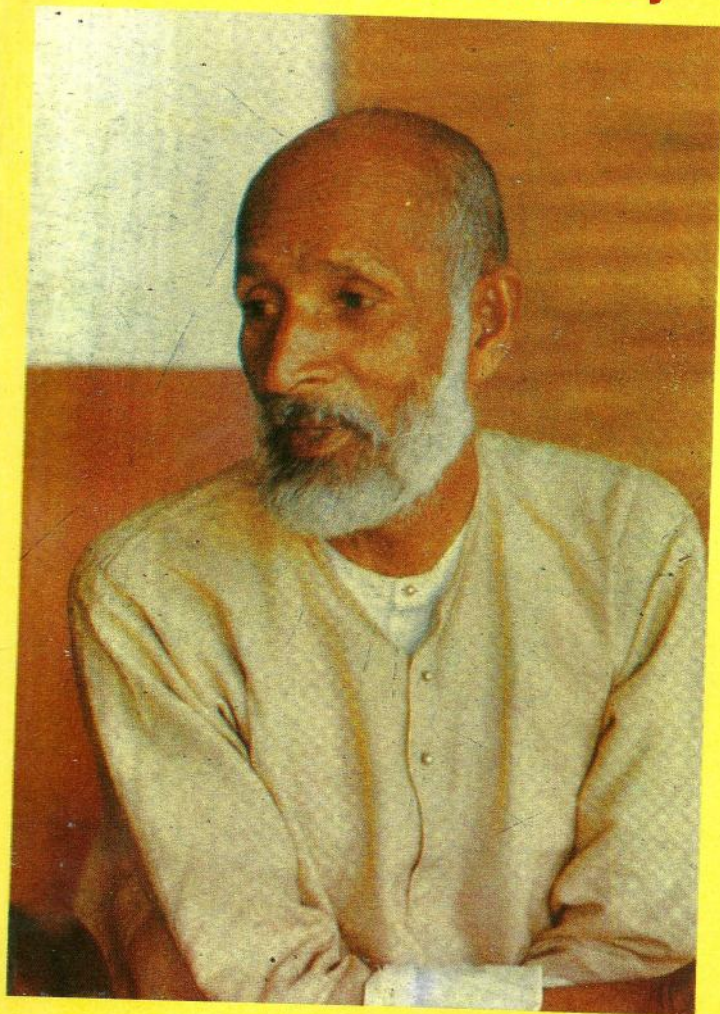


# **Realisation To Ultimate Reality**



KASTURI BAHEN

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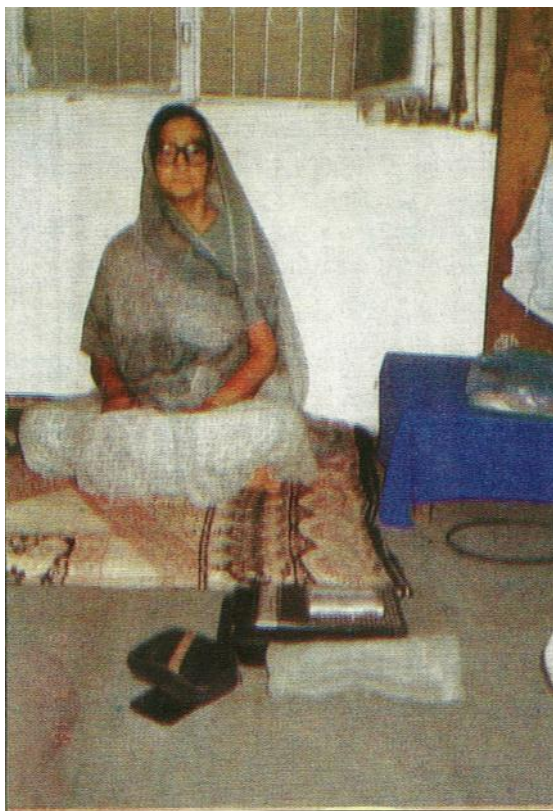
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## DEDICATION TO MY BABUJI

Whose descendance of Divine personality was treasured and devotion blossomed in the heart of the Earth, the sky felt blissful and proud with spiritual knowledge by touching His forehead, His Divine Love and the flow of Transmission has today overwhelmingly blessed mankind.

When I put down my head to have His 'darshan', His divine look took me deep inside of myself, and when I raised my eyes upwards to see His divine face, my sight easily became subtle and got lost in His omnipresent form. When I desired for His Realization I found myself on the doorstep of the Ultimate Reality.

Today it is as a result of His desire that this book, 'From Realization to the Ultimate Reality' (Sakchhatkar Se Antim Satya Tak) incorporating some details of His researches of the conditions, giving proof of His sayings from time to time, is presented at the Divine lotus feet of my Babuji Maharaj.



KASTURI BAHEN

## FOREWARD

With the creation, mankind got intelligence and sensitive mind as a divine boon; the mind also got the capacity to express feelings. In the beginning, because of the intensity of internal Divine Light and the purity of atmosphere, the human mind was constantly in search of its creator and as a result we have the examples of a large number of saints in the earlier history. However, if we analyze and probe deeper, we shall find that the spiritual practice of such saints was mostly individual. Such saints, if felt pleased could grant to the chosen disciple their spiritual attainment but were not capable of transmitting or explaining their spiritual experiences. It was an experience equal to that of a dumb man who cannot explain the taste of the candy.

With the passage of time the purity in the creation got slowly diluted and the man's heart got increasingly encased in the material coverings. By the time modern era came, the human mind got so much entangled in the worldly bondage of his own creation that his heart started crying for peace and freedom. With a heart full of sorrow and in the state of helplessness he started looking hither and thither for help, for a solution to his intricate problems. At such a time, a special personality in the human form of Shri Ram Chandrajji Maharaj of Shahjahanpur (U.P.) descended. This Divine personality through His Will-Power decided (sankalpa) to bring out the suffering humanity from the grip of the worldly bondage. He showed to mankind the path of 'Sahaj Marg' for their spiritual uplift and safe return to their homeland. With the strength of the Master's will power and His Divine Transmission, the abhyasi got a new lease of life. With the practice of Sahaj Marg Sadhana, the abhyasi after acquiring freedom from worldly bondage, started making successful attempts to reach his homeland. The practice of Sahaj Marg showed him the way to freedom with feeling that he can achieve the condition of Realization and Ultimate Reality within life span.

The Divine Master, Shri Babuji Maharaj, has created a number of Jewels, but shining star among them has been Saint Kasturi Chaturvedi of Lucknow (U.P) whom the abhaysis affectionately call 'Behenji' and treat her as their own sister. Rev sister is the writer of the present book 'Sakchatkar Se Antim Satya Tak'. Sister Kasturi has been a favourite disciple of Shri Babuji Maharaj. The Divine Master not only took Sister Kasturi to the Ultimate stages in spirituality but also gave her capacity to express her conditions which up till now has not been possible for many saints. The saying 'Gira Binu Nayan, Nayan Binu Wani'- (What the tongue tastes, the eyes cannot see and what the eyes see, the tongue cannot express) aptly applies on reaching this stage. The fact is that description unto 'Sahajgati' is generally found in the ancient scriptures on spirituality but the details of the beauty and splendour of the conditions ahead of this are not available. By the time a saint reaches the stage of God Realization he gets so much drowned and submerged in the condition that it becomes difficult for him to come out and express his experiences of the condition. But the writer, Sister Kasturi, has given such a clear and detailed description, stage by stage, of the conditions that even though abhaysis may not have attained these spiritual stages, while reading the book they will get a vivid picture of the wonderful conditions before their eyes. With her powerful pen the writer, while describing the greatness of the Divine Master has emphasized the need and importance of the Master's loving care for the speedy progress of an abhyasi. She has also given a splendid and detailed account of the various stages in the spiritual development which itself is a great achievement. He has indicated a unique fact about 'Sahaj Marg' system, in which the responsibility of the abhyasi ceases if he honestly follows the instructions and drowns himself in constant remembrance of the Master. Because after this, the Master takes over the responsibility of the abhyasi. The Master with His Will-Power takes the abhyasi ahead with great love and compassion by constantly feeding him with His Divine Transmission. He also gives him experiences of various spiritual stages till the goal is

reaches. In the chapter, 'Spiritual Progress' (Atmik Vikas), the writer has revealed many secrets. For example, there is description of the source of Incarnations, their colour and attractive faces, conditions and stages in spirituality etc. The Divine splendour of the seven circles of the Central Region, the work and importance of the positions in spirituality and the description of the Divine grandeur of Bhooma is not heard or found anywhere so far. The 'grandeur-less grandeur' of BHOOMA and its beautiful description is possible only through the medium of a Divine Personality. The condition of Bhooma can be described only by one in whom the Divine Sadguru Shri Babuji Maharaj resides, because it is that place whereupon reaching, a person gets so much LAYA (drowned) that his mind gets stunted and is powerless to express anything. Because at the time of merger the 'self' gets so much drowned in his Beloved that he will not know who will speak and who will listen to whom. At the end, I have to state that even those abhyasis who came into Sahaj Marg for material benefits, will, after reading the book, not only be attracted to have a look at the irresistible spiritual attraction of the stage of 'Bhooma' but will also be encouraged to attain the goal of life.

My only earnest request at the feet of the Master, Shri Babuji Maharaj, is that Sister Kasturi should continue to write such rare experiences for the benefit of the abhyasis all over the world, so that they may also be benefitted and encouraged to attain the blissful state. I also wish to state further that like our generation, I would not want posterity to blame that the saints of the past who had attained various spiritual stages and had experiences of the blissful state of Ultimate Reality have not left anything for them as guidance to know and understand the various stages on the path of spirituality.

**Smt. Bimla Singh**

Abhyasi

Shri Ram Chandra Mission,  
Lucknow Centre.



## REALIZATION

God Realization is the prime need of human life. It is an accepted and true fact that until we realize the subtlest God, through the medium of this material body, this body has to continue taking birth in this world. It is also a reality that until and unless we eliminate the very cause of our repeated births and enter into the eternal blissful state, this body like mud house repeatedly gets erected and destroyed. How we make this mud house (body) useful also depends on its Creator. The type of body, its make and colour, the sorrows and happiness, the status in the human society etc. in the present life depend on our past impressions (Sanskaras); but to make the life purposeful and credit worthy depends on us. The poet Jaisi once told the people who used to laugh at his ugliness, 'Why do you laugh at me? If you want to laugh, laugh at my creator'. The lesson we learn from this thought, can be only one and that is that we must constantly remember the creator and beautify this life with His (creator's) purity and divine beauty. We must make use of this body for God Realization. Then only can we be free for ever from the circle of life and death. We must continuously make effort to remain drowned in the thought of the creator to such an extent that we forget our present 'self'. We must also imbibe in us His nature, His style and mould our external behaviour in such a way that the people could feel and understand the reality and beauty of human life. Shri Babuji Maharaj has said that realizing the reality of the internal beauty is Self-Realization.

