one does not have the feeling for whom this 'I' is meant for. This is the definition of that stage in which the bondage of grosser stage of ego ends. I have mentioned above that at obtaining such a condition the body-

consciousness ends. Now when we march towards the subtle, then we begin to find same condition for others. For example now in touching the wall, the tree or cooking utensils etc. our real condition becomes such that we cannot even touch anything. Our condition becomes beyond the sensation of touch. This is the condition of 'Nirvana'. When there is nothing in front of us except the goal then whose touch could it be? Upto what limit our condition of Laya Awastha increases, it becomes the place of our living there. The lower base begins to be washed out. I have found that when some one called me, the sound of the call did not connect from my body, but to whatever extent our approach was it reached there itself and that too with great subtilty. The life which is connected to the body & which is flowing in it can only be experienced by us, but when the condition started becoming Godly, it begins to expand in the Mahat Pran (Divine condition), then that itself delivers us our news. But what is the extent of the expansion of the subtle state of ego and the expansion of self consciousness? On this subject I can say this much that after expanding more in the subtle condition of Divine I feel that even someone is calling me I can not come back in the body from that great region and the answers use to come automatically though we remain beyond the knowledge of it and also ignorant of it.

Now keeping the first condition before me I begin to think that why did it happen so? Then I find that after getting Laya Awastha at one level, crossing layer after layer and covering after covering of the ego, even beyond the soul, our expansion begins in the subtle or in the Divine condition accordingly. When we get drowned in the condition of Laya of a certain level, we feel that the same condition has become my form. This indicates that condition has become completely our own and even in that we begin to drown. When we become one with that condition we feel that once again we have remained empty. At this level, the

restlessness becomes our own form and spreads in front of us. As a result of this deeper level of emptiness is once again seems to be within us and through which we begin to become laya in the utmost subtle condition i.e. in the soul. This is His special grace for us that as much as the subtle condition of Godly region comes to us, in order to get laya in that accordingly, the level of emptiness begins in us to get expansion in the subtlest Godly condition. I have found that, after that the soul consciousness also begins to end. Now our identity begins to be all pervading instead of living in one-being. After desolving in the Divine, our ego like an witness, begins to stay with us. At the attainment of this condition Shri Babuji's saying becomes true "Now there is neither body consciousness nor the soul-consciousness. We get the feeling of this condition in this way that Pain itself tells us its place in our inner.

When we begin to get entry into the subtle condition of Laya Awastha with the grace of the most Beloved Babu Ji Maharaj (sadguru), we begin to get this benefit also that the craving becomes so subtle that it does not come as a separate feeling, but it also absorbs in the subtle condition in us. When our expansion takes place in that divine subtle condition and the craving becomes so subtle that we do not get any indication of its presence or absence. It seems as if the craving itself is restless. Now at this stage the union of the soul with the Parmatman begins to take place. Nothing remains to be said now. Call it a path if you like; call it benevolent Master if you like; call it God if you like, it does not make any difference. After attaining this condition Kabir's saying becomes true for us. "Chela ke guru laage paine" as the Master touches the feet of the disciple because when the Realisation takes place the happiness of the benevolent Master becomes unbounded.

With the help of constant remembrance when we get laya-awastha in our Beloved, the grossness & the coverings

of the soul begin to wash away and we feel ourselves divinised. Our ego melts away and He begins to expand in us. But it is utmost difficult to say, that after reaching its perfect condition, where remains that point of craving? We feel ourselves divinised. The meaning of this is that both the subtle and gross boundaries of ego have been washed away and our 'I' becomes Laya in that Great Divine (From where we delinked). Slowly and slowly our laya awastha begins to take place in that Great Divine and one day when our expansion or the laya-awastha begins to get perfection we feel that we have reached in the field of the Source. As a result of swimming in it we experience that in our place only total divinity is present. When we enter this condition we feel ourselves active. In our language, in our activities, in our living other people find us to be too active. One day we find only Him (Sri Babu Ji) in our experience. Now I have found the meaning of this that now the condition between 'A' to 'M' (Aham-Ego) have expanded in Divine. Now there remains only the point of craving. One may call it (craving) an ocean settling in the drop or the drop settling in the ocean. Now both the conditions also look alike i.e. now the doer in between remains only zero. There is no value of zero. Neither does it earn anything nor spend anything i.e. the feeling of gaining and loosing ends. Now a constant state remains everytime. The meaning of Kabir's saying "Every expansion is from zero (ek bindu ka sakal pasara) is in front of me. That is the field of zero (.)" Only through the grace and power of Shri Babuji we get laya in this expansion. We begin to swim ahead. This zero itself starts becoming dim and hazy. One day we begin to find ourselves untouched of this condition. Then only we feel that our beloved Shri Babuji has given us chance to go beyond the ego. It is such a grace that it is also not agreeable to Him that He can see us even within the expansion of this zero. He in fact, wants to give us entry into the Region of Ultimate that is He wants to reach us upto the condition of