In this way, first we must have a strong desire for attainment of the goal and try to meditate on the Divine Light and make every effort to have continuous association with it. Along with

this practice, the Yogic Transmission of Shri Babuji Maharaj helps the abhyasi and makes his efforts lead to easy and successful God Realization. This Divine Transmission is infallible in creating in the heart of the abhyasi (Jeev) the real craving for Realization. For continuous spiritual development and for attaining God Realization, it is absolutely necessary that the abhyasi remains under the constant care and the loving look of Sadguru Shri Babuji Maharaj. The Master's loving look and His Will-Power helps the abhyasi in his continuous progress on the path of spirituality and keeps him drowned in the spiritual condition. One important thing which is experienced is that the abhyasi develops such a strong internal relation with Shri Babuji Maharaj that it reminds the abhyasi of the real realization of the Jeeva with that of God and makes him impatient for Realization. The intense longing or yearning to achieve the goal automatically finds out the correct path and then our progress in the field of spirituality becomes faster. Besides, the nearness of His shadow makes the heart full with His warmth and by remaining drowned in Him, a day comes when we have God Realization. Thus it is the Sadguru only who, in fact, introduces us to our own self and fills us with Godly effulgence during our march to Realization. The problem is that human beings have accepted this mud house (body) as their real self and are only attending to its needs in ignorance. It is necessary that someone must remind them and tell them the difference between the real and the false. When we start searching we find someone giving us a sermon, someone else giving us a book in our hand. If we go still further, we are given a Mala (rosary) for 'Japa' we will attain 'Jnana' (wisdom). Today, such a long time has passed since our separation from Reality that we do not know whether any of these methods can help purifying our inner self to an extent necessary for evoking in the heart the sacred desire for Realization. If you seek that truth, the real pleasure of the practice is felt only through the association with a Sadguru (Divine Master).

Once association with Master is established inside our heart, this human statue which has really become like a solid statue, starts melting. The Mana (mind), the Buddhi (wisdom) and the heart are covered under a thick curtain of grossness. With the Will-Power and the Yogic (Divine) Transmission of the Master, this grossness and the coverings start becoming thinner. The gradually increasing feeling of lightness gives the indication that we are developing and proceeding towards the subtle condition. The darkness inside is removed and we get enlightened with the Divine Light and through the natural and inexplicable feeling of satisfaction, the desire for God Realization becomes stronger. Not only this, the chain of narrowness starts breaking and we experience an unknown internal expansion; we get this feeling that this expansion like a strong current is breaking all the bondages and taking us towards the Ultimate Reality. This strong flow also gives an indication that we are not encased in the small mud house, having a name, a limitation of human body, but that the real self is connected with the Unlimited and is ornamented with divine bliss and enlightened with His Light. The feeling that our small self is a part of the Unlimited comes first at the time when, while practising the system of Sahaj Marg we get the Yogic Transmission of Sadguru Shri Babuji Maharaj and feel its effect on our heart. A day comes when we come face to face with a spiritual condition where we, as living beings, come out of our limited bodies and start expanding in the divine limitless expanse. From this moment, although we are known by the worldly name given to us, we start feeling Godly nearness inside as well as outside. This is the reason that when we start feeling the presence of the Unlimited inside our limited self, we start feeling the presence/His presence in every particle all round us. Then this Divine Truth that he is present in every being is easily realized. I must take clear one important point here, namely that those persons who practise to attain this condition (ie., to perceive God in everything) do not get the real condition of Realization

because this fortune dawns only on those Yogis, who attain the real stage in spiritual development by passing through various inner conditions. Experience has revealed that first we see God in every being, then that He is present in every being also gets revealed to the abhyasi. Thereafter this state that He is present in every being is crossed and that He is Omnipresent is known and the abhyasi gets laya (submerged) in this divine condition. One more secret is opened and that is whatever spiritual condition is expected to come about is first felt by the abhyasi within himself and he writes, 'this is my condition', but while writing to Shri Babuji Maharaj, he states, 'I do not know whether I am writhing my condition or the condition of God'. After this he also writes, 'Is it a condition or the condition of the condition?'

The definition of Realization is where 'I', 'condition' and its cause (God) all become one. On reaching this state we experience the condition of Realization throughout in our entire self. In the field of spirituality, we get before hand an indication of the stage unto which we have reached. The abhyasi gets knowledge of the stages in himself. Thereafter when the condition becomes more subtle, the abhyasi starts feeling like an innocent and ignorant child. Till this time we experience that 'we are receiving something' but in the language of spirituality it is known as 'we are losing something'. And what we are losing is the melting away of the Aham (I). The dissolution of the self opens the path for the condition of Realization to enter. This condition reveals that the abhyasi has opened himself before the Master. The experience has also revealed this and this is the definition of 'Bhakti'. One cannot attain Reality without opening oneself before the BELOVED. He is beyond bondage and that is why, as and when the inside coverings are removed, the knots open up one by one. We perceive Reality in front. In fact, it is a great kindness of the Almighty God that He starts giving His DARSHAN (reveals) himself and in turn we get submerged

in every condition of Realization and also get laya (drowned) in His expanse. At this stage we cannot completely feel the bliss because of the limitations of the body. The condition of the internal and external then becomes one. As the lotus leaf, even after remaining in water, does not absorb water and remain totally unaffected, we find entry in the realm of condition of God Realization and get laya in the condition. The 'self' which although has not developed the capacity to sustain fully the bliss of the Unlimited, constantly feels the blissful Divine state. In the external world, our work and conduct automatically continue and like the lotus leaf in the water we remain unaffected. The only difference which remains is that the inner self does not completely absorb the blissful state. Thereafter, this Divine state is also bestowed by the Master, Shri Babuji Maharaj, ie., He grants us permanency of Laya (merger) in the condition of Realization. This is known as Baqua. It is then only that one if known as the 'Realized Soul'; but how can we address him who is not there. As per the Master, Shri Babuji Maharaj, the state where knowledge and ignorance do not exist, ie. the state, where 'something is there' does not have any meaning, is the real or open condition of Realization. When the condition of Realization is opened up before the abhyasi and he starts expanding in the condition- then his condition becomes that of an observer or witness. At that time, the saying of the Master Shri Babuji Maharaj, that 'it is a condition where knowledge and ignorance do not exist and that it is the real state of Realization', gets established.

Now the question arises as to what Jnana is; what is that fact which remains unknown to us but is in us in a dormant state. From personal experience, it can be said that it is the Reality, meaning it is a particle of the Ultimate Reality which is present in every being but because of our indulgence in materiality we have overlooked and have become so much unconcerned that instead of having any attachment we have become detached. Life after

life passes on but this fact remains unknown. If somehow this fact is made known and developed and the relationship re-established to an extent where no difference remains between the two, then that stage will be real definition of 'jnana' (wisdom). Shri Babuji Maharaj has said that the state of divine awakening is that when Divine Consciousness takes birth and is stabilized in an abhyasi.

The question may be raised as to what is Divine consciousness and unto which limit we can enjoy the bliss of spiritual development. In answer, it can be said that with the assistance of Divine Transmission of the Master, Shri Babuji Maharaj, we develop such a craving or longing for Realization that every moment becomes the moment for the waiting of the Beloved. At this stage, it should be understood that the Divine Consciousness has awakened in the inner self because the moment we are awakened, the Divine awakening starts getting impatient to search for the Origin. At this stage the blissful condition starts giving fragrance of the Divine and then the mind at times feels the fullness of the taste of Yoga with the Divine and at other times a feeling of separation (Yiyog) while speaking or while writing or even at the time explaining, the words automatically flow from the mouth. It may be explained more clearly that thoughts do not come on their own. Not only this, even if we want, thoughts do not arise. While writing or while explaining, they unconsciously rise and go on flowing as though they are revealing the Godly secret. At this stage, it should be understood that the consciousness has turned divine. This is the super fine state of Jnana, which is knowledgeless knowledge. Thus, divine thoughts through which the secret of divinity is revealed, is the super fine state of Jnana. While remaining Laya (drowned) in the Sadguru (Divine Master), the Mana (mind), Buddhi (intelligence) and Consciousness also get laya (submerged) in their original condition and then thoughts automatically come down from their natural source which is God. The real state of Jnana is beyond the sixteen circles of ego and

it is God. Here even after having understood the matter, the thoughts do not touch the mind or while writing, the abhyasi does not feel the touch of the pen in his hand. In this state, the thoughts on any subject come from the Original Source and questions are also answered from the same source. On reaching this condition, the saying of the Master, Shri Babuji Maharaj, 'the Divine wisdom takes birth at this state and the condition becomes permanent in the 'abhyasis' is clearly revealed and felt. When this condition of stability of the Divine Wisdom also gets laya (absorbed) in the Master, Shri Babuji Maharaj, then with His Grace and with the Power of Transmission, we lose the Consciousness for Realization and we get the condition of Paramgati (Divine State). Holding the hand of the Master, Sadguru Shri Babuji Maharaj we become laya (submerged) in God. We are connected with the super-mind which is beyond the state of Yoga. At this stage, we observe Realization from the top. This is a unique condition which no one will be able to understand except Sadguru Shri Babuji Maharaj. To take an ordinary human being to such a high Divine state is possible only for Sadguru, Shri Babuji Maharaj. Whenever nature brings such a Special Personality on earth for the spiritual evolution of the people, it also gives Him necessary power and one can perceive such complete power fully blossomed in such a Personality. The Personality is also given complete command and His mere thought brings about the desired change. The abhyasis of Sahaj Marg start getting purified by the mere thought and the power of Transmission of Shri Babuji Maharaj. The Transmission power of such a Divine Personality has the required capacity for development of spiritual progress in the common human beings. The Transmission power of the Master, Shri Babuji Maharaj brings about such miraculous spiritual progress that along with the development of the stages, awakening of the inner sight proves that His arrival has taken place primarily to make God Realization easy for the common man. The Master with His Power purifies the internal coverings

of grossness and then removes them one by one as we remove and old dress and put on a new one. With His Transmission Power the Master cleans the heart and by constantly feeding him with the divine flow enables the abhyasi to develop a strong desire for Realization. Then by holding the abhyasi's hand, the Master takes Him to the goal. There is a unique quality in the system of Sahaj Marg propounded by the Master, Shri Babuji Maharaj, Shahjahanpur U.P; that in this system, the practice and the result of the practice go on side by side. On one side, you 'do' the meditation, and on the other, you 'receive' the experience of the divine stages. Both take place simultaneously. The power of Transmission is a live Divine Power which is fully capable of making a sleeping mind into a vibrant awakened mind. The abhyasi, on his own cannot develop a real desire for God Realization. The entire life passes with the mundane worship of Gods and Goddesses. Even then the internal self remains in sleeping state, because, in any practice the path to God Realization cannot open unless the heart also associate in the practice. It is only the Master, Shri Babuji Maharaj, who has the capacity and power to purify the mind of the abhyasi and then direct him towards God Realization. In fact, the development of the state of Realization takes place only when the abhyasi cooperates totally with the Divine Master. The state of total cooperation comes when the abhyasi remains drowned in constant remembrance. The abhyasi gradually feels his material grossness being melted away and, in turn, the Divine Light gradually fills up the entire system and keeps it enlightened with ITS LIGHT. At this stage, the Divine Godly Power starts flowing automatically in the wisdom and Mana of the abhyasi. When we make constant efforts to remain Laya (drowned) in the Sadguru (Divine Master) the Divine Light and the divine power start purifying our entire self and give it a divine beauty. The flow of Divine Transmission of the Master, Shri Babuji Maharaj continuously provides strength for going ahead on the path of Realization, or it can



be said that by forgetting everything including ourselves and sacrificing whatever we have, we go on treading the Divine path and gradually lose consciousness and a time comes when the state of Self Realization starts. When this condition is revealed fully, we experience that the self (soul) is an integral part of God. When we remain drowned in this condition, we easily start feeling that the time has come for the soul to meet God (Parmatma) i.e., the condition of realization has taken root and it has surfaced in the inside. It is necessary to say here that the condition of Self-Realization is the last stage unto which an abhyasi can reach by self effort. Thereafter, without the support of Sadguru (Divine Master) and without His Grace we cannot enter this condition although the condition of Self-Realization remains lying before us.

The limited being of the man has to enter Unlimited Godly Being. At this juncture, I have seen the Divine Master, Shri Babuji Maharaj bestowing His Grace and opening a path through which the flow of that Divine condition automatically starts coming from Divinity, in the form of a Divine flow making the individual soul still more subtle and making the individual soul start assimilating it in ITS own. In this way, the path leading to God Realization becomes simple and easy for mankind. We are liberated from the gross condition of the ego. At this stage, the blessings of the Master, Shri Babuji Maharaj, are felt and prove without any doubt:- 'the extreme stage of stay' will not come again because the moment the soul of the self which was separated from God so far, meets Him, the flow of Godly current automatically starts from us. When we enter the condition of God Realization this fact is automatically revealed to us, namely that our existence as a body which is known through a name and through which we have been behaving so far, is in fact a current of narrowness and limitedness of our intelligence which was covering our soul so far. On getting continuous Divine flow inside, it is felt (by practising Sahaj Marg system) that we

have easily started proceeding on the path of Realization. God Realization is the goal of human life. When in the present state we get Yoga in Him (when we become the realized soul) gradually we go beyond the limitation of name or body, like God who has no name, no body or limitation in which He may be in total existence. After realizing Him, our body starts behaving automatically. The Sadguru (Divine Master) of the Time, Shri Babuji Maharaj comes on earth only for the purpose of giving us freedom from the bondage of ourselves and showing us the path ahead. The condition of 'liberation' or 'Self-Realization' is known when we become free from the bondage of self and start remaining drowned in the blissful Divine state of the nearness of God. We come to know about this fact when the body through which we have entered the condition of Self-Realization is addressed and it automatically starts giving answers without any understanding. The completion of the condition of God Realization may be understood when we come to the path as a person intoxicated with the love of Divinity and do not feel any separate-ness. In this condition, although we are alive, we take leave of the world and get entry into that Reality from which we were separated.

The determination to realize God gets strengthened and goes on increasing our capacity by subtlety of meditation in Sahaj Marg System. It also keeps the goal constantly in view. This internal practice is the real practice of the mind which makes Realization easy for mankind. In fact, for Realization of God, His constant remembrance and remaining drowned in His thought is a constant and powerful practice. The effort to remain drowned continuously in meditation is constant remembrance. With the help of meditation, the process of 'give' and 'take' starts. Something goes out of our system and its indication is received in the form of remembrance of God through 'Yoga' (association) with Him because this is the first step in which we attain freedom while remaining absorbed

in meditation. The moment we get drowned or absorbed in meditation, our ego starts melting with the warmth of Divinity. As a result, what we receive is the initial stage of Liberation or Self-Realization. In Sahaj Marg system, the meditation on Divine Light means or conveys that we have left our ego and have not only entered in the shadow of God, but in fact, we have started living in His Divine Light. The subtleness in meditation for God Realization means we have found entry in His heart. From the day we remain drowned in meditation, the association of the subtle divine flow and association of its subtle expanse starts giving us entry into the condition of liberated (free from bondage) expansion. Gradually, the feeling of association with His Light, His Expansion and His Divine flow also disappears from the view and then He alone remains- He, who is our life, He whose subtleness is in our breath, He who appears in us through meditation and who reveals in Himself after granting liberation. After perceiving Reality we cannot wait even for a moment. From here we start having the feeling of 'Realization'. We are now open like a naked and innocent child standing before his mother.

Today one has to accept this fact that the development of divine conditions come about only through complete drowning in meditation. The Will-Power of the Master, Shri Babuji Maharaj and His Divine Transmission help in achieving the correct meditation as advised by Him. When the inner sight gets lost in the Divine Light then only can we see Him and achieve the condition of Realization. With the experience of nearness (samipyata) and absorbency (salokyata) our 'self' does not remain our own but becomes His home. It has been clearly and truly revealed that the foundation of the practice in Sahaj Marg has been laid on spirituality only. The Divinity is its Prasad (gift). It is beyond voice, colour, sound, Bhakti and Jnana and everything. We remain untouched by our own speech or voice, meaning thereby that we do not feel the

touch of our own voice. Gradually, the voice of others also do not touch us but the faculty of hearing remains in working order. With the grace of the Master, Shri Babuji Maharaj, the alertness inside of ourselves helps us in performing successfully our worldly duties. Shri Babuji Maharaj had once written that the base of sound is 'OM'. After reaching a certain stage in the field of spirituality, when we utter 'OM', we feel separate-ness from the voice. From this moment, we start living in the condition which is beyond sound. In fact, for a person who has been separated from his Master, for a person who has been away from his home, where is the time to listen to anyone? The abhyasis who are on the path of Realization have great attraction for His sight, for the warmth of His nearness. It can be said further and truly so, that sound and light are connected with materiality and which is also sacrificed at that unlimited which is God.

It is said that in the field of spirituality we go beyond desires. Does it mean that the desire for Realization is not desire? It is absolutely correct that any wish or desire of any type, i.e., whether it is material or Realization will still be known as desire. But the effort to liberate us from our own limited circle of the self and the desire for attaining Divinity is our duty. The Upanishads have also said, 'O, mankind of the earth, if you want to have any desire, then better have the desire to attain BHOOMA'. The desire for Liberation is not a desire because this is the demand of the 'Manasya' (Inner Mind) which is a part of the Divine. This is the real goal of human life and every one must fulfil it. Without attaining this, we cannot get hold of the real divine power. We realize God through Bhakti and not through desire. The moment we accept God Realization as a goal of human life our hearts start having a strong feeling of bliss and that is why we remain drowned in that blissful condition. We do not desire to achieve this divine condition because it is a state which is much beyond human capacity.

That is why, with the effect of the Divine Transmission of Shri Babuji Maharaj our desires gradually vanish in His desire and from that moment whatever circumstances come in our life, we accept them as His desire and remain unaffected by them. Here I cannot refrain from saying that when desires do not rise, we remain laya (drowned) in the 'real' condition and revelation of ITS beauty then depends only on His grace. At this stage, the last line of our prayer becomes very clear, ie., 'Thou art the only God and Power to bring us upto that stage' which is translated in as 'We cannot realize You without Your help'. How strange it is that in the blissful feeling of Realization, gradually our intense desire of God Realization also gets laya. On attaining this Divine state, the love, worship intelligence, experience which has risen in the heart for achieving this state also gets laya. Not only this, the state of laya and the inner sight on which the foundation of Realization is laid also get laya in the omnipresent after we reach THAT Divine state. What remains is the 'Sahaj Anubhuti' (Natural feeling) which having got freedom from ego goes on drinking the nectar of the state of blissful Realization in an unconscious state. I would state further that it is strengthened more and more by drinking this nectar. It will also be correct to say on this subject that after getting laya in the state of Realization, permanency in this state is also granted from His door. The statement of the Master, Shri Babuji Maharaj that 'Reality is baseless base' becomes clear and is proved on reaching this state. Because there is no base in this natural state (sahaj). Here we have to accept this fact that the good fortune of attaining the state of Realization comes only through the help of the Divine Transmission of Shri Babuji Maharaj and His continuous Grace and loving look. The feeling of the continuous loving look of the Master inside conveys that we are developing under His Divine care. While growing in the absorption of the Divine experience (Sahaj Anubhuti) we find the truth in the following statement of the Master. 'Transmission is the utilization of Divine Power for

the transformation of man. After entering the Divine state of Realization we also feel the validity of the following words of the Master, Shri Babuji Maharaj - 'World is the exaggeration of Reality'. It means that while remaining absorbed in meditation we start realizing that we are living in the expansion of God. The worldly working take place automatically. We can say this in the following manner also i.e., worldly matter are attended to automatically (GUN, GUN, MEIN HIBARTATE HAIN). With the help of the power of Transmission and under the watchful and loving eye of the Master, it is not difficult to attain Realization. Not only this, while remaining drowned in the Divine blissful state and after dissolving every thing we go on treading the path like a recluse- we do not proceed on our own instead the Divine attraction goes on pulling us and we go ahead without stopping. We do not get satisfaction even after Realization. We become bewildered and stand without any consciousness. I understood this phenomenon later on, that the moment of the 'Divine meeting' can not be delayed. The Divine Master wrote to me, it is the religious duty of the Sadguru to take the child ahead - you got a few moments of unconsciousness. Seeing you in that state of blissful ecstasy, I allowed you only those moments of Divine experience.' On reading Master's letter I felt blessed with happiness. But the determination of the Master, Shri Babuji Maharaj that the abhyasi should become one with the Ultimate Reality reminds us, as a result of which unknowingly we get introduced to 'Bhooma'. But the rare Divine state of Realization also gets laya (drowned) in the great Divine determination of the Master, Shri Babuji Maharaj. Now it is extremely difficult or rather impossible to explain the limitless Reality where the Master desires to take us. The Divinity can be realized and experienced but who can challenge the freedom of the Divine? Now the Master takes us to the first thought (Adi Kshobh), which is beyond all description and beyond reach of mankind, cannot be explained in words. It is the Master alone who takes us to the point of the sacred determination of His, that 'Human

beings must reach the Ultimate Reality' and drowns the last feeling of our consciousness of ego in the flow of His sacred determination and thereby makes it easy for us to clearly understand the Ultimate Reality. Such a Personality and such powers have been unheard of so far and only the Saint of the time, who has been sent as a Special Personality can possess these and with His Grace such experience could be feasible for mankind. At this last stage, the movement starts taking rest and the swimming starts. By floating in the Ocean of Divinity we go on swimming in the original condition as a witness. Here we cannot speak out anything because the tongue has become silent.