Mastery. "If there is no demand in devotion then the devotee could have become "God" (Bhakti Mai Yachna na Hoti toa Bhakt Bhagwan Ban Gaya Hota) this statement stands true in front of us. Now the demand ends. I wrote to Shri Babuji that "now I am not a recipient but a creator". Now Shri Babuji takes us to the condition of Nothingness. If we say that there is no condition, then it does not touch what we are saying. If we say there is some condition then it is not felt by us. This condition gives us the truth of the condition of 'Nothingness'. Shri Babuji's desire "we should reach the Ultimate" begins to be completed. Through His continuous presence in us all the time such a living starts by itself that even we see the beauty of the saying "not there" but "it is there". This beautiful condition has been put before us by Shri Babuji. We are only the witness to it. It is certain that when we write to Shri Babuji Maharaj, about the condition that my "condition is like this and like this" Then for a while we think whether it is there or it is not there. It shows that now we are proceeding in the field of Nothingness.

I have found one thing that when we reach beyond the grosser bondages of the ego then we do not have any sense of the colour. If someone says "bring the green colour bucket" then without having any thought of the colour we pick the green colour bucket and bring it. Why does it happen like this? The reason is that whatever sense (awareness) is required for keeping this body living in this world works within us by itself. With this alone I have found that even while living in such a high and pure life, we have a pure relationship in our duties and in our day to day dealings with everyone. It means that we begin to live beyond Maya. I wrote to Shri babuji Maharaj "As if simplicity has become my own form." In such a pure condition it seems that our inner has stood stunned completely opened in front of our Master". First of all we begin to open ourselves in Babu Ji Maharaj and then we find ourselves standing in front of Him having the condition of simplicity. Then His

turn comes whether He should open Himself in front of us or not. However, He has to open Himself in front of us because our condition itself becomes such that it compels Him to open Himself. From then onwards we step into the condition of Sakshatkar. In such a condition that is spread in front of me I had forgotten that He is in front of me.

Now a question arises that what is spirituality? I can only say in this connection that when we write about the expansion of the soul we can only write that spiritual condition is such and such. But when Shri Babuji Maharaj takes us beyond Atma-Tatva (the soul) then the word spiritual condition does not suit. Then our expansion takes place in the Divine expansion and in the same way we also express that condition. First of all we see Him everywhere. Then as we go on getting laya in that condition, one day we begin to begin laya in the Divine-Power also. As we go on getting laya in the all pervading Divine Power then He will also give us a chance to enter His all pervading expansion. Then He also really and actually expands us in His all pervading expansion.

Now the thought of progress comes to an end i.e. our progress becomes much lighter than even its thought. When the condition reaches beyond the weight of the thought then the thought enters in the divine 'thought' i.e. we remain in thoughtless condition. Now a great change comes into our outer living. It is felt that whatever is necessary i.e. modesty, consideration, shyness, comfort, sorrow and everything else is provided in us in accordance with the necessity and afterwards go back from where they came. The sentence from Geeta begins to work within us "Every attribute comes accordingly to our need and we only remain a mere witness". Then even in this subtle condition of the virat we become somewhat one with it. Now in all the four corners we begin to get the reflection of the Reality.

In Sadhna now we have reached the highest peak.