The question may arise that if there is swimming, it is necessary that there is some movement also. On this subject, I can say only this much that when the condition of swimming starts the mind enters into a complete state of Balance and what is felt as swimming, it is really our condition but it is the condition of that original state (Nature of Nature) and when we enter into this condition, we start feeling like it. To realize the last state of the Ultimate Reality (Bhooma) and swimming in that vast expanse could be put in words only with the Grace of the Special Personality who has come on this earth. At this stage, the base of our experience also is lost. What have we to say for this? My only prayer is that my Divine Master, Shri Babuji Maharaj, who has the capacity to take mankind to the Ultimate Reality and to help them to swim in ITS vast expanse, should live forever like the shining sun and go on showing the light on the path of spirituality.<sup>26</sup>

## **SADGURU - THE DIVINE MASTER**

The appearance of Sadguru (DIVINE MASTER) takes place only for the purpose of taking mankind towards God Realization. The greatness of Sadguru lies in the fact that He shows mankind such an easy and simple path (or in other words He finds out such an easy and simple Divine Knack which helps the common people to tread the unending path to God Realization by remaining drowned in meditation) that on receiving the Divine Transmission from Sadguru the dormant spiritual power in everyone gets awakened. I have observed the longing or craving for God Realization cannot be developed without the help of the power of Transmission. The reason is that if the 'power' which is connected with God remains dormant in any individual how can he or she develop a craving for His Realization? - for example, if the tongue loses its power of taste, it will not be able to know the different tastes although we may give it various types of dishes. It is through the grace of the power of the Divine Master that the real craving for God Realization is awakened in our hearts. Saint Kabir has appropriately said "SATKADWARSURATKIKUNJIBHARMKELAGEKIWARA," i.e., the entrance leading to God is closed with the door of illusion and is locked, the key of which is constant remembrance. That is, through constant remembrance, you open the doors of illusion and have God Realization. The door to human heart is opened by the Master through His Divine Will Power and the Power of His Transmission. It is a miracle how the Divine Master with His first sight removes the darkness of Tam (the baser elements) and introduces the Divine Light. Through His Will Power and Grace, the Master awakens the dormant Divine Consciousness and attracts it towards God Realization by making it one-pointed and powerful. It is really wonderful to observe how easily the Master allows closeness



with God. The Realization turns into divine experience and gives the strength and fragrance of Divinity. The coverings of obstacles and impressions inside our self get removed one by one just as in the rainy season, the clouds start clearing the moment the Sun appears. The clouds of despair and lethargy are also cleared as soon as the Sun, in the form of Divine Light appears in the heart. It is the Divine Master only, who provides the necessary power to our heart and helps us in developing the required capacity which, in turn, makes us successful in achieving Him. I would like to say one thing, that it is not only the bondages of matter or the attraction and illusion of the material world, which create obstacles in our effort but during the time of practice the attraction and blissful experience of various Divine conditions also divert our mind from the real goal of God Realization. Repeatedly we are tempted towards these enjoyments of the senses and Divinity. We are saved to a large extent from the attraction and illusion of the material world during our practice and constant remembrance, but to save ourselves from the blissful experience of Divine conditions is an uphill task, where it is the Divine Master only who comes to our rescue by waking us and bringing us on the right path through His Power and Divine Love. I must say one more thing, that we need the Master's help, the Power of His Transmission and His loving look more and more as we make progress on the Divine path. When we reach near the top, we require His help at every moment because it is not possible to reach the final goal without His help. Whenever we feel tired or disinterested due to lack of bliss and stop moving further, it is the Master who appears before our eyes again and again and provides us with necessary strength and shows us the attraction of Divinity ahead and thus encourages us to move forward. Today, my heart has no choice except to say that there is very close relationship between the practice and the Divine Master. The practice becomes lively and strong in the constant care and love of the Divine Master. The fragrance of

the success becomes constant and permanent on getting laya in the flower which is the Divine Master. On the one side it is a fact that without the grace and the loving care of the Master we cannot get the correct practice and on the other side, it is also a fact that unless we have real desire for God Realization we cannot get the Divine Master. If we have the real longing and craving for God Realization, the Divine Master has to appear to give it a success. The Sadguru has to descend to help us to achieve God Realization. I must say that it is we who compel the Master to appear on this earth. It is said, "KARE LACHAR JAB HUM TO SADGURU AYENGE DHARNI PAR" i.e., it is we who compel Master to appear on this earth.

One thing has not been understood as to why the word 'Sadguru' is created. What was the need of the earth which invited the Sadguru? What is that need which brings Him on this earth? What is that dormant thirst for whose satisfaction the Sadguru appears ? Who is Sadguru? Today I got the answers for all these question. The first thought (first stir) contained a concentrated power, the flow from which started the creation. The word Sadguru has been created from the mixture of THAT Power and ITS image. It is necessary that there should be at least one who should know what is God and who could take mankind upto Him and for this purpose only the need for the Sadguru arose. Today this secret has been revealed before me that that person will be Sadguru who knows the secret of God because 'Sat' in Hindi means God and 'Gur' means secret, i.e., the person who knows fully the secret of God is Sadguru. The Sadguru takes help of THAT power for the spiritual advancement of mankind. This need of the earth (mankind) invites the Sadguru. If there were none knowing the Ultimate truth and the subtle power and also finer details of His Nature who would have helped mankind to enter the Original Condition after knowing and making known the natural state, the origin of which

is Bhooma? It can also be said that only that person can be a Sadguru who is the real representative of the time and possess the Original (Ultimate) power. Such a person (Sadguru) is full of Divinity and through His Divine Transmission (power) He makes mankind free from worldly bondages and puts them on the natural path of Realization. He also has the capacity to allow mankind meet or realize the Ultimate Reality. Not only this, in order to bring about the desired improvement He disciplines and straightens the flow of nature, to allow freedom to mankind from the bondages of sorrows, illusions and materiality. It is the Master, Shri Babuji Maharaj only who thus helps mankind by bringing them on the real path through Sahaj Marg, which is the Natural Path of God Realization. The Master's Transmission (power) is fully capable of bringing about the reality in us. How important and all-embracing is this work of His! From my initial experience, I have understood this much that the atmosphere which is full of grossness due to gross thoughts and the human beings who are engaged in the bondages of sorrows, illusions with internal pain and having narrow-mindedness, the Master comes to their rescue with His strong Will Power and His Divine Transmission and gives them nectar, Himself drinking the poison. Through every breath, the Sadguru Shri, Babuji Maharaj purifies the atmosphere and spreads the divine flow all-around and transforms the difficult material era into the Divine era and for this purpose only Sadgurus are sent. In order to bring the required change in the atmosphere and at the cry of the earth and the demand of the time, the capable Sadguru comes on this earth. For this reason only the power of the Master is described in various ways. Some call Him real warrior, the others describe Him as the one who gives more love than God-even then the secret of the greatness of the Divine Master remains as it is because He is the only knower of His completeness. My Master, Shri Babuji Maharaj has said, 'If there was no one to realize God, God would not have known that He is God.' There

cannot be any adjective for Him. There are several names and adjectives for the strength of incarnations with 12 powers or 16 powers, but for Sadguru there is none. He is alone in Himself. He is what He is. Once while answering a question, Shri Babuji Maharaj had said, 'I am that what I should be'. What can anybody say for Him if you ask the truth. He also does not know what He is and what Divine Jewels He is throwing before mankind. He does not know what and where He is and the type of divine fragrance He is filling up in the atmosphere - even 'that' is not known to Him. When I wrote to Shri Babuji Maharaj that wherever I went, I felt the spread of the Divine brightness all-around, the Master, in His reply wrote, 'I am indebted to the Almighty that the rays of His Power are coming out from you and are spreading all over'. If you take out some Divinity from the Unlimited, the remaining will also be the unlimited. The Ocean does not know how much water a river has taken from it. The abhyasi progressing on the path of God Realization in Sahaj Marg comes to know only those Divine conditions, the realization of which he has had during his march on the spiritual path. The greatness of Sadguru lies in the fact that like spiritual mother 'HE' showers love and power on His disciple and makes him free from the bondages of 'self', after cleaning his interior and then liberates him from the bondages of Ego. While introducing us or after giving us entry in the drowning condition of meditation He gives us freedom from this drowning state and then gives us Yoga in Sahaj Gati (original state). This fact is known to us only when 'He' gives our internal eyes, the power of His Divine Light, because one cannot have darshan of the Sadguru without the Divine eyes. That the Sadguru is complete or that He is the Ultimate Reality is made known to us after we reach our goal. While searching, we do not find ourselves in us but realize in us the CREATOR (GOD). As the word 'Sadguru' is complete only for the Sadguru and the word GOD is complete for God only, in the same, way, Divinity, when

It descends in us completes the meaning of ourselves, i.e., JEEVA. This is the Divine secret which the Sadguru reveals before us. We understand the importance of Sadguru only after God Realization. The difference and the secret of what we were and what we have become is known after Realization. Then the Truth (Reality) not only get revealed but becomes alive in us. That is why the importance of the Divine Master is always shown greater than God. Likewise the Master's Power is applauded because it is infallible. Not only this, His sacred determination and His infallible Will-Power for achieving the object and Divine Transmission as also His abhyasis who are being transformed and those having developed concentration and are taken towards the goal, are the living examples of His creation. It is a miracle to observe how the Master brings the Godly power in an ordinary abhyasi and makes him a preceptor of His power of Transmission which has been felt by a number of His abhyasis who describe their progressive blissful and tranquil conditions. The manner in which the secret of the Divine is revealed to the common people is in itself a miraculous work which is accomplished through the Divine Transmission of the Sadguru. The Divine power of the Sadguru and His all embracing personality has been perceived by us in practice. The power which had come out from the original or the Ultimate had the determined will that the creation is to take place with its face towards its origin. As in throwing water from a vessel, the direction of water is towards the person who is throwing the water, (i.e., the water goes in reverse direction) in the same manner, the flow of Divine Power was also towards its origin. It means it was God who saw the beauty of 'Bhooma' and it was the power of Bhooma which has come completely in God. God, thus, has complete power of Bhooma. In order to bring the required stability in the diverted energy of the creation as also to give it the real naturalness, it is the human being who has ultimately to do this job, being greatest creation of nature on earth. For performing this sacred task, Shri Babuji Maharaj

has come on this earth as 'Master' and the Ultimate Power and is busy amidst us for the spiritual advancement of mankind.

A definition of Sadguru, which Shri Babuji Maharaj has given, is very beautiful and true. He has written that 'Sadguru' can be explained more appropriately by the example of an owl. It is said that the tree on which the owl sits becomes dry and after a time, falls down. The house in which the owl goes and sits also gets deserted of the worldly attractions and coverings. First it is the Master who starts residing in the heart and later on, after getting the abhyasi completely laya in Him, He makes the abhyasi laya in the original condition. While practising meditation after a while we feel His presence in our heart and we go deeper in meditation forever. From this stage, our heart becomes devoid of the worldly attractions. When we start getting laya in Him and the Divine beauty gets established in the heart, the things like love, Bhakti etc., which are required in attaining the condition also start leaving us, i.e., we start forgetting these also and the condition of laya becomes predominant. The moment the Master occupies our heart, the web of impressions (sanskars) start breaking and then the heart becomes empty like a hollow and dry human system, which has the ugliness of materiality and grossness, start melting and is removed with the nearness of Divinity. The moment the matter goes out of the system, its place is taken by Divinity and this Divinity is reflected in our entire system. When the condition of laya also starts getting laya then the time for Realization arrives (Fanaya Fana). What a surprise that He who is Omnipresent gets engaged in our hearts and we remain dissolved in the Master. Shri Babuji Maharaj, who one day takes us and starts expanding us in the Unlimited expanse (Virat). We only see what the Master is doing and how and where He is expanding us in that unlimited expanse. This is worth seeing. But it is upto Master - Whom He chooses to reveal the secret of the Divine and it is the key for success.

We can Realize God only by getting drowned or dissolved in Him, but on His own, He cannot dissolve anyone in Him. The capable Master (Sadguru) accomplished this divine task through his divine power and we, in turn, can realize God only by getting laya in the Divine Master (Sadguru) - otherwise it is not possible to accomplish this. After our dissolution in the Master, the Master first drowns us in the "all-embracing Personality" (Virat) and then in the Omnipresent condition and thus puts us in the state of expansion and then offers us to the Almighty, God. The great purpose for which we had found the Sadguru, is achieved after remaining laya in God, if we live in the life (Baqua) which we have found in our loving Shri Babuji Maharaj, and by living in Him, if we continue looking at Him, He does not wait a moment further and allows us entry in the Ultimate up to the point which is possible for our reach. This time and this moment is very difficult and indecisive for the abhyasi, because on one side we have God to whom we have been offered and on the other side we have beloved Master, Shri Babuji Maharaj, who is ready to take us further ahead. It is very difficult to leave our Dear Master in whom our love is dissolved to such an extent that the moment we turn our face away from Him, our life starts pulling out of us. This side, we are in the blissful state of God Realization and on the other side we have the Master, with whose grace we got such a fortune. We are thus, not in a position, to leave either. In the end, it is the Master who wins. His sacred determination and Will-Power which was there to take us up to Bhooma - that power of the Master opens the door showing us the Divine expansion and the glimpse of the grandeur of Bhooma. At this stage, the intuition becomes our eyes and we leave the shelter of God which itself was a great achievement, being not easily attainable and enter through the sacred door of determination of Shri Babuji Maharaj. Here, I found that seven rings of splendour, about which Shri Babuji Maharaj has talked about are in fact the seven rings of the grandeur of

Bhooma or the Ultimate Reality We enter the grandeur of Bhooma along with the Master by holding His hand, still remaining drowned in His sacred determination, like a small child we are neither aware of our existence nor the fact that we are holding somebody's hand. A strange thing is experienced that once we enter the door of Almighty God, the thought of looking back never enters our mind, This happens because the Divine Master has the apprehension that love for God may not be revived again in the abhyasis, although on Realization our love for God gets laya in Him. Since it is still new, the Master does not allow the abhyasis to look back and that is why the thought of looking back does not come. Where will you find an example of such a capable Sadguru? Can we ever forget the Sadguru, Shri Babuji Maharaj and His greatness and love for His abhyasis? After taking us through innumerable spiritual conditions and dissolving us in these conditions, He first takes us into the world of the Divine and then helps us in His realization. There after, taking us by the hand He puts us on that unending path which leads to our Homeland which is Bhooma. On this unending path and that the door or Bhooma (Seven rings) He allows us entry into THAT Divine grandeur, which although we perceive, we do not get attracted by it. This expansion of grandeur does not pull us towards it. Up to the door of God, we were constantly attracted and pulled by that attraction. I had experienced continuously that throughout my practice, all my attention was kept diverted upward. Later on, I felt that the circle of this attention has also been crossed and my eyes had started going beyond, because the first vow or determination was God Realization and the Sadguru had achieved this for the abhyasis. For this reason also, the unseen attraction and the unseen nearness had pulled us up to God. This is an unsolved and miraculous riddle. In the first step, the Sadguru is a known riddle, the meaning of which is God Realization. Then like an unsolved riddle, He takes us in the expansion of the Ultimate with His love and determination.



Later on, the Master like an unsolved riddle starts giving us permanency in that state. It is said that a person who can solve the worldly riddle is considered to be very intelligent because it is a result of the struggle with man's intelligence which is his creation. But that person who reveals the meaning of that unseen and unlimited riddle of spiritual journey is the Sadguru and that person who takes beyond this Unlimited Reality with affection and his sacred determination is above the Sadguru and is known as the DIVINE PERSONALITY, and representative of the time. How kind a Sadguru can be is known from the fact that although while performing our karmas we had not taken Him along with us, yet at the time of Bhog (clearance of impressions) He accepts us and remains with us throughout, till the removal of all the impressions (sanskaras) which we have accumulated during our past births. We start feeling light and drowned in the blissful state without knowing as to 'what' and 'how' He has been doing His work. Not only this, while granting us the blissful conditions of various Divine stages, He also gives us an intuitional understanding of the stages which are going to come, in such a manner that we do not get drowned in our existing state. He also keeps us alive and alert towards the goal by constantly reminding us to proceed ahead. Shri Babuji Maharaj, says that if the 'Bhog' of Divine bliss has remained in you, the fact remains that the idea of 'Bhog' is there, where as the place where we have to reach, the PERSON whom we have to achieve, for him it is said, that He is beyond the state of 'Bhog'. "He is what He is ". Not only this, we constantly and every moment remember His grace of kindness. From the moment He enters our hearts and we experience His closeness, we start living in such a Divine state that it keeps up in a blissful condition. This condition is such that even in adverse conditions, we remain untouched. Whatever type and measure of pain we may have of the body, of whatever type of circumstances we may have to face in life, we always remain drowned in a forgetful state. How the Master rewards us

can be known from the fact that from the time we start living 'In Him' He clearly takes us out from the effect of 'Bhog' of our impressions. He remains so very alert in His work that when He gives us the support of God remembrance and keeps it in between our worldly 'duties' (karmas) and us, then the reflection of the worldly duties cannot pierce it and gradually the formation of sanskars (impressions) stops. The Master has the understanding of all the limitations and He gives us that understanding as we proceed further. The extent upto which the worldly matters attract our senses, the limit upto which they can give experience of sorrow and happiness or can attract us towards them are broken one by one by the Master by His power. Not only this, the limit upto which the material attraction influences us is crossed and the Master, by drowning us in His love, takes us beyond the shadow of these limited attractions. He removes the effect of materiality from the flow of remembrance or meditation by diverting our mind and making it laya in the goal of God Realization. He brings stability in meditation. By remaining drowned in the flow of constant remembrance and by remaining in this state through meditation we find out the natural path of reaching Him. Then I saw that He allows us entry in that Unlimited path leading to our 'Homeland' or Ultimate Reality by giving us shelter in His sacred determination. This is that Unlimited Divine Truth which can be seen or realized, but for writing we do not get proper words. To reach beyond Godly limit is possible only through the love of a bold and victorious Sadguru like Shri Babuji Maharaj mainly due to our intimacy like that of sugar and candy which can only be felt but cannot be explained in words. As sugar and candy cannot be separated, in the same way, we remain laya (dissolved) in Him. When the condition of laya reaches its climax and gets laya in the Master, i.e., when the state of permanency gets dissolved in Him, then only THAT state is reached. At this stage, we leave the irresistible Divine Attraction of God Realization and accompany our Sadguru, Shri Babuji Maharaj,

Without any concern like Divine renunciation, because the company of the Sadguru is more attractive and lovable. Then only the Divine Personality, Shri Babuji Maharaj also becomes capable of taking the abhyasi ahead of the state of Realization, ie . upto Ultimate Reality (Bhooma). For a capable (samarth) Sadguru, it is not at all difficult for taking an ordinary human being upto the door of Ultimate Reality. The real difficulty is faced in finding the Samarth Sadguru. Once we get Him, then all the difficulties/problems or entanglements on the path of spiritual development easily get solved. The Sadguru is the only solution to our problem of spiritual development. Remember that the day you get a Sadguru, on that day itself, you get salvation of your life liberation is the result when we are dissolved in the heart of a SAMARTH (capable) Sadguru. The door to spiritual development of mankind is opened, the moment a Sadguru is found. On attaining laya in Him, the time for the end of the ego also arrived. All the knots in the human system start opening and the power in various 'chakras' start awakening. Then we can ourselves see that the door to spiritual development gets opened in a natural manner for us. In The absence of a capable Sadguru, having the original power of super divinity we have been falling down so far. By seeing His Divine Personality we again start progressing fast on the path of God Realization. The fact is that by the time of the state of God Realization we already get separated from ourselves, because by this time, our ego gets completely destroyed and that is why the fact is that God Realization is made possible only through the help of the Sadguru, because by our own, practice we cannot have God Realization. By His Divine Transmission and with His help, the Master removes our grossness and ego by slowly melting grossness. Here it is necessary to mention the important thing, that God can be perceived only through that subtle sight which is granted by the Sadguru. It is the greatness of the Sadguru that he allows us not only God Realization but also to take us beyond and upto the level of Ultimate Reality

(Bhooma) about which we are totally ignorant. This is possible only with the grace of that Special Personality, who has come on this earth as a Sadguru. One cannot pay the debt of such a Sadguru. Saint Kabir has also put down his pen after writing "HAD ANHAD KE BEECH MEIN RAHA KABIRA SOYA" i.e., Saint Kabir found himself in between the boundaries of limited and unlimited. We had accepted the Sadguru for the limited purpose of God Realization. It is His greatness that He grants us God Realization. To an ordinary mortal who is totally engrossed in the crude materiality, our Shri Babuji Maharaj with His Divine Transmission and Divine flow cleans the entire system and gives a divine and natural beauty to the entire personality. With the support of Will Power and through the natural path of God Realization, He has made God Realization very easy and within reach for all mankind. But the place about which nobody has any knowledge, the and the customs and practice of 'that' Homeland (Bhooma) it is Samarth Sadguru only WHO with His Grace and Will-Power takes the abhyasis with Him. Shall we ever be capable enough to repay His debt? It is through the Grace of such a Divine Personality that it has become possible for mankind to regain God Realization. In order to transform the present era into Godly era (satyug) Shri Babuji Maharaj has descended on earth as a Divine Personality and that is why I have perceived the Sadguru, Shri Babuji Maharaj in two great forms: one in the form of Sadguru when He is with us till God Realization, but for taking us ahead to Ultimate Reality He is with us as a Divine Personality, who grants the Divine strength and takes us in the palanquin of His sacred determination.