Along with the Realisation of God the condition of the union is also got laya in us. Now the question arises what is behind this? Here even the Divine light does not have any reach. Then how do we march? I found that now only the all pervading subtle-Divinity is spread in our way where there is neither the darkness nor the light. There the Divinity by itself goes on illumining the path. Even the feeling of progress is not felt because the movement becomes one with its own limit. What a wonderful feeling? "Walking without legs and listening without ears" this condition spreads in front of us in a natural way and we are progressing carefree, without a path, without a goal. Where? who can say this. Now even this also cannot be said that we are going from the subtle to the utmost subtle? After reaching a certain point the condition leaves us and the subtilty merges in its own limit. It also becomes known to us that love, devotion and laya Awastha with which support we are progressing and absorbing in the highest, also have their own limits. As soon as their limits come, all of them merge in the condition of Laya Awastha. Now it becomes impossible to say anything about the condition. If we say that this is our condition then it does not look right because we remain only as a witness to it. The condition is in the front and the pen writes. Then how can it be possible to say that this is my condition or this is the condition of the condition? Yes, now every approach and every level looks like the destination and we once again like a hermit, detach ourselves from everything and go forward. If some one asks about the actual condition of pure Renunciation I will only say that we cannot even keep any attachment with the desire to obtain the Divinity. Where do we have such a power and such a strength in us. It look better to say that the attachment has left us because He has accepted us and the Renunciation has left us because He has absorbed us in His Divine self. Now every approach looks the

destination in such a way that after stepping into the subtlety of the Divine Goal, a kind of coolness spreads in the inner in such a way as if the tiredness has been removed. This can be called the condition of eternal and perfect peace. But still some yatra remains to be covered. We have found our 'Home' but have not yet been accepted by 'Him who is the Master of that Home. Though earlier this feeling seems to be that 'He' is mine. One beauty of Shri Babuji's Pranahuti is that He wants that we all should reach the Goal". His this wish does not give us any opportunity to look back from the very first day we step into the field of Sahaj Marg until we reach the goal and nor do we have any desire to look back.

I have heard and read one speciality of the Sanyasi from the mouth of saints that whatever house they leave behind they do not turn back to look at it. Therefore it can be said that from the very first day we start becoming a Sanyasi in its real sense. It is because after becoming laya in every condition, we march forward like a Sanyasi and do not even look back. Every condition ahead looks like a Destination for us. Why? Because unless that condition which is real does not come, whatever condition we get in the journey, resembles the same real condition. But even at the extreme end (Intihai Thehrao) we stay a little and again continue our march. Shri Babuji's Grace and Power does not even allow us to get any peace or rest by making us sit here and there. We continue our march as an empty man, even after having absorbed the Infinite power in us. Why? Because the same Beloved is present in our total being. He Himself looks-after our entire movement. Makes us laugh at the time for laughing, makes us weep at the time for weeping, provided curtain from those from whom He wants us to remain behind the curtain and makes us stand in front of those whom He likes us to stand. Whenever He wants, He torments us and whenever He wants He loves us. He Himself

becomes happy but we remain in craving. In the end, in His compassion and pity for us He takes that very craving in Himself. He gives us gift of complete freedom under His overall care. Then only, perhaps, we are able to cross that expansion of the Ego.

We leave the company of the restlessness, but it continues to chase us. For how long? Who can say this? I have written to Shri Babuji Maharaj several times that 'It looks that there is an unlimited craving in me. I can guess it. But where it is? In whom it is? No guess is found for this'. The reality is that we begin to accept that craving as our own because at least we get some thing before us in the shape of craving when we cannot even get a feeling of touch of that. I had also written to Him that as soon as the feeling comes that "there is this craving, it begins to fade because now the turn comes of its laya. Now it cannot be said that this is the path of progress by accepting 'nothing' as 'something'. After getting this condition if there is an intense pain it is felt that there is a pain somewhere. who has got the pain it is not known to us. But when the pain breaks limits then it gives an indication that I am feeling the pain. A time comes when the Goal which Shri Babuji Maharaj has named as Reality, reveals itself, then that condition also begins to laya in Reality. In order to make even this perception natural for everyone and for all, no capable benevolent Master (sadguru) is found except Shri Babuji. In fact, there cannot be two such Divine Personalities at one time. This is the law of the Nature. There can never be two people who have got command on the subtle power of the Nature.