When I wrote to Shri Babuji Maharaj, "Now my pen addresses You as a 'Divine Personality'. I do not know why it is so" in reply, the Master sent a sweet and simple answer, "My dear daughter. Remember that whatever is written in a natural manner, does not need further proof and on reading whatever you have written

I am also reminded of that power for which I do not know whether I should offer thanks to you or myself

Where will you get such a Simple Personality full of Divine humbleness. For Him I could write only these few lines: "Even the Divinity accepts Its defeat on seeing Thy Face. The sacrifice of moths appears of little value as they never rise after their fall. But we do live, even after losing our identity because in this very defeat we become winners by having You". More you appreciate the importance of the Sadguru, it still looks less and we want to appreciate it further. As a mother hands over a toy to the child and gets busy with housekeeping work, in the same manner, in the field of spirituality, the Sadguru hands over the Goal of God Realization as a toy and starts preparing the abhyasis for their spiritual development. Now when we start looking only at Him, the result of perceiving His sacred Personality, is that gradually we start forgetting ourselves. In this connection a sufi saint has said, 'If you want to learn the knack of spirituality, then it is better to be drowned in meditation on the Sadguru. Saint Kabir has also said, "Sadguru Dhara Nirmal Dharma Vame Kaya Khoyee Re", meaning 'this body has been dissolved in the purity of the Sadguru'. The Sadguru, after a time, without our knowledge, remove His person from our front and unknowingly we start feeling His subtle Presence. Instead of Him, we start experiencing His Presence. Now we see two stages side by side in front of us. One is our constantly looking at the goal and the second is the feeling of the changing conditions. It proves that it is the Divine Master only who shows us the real goal and only that person can do that who has already achieved 'that' goal before. It is the Sadguru only who has perceived and understood the power, Omnipresence and Greatness of God. If we fix our goal which is beyond our reach and start treading on the path, the required firmness cannot be achieved. In reality, while remaining drowned in meditation on the Sadguru, when we start having Yoga with Him then unknowingly

we start living in 'that condition' where our origin lies. The understanding of Sadguru is also known when during meditation we start having a feeling that we are becoming unfathomable. When we start realizing this unfathomableness and unlimitedness, then it conveys that the Sadguru is also unlimited and unfathomable and is capable of taking us towards God Realization. This I have observed by personal experience. When we get dissolved in Sadguru, Shri Babuji Maharaj, we find that along with us all the images in the world also gradually get dissolved in Him. While trying to remember our form, 'that' form does not appear before us. When we lose our identity then this fact is also made known to us that it is 'that' Divine power which is present in every thing. If the subtle and unrevealed form is not brought before us, we would not have realized that the same Divine power is present in every thing; we would not have also experienced that He is all encompassing. None can get this reward without drowning in the Ocean. The Saints have also said that if you want to get rid of your shadow (self) then better go under the protection of the Sadguru. Without drowning deep in the Ocean one cannot get the real pearls and without getting our 'self' lost one cannot find God. For this purpose, one has to jump because it is the Sadguru only, who is the knower of the secret of God and is the Ocean of Complete Power. I always remember a sentence of Shri Babuji Maharaj. When I asked Him a question as to how he had attained so much completeness in His life, He replied in only one sentence, "The day my eyes set on my Samarth Sadguru, Shri Lalaji Saheb, Fatehgarh, (U.P.) - from that day these eyes did not see anyone else". While practising to understand the truth and depth of this sentence, then I found myself in the very depth of its meaning. There I experienced that my Divine Sadguru has taken me in His Divine hands and when I went still deeper into it, then the Ocean of experience also got laya. As a result of this experience, whatever I had written, whatever I am writing and whatever will be written in future is before you in the form of a book.

## SPIRITUAL PROGRESS

The original resolve, ie., the first thought of humanity should be of its spiritual progress. As I have written in the previous chapter, when we throw water filled in a glass, the force of water is always towards the person who throws it. In the same way, at the time of creation, when we got separated from Him, naturally our face was towards Him and the proof of this we get by reading the description of Satyug. Even now, while progressing in spirituality, when we achieve our natural state, we feel that our thoughts are connected with our origin (Adi). Through our spiritual development this condition becomes clear before us that in Satyug man lived absorbed in God in such a way that on reaching the fourth stage of life; old age, he used to retire to forest to leave his physical form while drowned in meditation. Now this becomes apparent that thoughts get constant power from its original current. Not only this, as we got separated from Him through Kshob, every power existed in the expansion of the separation from Adi (origin); we remained attached to Him. It certainly so happened that when we got pressurized by worldly attractions then its reflection affected our thoughts and our actual condition, ie., the real form was covered by it. The result of this was that external reflection created a place for its stay. What could happen then? It so happened that the thought started liking that very attraction and covering after covering went on increasing. The Reality got dimmed by the dust of worldly attractions falling on our heart. Consequently, the result was that just as during a wind storm our eyes get filled with dust particles creating a black-out and inspite of the light we are unable to open our eyes, in the same manner, darkness, ie , Tam, (worldly) falls over our pure condition. When the pure condition got affected by the material covering, then, doubt, in the form of Tam, automatically

reached there. Now when we again remember to approach our real or the original condition, it becomes easier for us to remove the coverings by destroying Tam from our heart and keeping it drowned in Divine Light, as in Sahaj Marg system. Shri Babuji Maharaj has asked us to meditate. It indicates that meditation is the only real or Original Sadhana. A pure heart generates pure thoughts. Constant remembrance is very helpful in purification of thoughts. By purification of thoughts the intellect too starts getting purified. By purification of intellect, our attachment to our goal becomes firm. Having firmness of goal we start getting support of Divine powers. But who should remind us of our Original connection, hidden under covering after covering. Today who is capable of filling our hearts with the inkling of that Divine Beauty which is present in our heart? For this very purpose we felt the need of Sadguru Shri Babuji Maharaj who constantly keeps reminding us of our goal by filling our hearts with His Transmission power. Then He makes us conscious of the original thought of the divine beauty present in our hearts, which though connected with Him remained in a dormant state. By giving a constant flow of His Transmission in our hearts and through His Divine Will Power, being capable of awakening the spark of Reality, lying dormant in our hearts, by affectionately patting it, the Samarth Sadguru is only that one who has seen the face of his Origin. He alone is capable of destroying the abhyasi's self created image by giving the flow of pure Divine current in our hearts through His will Power and then by brightening it through Divine Light and giving us an experience of the Absolute or of His Presence. As soon as we start experiencing our progress, the first covering of our soul is removed. God has neither form nor colour. Here Shri Babuji's Saying proves to be true that "Avatars come from the region of Mahamaya, that is why they possess the same form, Supernatural colour and Divine Powers." This is the reason that Incarnations have the same Divine colour and attractive form. Actually, the



attraction is not of their physical form but it is in His Divine Powers. That is why their attraction is automatic. He said that the colour of the region of Mahamaya is light blue, resembling the colour of the sky. That is why all the Avatars possess the same type of form, colour and attraction while human beings are of different colours and forms. This is the proof that God has no physique, we have been created from Divine power of His Big Mind. His first thought has been distributed equally in the whole of His creation. The nearness of the first thought created Satyug. The flow of circulation required for the creation occurred from above downwards, with the result that as much the distance of power from its centre went on increasing with the addition of time, in the same proportion our distance from first thought got increased; with the result that as much as the Origin got out of sight, same quantity of Rajoguna got incorporated with Sat and the era went on changing. The distance of power and time kept us apart so much from our original Home that the flow of our thoughts assumed downward trend. By entangling ourselves in the material beauty of the world, we created a separate world of our own through a whirlpool of thoughts. Now our inner and outer became same, i.e., the world and world alone was visible to us. The grossness pervaded our eyes with such intensity that the blackness or darkness of Tamoguna got solid. Our mind got so entangled in outer coverings that our real beauty got lost in darkness even from our own self. Our thoughts too got filled with such solidity and grossness that we started filling our time and atmosphere too with darkness and solidity. The result is that we got busy in spoiling each other and the times also. The distance of power and time, throwing a curtain in between our pure thoughts, created such a distance from our origin that it appeared as if connection with 'IT' is snapped. Its effect was that it increased so much that our thought too started clashing and our hearts also became distant from each other. The essence of Divinity that has created the heart got dried up. The heart,

which loved its Beloved, ultimately, started loving His creation. The heart which contained His Beauty or Divine Light became dark due to layers of sanskaras. Those very hearts which are automatically drowned in Divine Happiness (Parmanand) now got entangled in jealousy, malice and avarice. The thoughts which used to be full of freshness and remembrance of God, now being filled with the mortal attractions of the world, started remaining depressed and weak. What a change had occurred that inspite of being part of Divine, the trend of heart changed! First of all the ego increased which placed the heart within the limits of humanity. Then gradually the heart got dissolved so much in ego, ie., it got lost in ego to such an extent that even the colour of humanity started getting washed up and devilry got prominence. By the decline of inner power, thought power too got weakened. By weakness of thought power of the mind also became narrow and solid (rigid). By the decline of the beauty of our inner (heart) the beauty of our physical form and shape got dimmed and charm-less. Then started the misuse of time. Whatever power was left, we could not give it the correct direction. With the result we came down further from our Origin and got separated from Him completely. The tragedy is that we not only ruined ourselves but ruined the atmosphere and the devilry surfaced itself menacingly engulfing everything into darkness and ignoring humanity was completed by human beings. But having the support of Sahaj Marg System and by the grace of Shri Babuji Maharaj, after achieving progress when we again reach the state of Realization, then we write only, 'what it is, It is', ie., due to separation from Him we got spoiled and we can write only this that 'now we are what we should be'. Entering the state of Realization a man's beauty brightens up. After this whatever condition we experience, is Godly only. In the whole of our inner and outer form, we see the powers of God. Gain or loss comes to an end. State of equality persists, all the time which blooms up after the attainment of spiritual progress.

God has no name. At the time of birth even the child bears no name. He is provided by a name by the family in which he is born and he accepts the name to be his own. Names of several persons are same or alike but their faces, forms and actions are different according to the condition of their hearts. A person who remains far away and gets separated from Reality, his doings also spoil his pure inner and takes him towards evil and its impressions become solid leaving its impact on his subtle body. Now, all his doings are besmeared with outer grossness. What an old ritual of our beginning and end Whatever name is given to the body at the time of naming ceremony in childhood, the last rites are performed of the same name along with the body. The family, in which he was born, appears to erase him from itself. No one knows how many forms faces and names changed till now. The thing which remains changeless is our soul only, which is a part of God.

It remains waiting till some one comes with the spiritual development for its benefit and after which it sees its real face; to recognize its reality and to proceed to its real Home, i.e., "Ultimate". Shri Babuji Maharaj descended on earth to bless mankind with expansion of the inner of the highest order. Nature, itself has brought Him down on earth to enable humanity to achieve Divine progress. Shri Babuji Maharaj through His Transmission power fixes the tendencies of the heart on higher level releasing them from lower level. Through His unfailing Will Power He gives a turn to all the power of inner and thought power towards original Home, i.e., towards spiritual development. The condition of abhyasis are themselves witness of the fact that they contain the centre of Unlimited power of Anant. It appears that nature itself has filled His Will Power with the "Sankalp" that He should make the humanity reach this spiritual progress. This Divine Will of His incorporates fully with the Divine power. This is the reason that

at every step we felt that whatever desire occurs in His mind for the condition of spiritual uplift of mankind, at once gets started by the Divine power. Not only once but on several occasions I have found this happening in my own case as well as for the welfare of abhyasis too that whatever is required for bringing change in our inner, He infuses divinity in our hearts, and soon the conditions start blooming in us. This is the opportunity that we should draw spiritual benefit from His incomparable gift of Nature, ie., from Shri Babuji Maharaj, who had been prepared by Samarth Sadguru Shri Lalaji Maharaj Himself. It is a common saying that whatever is born is bound to perish. This eternal truth appears before us in a peculiar form found in abhyasis progressing in the path of spirituality that on one side Divinity keeps filling in us, through meditation - a creative act and on the other hand starts the destruction of our ego and all those unwanted things which put bar in the path of our spiritual progress. When we start getting firmness in spiritual attainments, our defects and worldly matters start declining. That is why the path of our spiritual development becomes easy for us. When some Divine Personality descends on earth for our spiritual uplift, His Transmission Power enables us to traverse the path of spirituality and achieve mature spiritual conditions. The laws of Nature too, break their limits. It is certain that knowing fully well that we are beyond the limits of these laws, we even then, through supernatural good conduct which is established in us by Shri Babuji Maharaj easily observe these laws without having any feeling of its doer. The limits of these laws of nature starts breaking its bondage for us, when someone having full command of its powers, brightening the Divine conditions of mankind directs it in such a way that attaining laya in Sadguru, we go on progressing in the spiritual field. The results of remaining laya in Sadguru is that, being absorbed in Him, crossing all the boundaries, we go on proceeding in such a way that we are not even conscious of what limits we have crossed. Yes, at the time of need this

truth at once appears before us that we have come beyond this limit. Shri Babuji Maharaj also tells about it when He so desires, otherwise to increase our knowledge He leaves it to our experience. To enable Him we are progressing on spiritual path to reach Home, He is alert to such an extent that letters, written at 12 Noon or 1 p.m. by abhyasis about their condition when delivered to Him, it was found that at the same time and same date, letters were dictated by Him, indicate the same conditions. Even today the heart gets filled with reverence, remembering this that He kept awake even at such late hours at night for the welfare of His children. His Divine affection, His alert and affectionate glance can it ever be forgotten? Not only this, but this very alertness of His, reflects in abhyasis also who have attained laya in Him, When we got a chance to go near Him, we found Him talking about the progress of abhyasis even late at night. This work of His was not limited to one day and one night only but this alertness has become a part of His life's breath. His affectionate glance even today is taking care of us - the abhyasis inhabiting this earth. We do get indication of this fact from time to time., He never repeated our shortcomings; instead after setting them right, He has always been found saying that, 'such and such a person had only this much defect, I have removed it.' For the progress of abhyasis, the affection and grace received from Him has made the spiritual path easy and smooth. At every step we come across such experience. Our eyes get filled with loving tears looking at such an alert watchman. We have to accept this truth today that now through the natural sadhana of meditation the door of spiritual development to attain God has become accessible for the human beings. For the fulfillment of this sacred aim Shri Babuji Maharaj descended on earth like an affectionate and vigilant beauty. He exists among us as a divine living beauty of God. People do ask, 'In spite of having so much power, why does He not perform miracles?' In reply to this, I have always given answer with Divine firmness

that the person who performs miracles and is able to do so, are categorized as men of miracles only. No one will call them as 'sadguru' or 'Divine Personality'. For a Sadguru like Shri Babuji Maharaj our heart calls out that His Satsangh and company has got the power to enable us to reach the peak of spiritual progress through His Will Power, removing the coverings of our soul. The miracles are one's own earnings, while spirituality blooms in us only after dissolving self or after complete surrender. If we are entangled in miracles, then who knows how much time we will take in awakening and then who will awaken us and who will take us to Reality. The soul keeps waiting for this awakening. Having achieved Divinity in ourselves, an emotion of affection automatically blossoms in us for the spiritual uplift of the entire humanity. Though Shri Babuji Maharaj has filled every particle of atmosphere with peace and purity and has not deprived anyone of spiritual progress - still no praise is enough of the condition when our heart is united with Him. To express the admiration for this Great Personality is beyond the capacity of pen. I did not feel so till I had developed the capacity to visualize this. Today all of us should reap the benefit of Shri Babuji Maharaj who embodies all the Power of God and has come for the spiritual progress of mankind through His Will Power. When attaining Layavastha in Shri Babuji Maharaj while progressing in spirituality, gaining condition of nearness of God, we get entry in our Real existence. Then our previous sanskars, our actions, our names and forms and the cause of our being, come to an end. By the Grace of Shri Babuji Maharaj, even in our life time when we find ourselves enjoying the subtle state of Divinity, only then we should feel that Sadguru has owned us. The auspicious moment has been brought for our return to our Original Home from where we had come. After this, whatever, Shri Babuji Maharaj gives us, is beyond that and is included in the Yaira of Anant. Up till the stage when Shri Babuji Maharaj solves the problems of spiritual progress, that

is up to the stage of Realization, He seems like a Sadguru before us but after giving entry in Central Region for taking us to Ultimate, He seems to be a Divine Personality. As we get our Sadguru face to face our salvation is complete and liberation is the beautiful result of it.

The door of spiritual progress of mankind is open from the moment we get a Sadguru and God Realization too becomes possible for us when we start advancing forward in the naturalness of His Sahaj Marg System. All the knots of our inner getting disentangled, open up at the attainment of Layavastha in Him. We had fallen down by ignoring the Divine power centered in us. Now getting linked with that liberated, serene and tranquil Personality, Shri Babuji, we again start having the upward tendencies (Urdhvamukhi). In fact, the truth is that along with His Realization or 'Sancha Darshan' we become free from our bondage, get expanded with the Divine Power in the whole of our inner and our outer Virat. We have to acknowledge that Sadguru is the only one who enables us to have His Darshan, because during the presence of our ego, the time for darshan or realization never comes. Our Sadguru is the only one who enables us to achieve liberation from our own self and to liberate us by removing our own ego. He is not only the teacher of Divinity but He is the one to make us reach our goal by infusing us with Transmission power in our spiritual progress. After the union of soul with Almighty, He takes us on the journey of Hiranya garbha in such a way that at one side we feel that Sun and Moon, Earth and sky and air etc., all have been created by us and the whole of the Universe is being reared within us, while on the other hand, being absorbed in the feeling that living in Him we are seeing this Divine splendour through His eyes only. What a strange wonder that our glance neither lingers anywhere, nor gets tired but it is eager to advance forward. How and where can it rest unless the deep Samadhi-avastha becomes

natural! Sahaj Samadhi can be attained only when either we have entered Godly kingdom or after our natural and subtle entry in the expansion of Almighty, because God is absolutely subtle and natural. Then easily, being in a natural form of self, we start our entrance along with the condition of Hiranya garbha in God. In other words, we may say that attaining laya fully in the condition of Sahaj Samadhi, our journey in the Central Region or in the Centre starts. This Divine Miracle of Shri Babuji Maharaj happens to occur in such a way that we do not even feel when, what and how it is done, but when that Divine condition descends in us or starts appearing similar (Divine) and at that very time someone gives us the feeling where we are. But who we are, now no one should ask us. The pen handed over by Shri Babuji Maharaj will not only describe the journey and all the Divine conditions bestowed by His grace but how to describe self which has veiled itself from us. The how is it possible to explain what it is! Now, when the subtle condition of samadhi has attained its natural condition and expands before us in the shape of Sahaj Samadhi Avastha, then we write only this that in our outer and inner, everywhere the condition of Sahaj Samadhi prevails. Now when the living of the abhyasi has started in Godly kingdom, the spiritual progress will also be the same as above. State of balance is a condition but this condition is like that of the Almighty, pervading every nook and corner, ie, condition of Sahaj Samadhi, Divinity starts blooming in us. We start getting adorned with Divinity. This progress brings us up to the stage when God realization becomes possible for us. This adornment is best owed our Shri Babuji, but attaining the Realization, Sahaj Samadhi too starts getting laya (merging) in Realization in a natural way. Easily keeping merged in a natural state, our Master Shri Babuji Maharaj gives us entry in Divine Power. Now comes the turn of God Himself to bestow on us its 'Baqā' ie, the state of maturity. How does that power of Absolute unites us with Himself, is really Divine wonder that is either we



should call ourselves God or whom should we call God. Every thing seems to be beyond understanding. No feeling of that Absolute power reflects in our mind. It seems as if this condition is not at all special because Shri Babuji Maharaj moulds it in an easy and natural way in us. How smoothly He completes such an important task that snatching us from ourselves He not only gives us entry into the kingdom of Almighty but also makes us attain laya in God's Existence. What a Divine appearance He discloses before us that giving us entry in God, He absorbs in Himself the remaining pure ego of ours. Not only this and not from us but He borrows us from Almighty Himself and then bringing us in Jad Samadhi, which is the permanent stage of Sahaj Samadhi, i.e., gives us entry in the Divine condition. The Grand Region which Shri Babuji Maharaj has described in His book as Central Region, giving us entry in that it appears as if He has given us to live in His own abode. This is another secret that He keeps us with Him in the condition of 'Negation' in the same way, He himself without being, starts living with us. Here the secret of Shri Babuji Maharaj's writing that what is Negation becomes clear before us. Now first of all, spiritual progress developing in Almighty advances and then blooming up in Godly development starts remaining in Divinity. Then starts the preparation of the journey to ultimate with our Shri Babuji Maharaj. Now the pen is certainly ready to describe vividly the journey beyond this. Shri Babuji Maharaj bringing all the possible conditions or spiritual progress for mankind in human beings and brightening them, takes them towards Divine development. Now Sahaj Samadhi, Love Devotion, Knowledge, Intellect, Heart and the base of being is wiped off. Shri Babuji's saying now comes true before us, that "Reality is Baseless Base". Now what is left is described in the words of Shri Babuji that the cover is Reality and the bed is Reality, Whole creation is full of the expansion of Reality. Man's spiritual progress attains its utmost climax. Now the progress comes to an end.

## **SAHAJ GATI (NATURAL STATE)**

Today the world leaving its natural path has covered itself with the veil of artificiality. The innate (natural) and simple beauty of Nature has nearly disappeared. The man has formed a habit to cover everything with artificial means of living in pomp and show and keeping disparity in the inner and outer conditions of his everyday life. This disproportion in inner and outer behaviour has taken hold of us and is increasing day by day. The cause of this unbalanced state is that in spite of knowing fully well what we want and what our inner feelings are, against all this we start living in our outer behaviour just to please society. It is essential to mention here that just to please the society, we completely change our style, our living, and our intellect, just for the sake of showing social norms of present day but the society is only a single unit. It does not add up with anyone. When we attach ourselves to make it double digit, our own values change. Society remains as it is while studying continuously our external behaviour and our mind; and living loses its natural quality, which kept us connected with the qualities of our Creator (God) and loses the natural purity. Not only this, when we start living deeply in external attachments, there that pure and natural condition, which was capable of maintaining our strong connection with God as a connecting link, starts getting farther and away and we start living in our outer existence only. We achieve through Sahaj Marg system, a state to the utmost limits of Balanced state or we can say that the Balanced state is the fore-runner of Sahaj Gati (Natural State). The necessity is that we start trying to achieve once again our natural and Divine existence instead of living in our material existence. For this our greatest need, first of all, is wisdom and natural stage (Sahaj Gati). With remembrance of Sadguru, our silent call with

constant attachment and waiting for Him, the coverings of our inner and outer, the artificiality of our living, start getting cleaned and the heart starts having the feeling of the effulgence of Balanced state. We get the indication of this condition when we do not feel any disturbance in our heart for our outer happiness or sorrow. The heart remains at peace. Gradually, this Balanced state expands in every particle of our inner. Our inner and outer coverings, getting thinner and thinner, becomes so clean that this fact appears before us that, "Bahar- Bhitar Ek Saman", i.e., inner and outer are all same. In fact., from this very moment we start living in our natural condition. It becomes clear from this, that ' "Balanced State" is the indication of the beginning of Sahaj Gati, i.e., Natural state.