Before the Realisation, we feel a kind of whim of Realisation with a touch of divinity. When this whim begins to turn itself into Reality then our condition becomes wonder struck as to 'what is this'. Before the Reality comes in front of us, its expansion can only be seen through the eye of experience with wonder. After completing its work, the vision

of experience begins to get dim. The experience itself takes leave or says good-bye to us even earlier. Only thing that remains is the Divine-sight. For 'His' Darshan there is the same Divine sight. When the sight also is settled or got laya in Divine then only the 'Real' remains. I have written this to Shri Babuji. What He will make me write in future He only knows. The pen is ready to write.

In reality, the Divine Transmission power of Shri Babuji Maharaj awakens the power of Divine consciousness by gently tapping it because it remains asleep within us, so that we may attain the Divine Darshan. Therefore we get that Divine sight definitely. When this very consciousness is awakened with in us in a real sense, then only the perception of Sahaj Marg, the depth of the spiritual conditions and the manifestation of the spiritual conditions begin to spread within us. We continue to get their pleasant experiences through this Divine consciousness. As we proceed further and become silent then in what manner His grace and His Divine consciousness start bringing in front of us the Divine Conditions, it is not easy to say. The place from where the subtle condition of the subtle ego begins to get laya, from that place the consciousness and the experience go on getting Divine. Only then it is possible to write, about the conditions in which Sri Babu Ji Maharaj have taken us. When a guess itself gives an indication then we can say that after removing the 'I' only the 'Real' absorbs in us. We get a clear vision of this condition in the Divine Mirror of the Sahaj Marg system.

"Nazar 'Inhen' na lage umar ki kabhi bhai,
Sandhya besudh huve ham gate chele jaate haim.

I am praying only this that "Long-live Sri Babuji".



EPILOGUE

What can be the epilogue of my book when the journey is unlimited and the traveller is unaware of the Goal. I am unable to understand the Divine miracles of Shri Babu ji Maharaj that the goal 'itself came running to me". Now what will be the Goal of the Goal? Where it will be? How it will be possible for anybody to explain it. Yes, only he can tell and write about it who has been taken away by Divine Master to that place. What is there now? Only this that we have to walk without the pace and progress without any Sankalp. We are the travellers of such a natural path travelling on which, we do not even know whether we have crossed any path. Whatever has been written in this Book can only be the manifestation of what He (Babu Ji) has bestowed me, it is not an Epilogue. It is only a gift to abhyasi brothers of Shri Ram Chandra Mission.

In the Divine field, the meaning of epilogue is nothing but the destruction of our 'Ego' and we see it happily. Once I have written to Babu Ji Maharaj that "being dead, I am myself taking my dead body on my shoulders". After getting laya, a time comes to get Laya Awastha of Laya. The turn comes when the inner conditions which are attained through Laya-Awastha in Divine, & the Goal also become laya. In experiencing such divine conditions, I have seen that I come out from the living dead in such a way that I never enter in it again. I do not have even the experience of touch in it. It appears that I start living in the world like a Lotus leaf (which never gets wet in the water) and get laya in our divine conditions. This is a very famous saying that who has seen his destruction (Pralaya)? But this is the undaunted truth that we Rajyogi having the firm determination of achieving the goal through meditation in Sahaj Marg Sadhna, drowned in inner meditation, crossing the unique conditions, see the destruction and even the destruction of destruction through the mirror of Sahaj Marg

and also write it too. Further our progress, yoga, meditation, path of Sadhna and the laya awastha in our goal, all these also become Laya somewhere. Then it seems as if having the glimpses of Divine Realm in the light of Sahaj Marg and writing the Epilogue or the time of our complete destruction is being borne to us by Sadguru Babu Ji Maharaj. But now which eye can see our complete destruction (Maha Pralaya). I am unable to tell this. It appears as if this eye can only be the original eye of our Beloved Master (Babu Ji). But accepting Him from the core of my heart, I feel today as if I have seen this beautiful scene. This is the reason that this Book can be presented before the readers. In the presence of my complete destruction (Maya Pralaya of ego) I am only the witness of changing divine conditions. I am only the instrument of writing this book. The real writer is Shri Babu Ji Maharaj).

Further it will not be such. Because the condition automatically remains changing or in other words our inner is getting Pralaya day by day and the pen is used to write it. I do not have the knowledge and not the consciousness about it (Inner Pralaya). What can be the knowledge of without knowledge. I come to know only this much that while establishing the manas in meditation and try to colour it in Godly colour, then with the help of Pranahuti Power of Shri Babu Ji Maharaj, the evolution of divine condition in our Inner starts sowing seeds of our Pralaya. As we succeed in becoming introvert from extrovert, then with the help of this Raj yogic sadhna, we begin to forget ourselves in the hope of 'Darshan', On one side where His (Babu Ji's) Darshan gets apparent in us, on the other the epilogue of this Book or the preparation of self Maha Pralaya begins. As the 'condition' does not know that this is the condition, in the same way we do not know whether this is my condition or condition of condition. In the same way the epilogue of this book does not know what kind of pearls it is going to present before the readers. This has been made possible for all with the mercy and divine

transmission power of Sadguru shri Babu Ji Maharaj.

Not only this, it has also become possible today that the capacity of expressing the extensive field of spirituality, unique and divine conditions in the same words and language which have been bestowed by Babu Ji Maharaj. This capacity would also be absorbed in Him after expressing the divine Darshan because when the destination (goal) has been achieved, what is the use of repeating the conditions in between. I remember that having the same condition Babu Ji has written to me that "you have crossed the condition of laya Awastha & it is also become laya in it and now the condition of Baka (perfection of laya Awastha) has started". As deep will be the condition of Fanaya-Fana, so in the same quantity baka (perfection of laya awastha) is bestowed from the God Himself. The meaning of Baka is that all the bases of lower states are washed away. Then where is to go? Now where we are it becomes our home. Babu Ji maharaj then wrote to me that this is called 'Turiya Awastha'. He has also written that when I see both the conditions i.e. Fanaye- Fana and Turiya-Awastha they appear to be one and the same. I have seen this divine beauty of the divine conditions as shown by Him (Babu Ji) and then absorb them in myself. While absorbing them I became empty. Now I have become like His divine 'prasad'. Now whatever the mouth speaks or pen writes, it can be only the Prasad of that Divine Prasad.

Sri Babu Ji Maharaj has adorned my heart and bestowed His divinity in such a way that being laya in the divine condition of Darshan, I can not be able to write the Divine epilogue of this Book. Only with His grace, this Book can be completed. I have seen that as the inner condition becomes subtle & pure so with His (Babu Ji's) Pranahuti power, the power of experience also gets subtle and changes into Divine sight one day. This is the real beauty of Sahaj Marg Sadhna. The Abhyasi receives His divine training in such a organised way that the divine experience and the abhyasi (experience holders) both become laya in

their own places. We have to bow our head with gratitude at that time when Shri Babu Ji Maharaj not only bestows the complete Darshan of God but unites us with Him like the molasses and its syrup. In the form of this Book, the Readers also get the introduction of its epilogue. The journey is not yet ended but the way is completed. Even now the journey has taken the turn towards Ultimate, but the sight has lost its capacity to absorb this spiritual journey in it.

Uptill now, I have realised that every end is the beginning of some divinity but when the end itself has finished, then if I will get the experience to write the journey to Unlimited, I shall try to pen it down. If possible, I shall try to serve you by writing about all the higher conditions of progress which has been researched by Sri Babu Ji Maharaj during my training. I have tried to explain main subject of Sahaj Marg Sadhna in the light of my experiences. Almost the whole mankind accept the God, but there are very few who actually love Him (God). This will be my effort that with the blessings of Sri Babu Ji Maharaj. I could be able to fill the craving of God-Realisation in all human-beings with the help of my pen & talks, because there is no meaning of accepting Him, Who is omnipresent. There remains only His (God) Realisation. The Truth is eternal. It is very courageous to bring down It (Truth) in our self. It is essential that in this pursuit the ego is to be sacrificed. But no one has the remembrance of it, because in the end the heart becomes like the grave of a saint.

Now whatever is before us can be explained in simple language of Sri Babu Ji Maharaj that it is the expansion of the Reality. Whatever you see, is Reality and whatever you understand is also reality. The heart and mind are again ready to write something after getting laya in Reality. Neither the Reality can be defined nor It can be adorned. There remains only Reality which can give some reference (view) about the journey of Ultimate.