Divine Pran Shakti of Sadguru who is fully in union with Ultimate, is enough to mould our way of living to a perfect existence. When we cooperate for Realisation with the Divine Will of our Sadguru who has full mastery on the powers of the Absolute, since then only, ending of our one sided and incomplete life (living) starts turning towards perfection. Any kind of sadhana, as long as it is full of show, artificiality and outer ostentation, cannot be called a true sadhana. We hesitate to call it even the means of true sadhana. An abhyasi, absorbed in meditation and having desire to Realise God, forgets even his own being without seeking the outer means of sadhana. To achieve union with God, an abhyasi's abhyas is only to be drowned in meditation. When supposition of Divine Light in heart, which is practised in Sahaj Marg system, is suggested, then it starts affecting the thought and intellect, that is, the purification of thought along with mind starts. In such an effort, we start feeling some inner happiness in our heart. The reason for all this is that through transformation of thoughts, the essence of purity starts gathering gradually in the mind. The result of this is that a day comes when the thoughts, through remembrance start remaining drowned in this happiness. The reflection of thoughts does not affect the mind., that is, the mind does not have to

lean on thought for maintaining its connection with goal. On the other hand, automatically, a sacred and sweet feeling, belonging to God, starts abiding in our thoughts. For example, while making Rasagullas (an Indian sweet), first we have to mix the ingredients for making it, then the syrup is prepared., After making Rasagullas it is boiled in syrup. It sucks the syrup it needs and then finally it becomes full, ripened and sweet when the syrup and other ingredients are combined together. Like this, the coordination of both the things when put together prepares one complete thing. In the same manner the thought and the mind achieve complete harmony when put together. Starting meditation of Sahaj Marg sadhana, the practice of keeping the thoughts drowned in that natural condition of mind are development of natural qualities. It increases love for God and the coordination between thought and mind is also there. For God Realisation, meditation is the only natural way of sadhana. This I have explained in my book *Divya Desh Ka Varnan; Sahaj Marg ke Darpan Mein*'. Based on my experience, I can say that to increase naturalness in man's artificial life in today's materialistic age, yoga of Sahaj Marg is Nature's special boon to humanity. To maintain natural beauty of society, to make the atmosphere natural, this Gift from Nature has descended on the earth in the form of 'Sahaj Marg' started by Shri Babuji Maharaj. Nature always wants to maintain its balance. When the atmosphere starts expanding against it, the need was felt to put a stop to this unnatural living and unbalanced state of mind and to introduce spiritual development once again. Constant desire of Nature is to show the real existence of mankind which was deceiving its own self or to spread on earth the natural and subtle sadhana of Sahaj Marg. Not only this, but the world needed a Divine Personality, who could guide the way-ward humanity by lighting a lamp of peace in the disturbed atmosphere and who could, through His Transmission Power, fill the heart and mind of all the human beings of the world with pure and peaceful Divine Light. When the earth felt the thirst

for such Divine personality, who could awaken the sleeping pure consciousness of human beings through His great Will Power and could guide them on the right path and reminding them of their natural state the 'Adishakti' decided to send such a Special and All-powerful personality to earth. As a Divine blessing, our Shri Babuji Maharaj descended on the earth. Purifying the man's thoughts through meditation and keeping his heart drowned in Divine Light, Shri Babuji Maharaj has brought this natural method for the liberation of man. The covering of our mind dissolved through His sacred Transmission and we start moving towards Sahaj Gati. What we are and what we should do, we become alert towards this goal. Receiving His strong Transmission, we find our hearts full of power and life.

Our inner being thus awakened, we start realising that this creation, is the unnatural beauty of the Creator and when this above truth opens before us, then the covering of the unnaturalness disappears, only after we can see the Reality, i.e., beauty of God spreads before us and then our thoughts start remaining absorbed in the Creator. Beauty of God goes on increasing and filling our hearts with joy. Now this truth too becomes clear that we can feel God's natural beauty by remaining absorbed in His remembrance and infusing our heart with Divinity. Now we realise that we have forgotten His natural beauty and His natural way. Since then shedding the burden from our perturbed mind and heart being desirous of spirituality, we begin meditation through Sahaj sadhana. In fact, if we call meditation as sadhana, then going deep in it we find this name does not fit because God is that external Truth whose thought should always be present in our mind naturally and to realise Him is our greatest duty.

Spiritual fragrance is present in everyone. It cannot be created. We do not feel its existence due to coverings on our soul. When

we choose such sadhana which inspires us towards God, making us introvert instead of extrovert, then a day comes when that spiritual fragrance starts flowing from the abhyasi. Gradually, through meditation, drowned in Shri Babuji's Transmission, the contracted (narrow) bondage of our heart begins to melt and our expansion in Virat starts. Then the condition of our inner begins affecting our outer also, with the result, we start experiencing Purity and Divinity in our outer too. As long as our living is spread in our outer, the shadow of our outer condition affects our heart and our pure inner condition goes on getting covering after covering. So much so, this outer grossness affects our heart in such a way that being averse to the pure Divine Light we start remaining bewildered and disturbed. By accepting God Realization as our sacred goal and then remaining in it constantly, the purity and Divine Light of our inner starts spreading in our outer also. Absorbed in the flow of Divine Grace of Shri Babuji through meditation and attaining laya in Sadguru we forget our own self and move forward, never to return. This is the secret of pure sadhana which goes on opening before us. In the spiritual field Shri Babuji's Transmission power is most essential for us to keep our heart sparkling with Divine Light and to carry us forward towards progress. Our next need is to make our goal of God Realization firm in our heart leaving laziness completely. By remembering our goal again and again our sight becomes one-sided. While trying to maintain the constant thought of achieving it, we start feeling some attachment with it. This very attachment goes on growing by receiving the constant flow of Shri Babuji's Divine Grace. Constant remembrance of goal occurs only by the firmness of thought and devotion to achieve it. It brings firmness in our heart, with the result, the attachment to goal produces love for it. The decision to achieve goal starts moulding the heart accordingly. As the interest and attachment increase towards goal, heart and thought being in union, start remaining drowned in our inner. From this, the gain at once

is that we start forgetting our own self or in other words we may say that the condition of abandonment of ego from self starts, which brings forth the state of pure renunciation. The thought, drowned in the effort to achieve goal and in the effort of remaining in constant remembrance, brings that movement of yoga, when everything else vanishes from mind and thought, except the goal of Sadguru. The thought which may cause disturbance in the condition of yoga, arises no more. Gradually, we find ourselves flowing in the current of subtleness instead of grossness. While progressing further, this condition becomes so natural that in thinking about it we feel heaviness or we find even to think about it as heavy. Forgetting even the subtle condition in our thought and remaining in its natural state we continue to feel happiness of external peace and naturalness. While making effort to remember the condition in our thought, we find ourselves to be away from the condition. Not being able to bear the burden of memory and attaining laya in Sadguru along with thought, we find ourselves living near God Himself. Now our ego gets dissolved from our thought and mind. In spiritual field only, after attainment of laya in natural state, we can claim to be dedicated to our goal completely. Not only this, but we know through experience about this condition that while sitting or standing, sleeping or awake, whenever we think or remember Him (God), we find our presence only in Him but not as a separate identity, i.e., the thought that we have reached the appropriate place gains strength. Living in natural condition, (Sthita-pragya), we reach the state of 'Kutub' as Shri Babuji said. By the Grace of the Master this is the height which is gained by the abhyasi through laya in Sadguru. When our condition becomes such that all the time (sleeping or awake),<sup>2</sup> we go on having the craving of our abode, then our progress is directed towards God Realization. The goal to achieve Ultimate bestowed by Shri Babuji Maharaj to us starts giving some sign or inkling somewhere in our inner heart. Sahaj Marg now expands itself in Divine state

which is connected with its origin. We now get an entry in this natural and direct Divine wave easily. Attaining laya in Sahaj Gati, we become identical to it. The truth is now revealed about which Shri Babuji had written to me about every condition that "you have attained laya-avastha in every condition" I had written to Him that my identity had become that of soul and after that of Parmatma (Absolute). The result of this condition is that I began to receive Divine fragrance in Divine Kingdom. About that He had written that "Thanks to Almighty that you are attaining laya in every condition you have approached and you are gaining mastery to, over the powers of these stages". Every condition or stage obtains its natural state or condition. It means that attaining laya in the obtained condition leads to the mastery over the powers of that place. Though our effort is to approach the original condition, its natural result is the mastery over it. That is why laya (Fana) keeps us alive, while Baqa is the matured and natural state of that condition in which we are not aware of our living. Shri Babuji had described the knots in His book "Towards Infinity". I experienced this obvious fact that after attaining laya in every obtained spiritual condition, the power of that state enters in us, in such a way that we become master of those powers. It is clear now that when it happens like this only then through His very Divine Power, we will be able to help others to reach upto that stage; otherwise we will simply narrate the way only. Having attained such a prominent condition, the reflection of sorrow or happiness or our doings does not affect us. Our natural condition happens to remain such as Shri Babuji maharaj said, "Zameen Ka Saya Surya Tak Na Pahunch Paye". i.e., the shadow of earth should not reach the Sun. Now when the earth is left behind by us, our heart remains unaffected by pleasure or pain. Then Shri Babuji's saying becomes true in us, "Main Chahta Hoon Ki Ruhaniyat Mein Sab Aftab Niklen," i.e., He wished that in spirituality every one should shine like the Sun. This is a fact that after reaching such a stage wherever we



go, there spreads pure Divine Light. Atmosphere gets charged. Truly speaking, only after attaining such a Divine state, we get the pure and constant happiness of spirituality. Keeping our eyes fixed upwards on goal, we constantly go on looking at Him and He bending towards us, goes on looking with love at us. Receiving such bliss, happiness tries to cross its limits, we become mute, as we do not find words to describe it and Avyakta Gati bloom in us in a natural way. Our outer sight seems to be inert because our inner is enjoying Divya Darshan. Now we do not have to mention that entering the above state of Darshan a pure and bright state of balance takes place in our mind, thought and living. I can say from that very moment that state of Eternal Peace blooms in its natural state which humanity should not only seek but should possess too, without which it is perturbed and distressed and without which the poor man is coming in and going out of this whirlpool of this world. How can we attain peace if there is no balance in the condition of our inner and outer? when we come to know about this true form, only then reflection of Reality, which is Eternal, starts abiding in us and after reaching such a natural state we can write in the correct sense that, the life is just like Sahaj Samadhi, it will go on and on, moving forward with its natural Gati. Not only this, but we start attaining laya in such a real condition that, "Paavan Ho Dhara Jidhar Jayen". i.e., sacred will be the earth wherever we may tread on it. The naturalness of Sahaj Marg is that when we go on being laya in one condition and also become laya in its subtle state, then it appears that the very condition becomes our form and we experience expansion of the state of the next condition. When we get laya in that subtle state, then comes before us still finer subtle condition in a natural way. In this way attaining laya, dissolving and erasing the base of every condition, one day we cross even the boundaries of subtleness. Then comes the turn of attaining laya in our own layavastha, because the cause of laya-avastha, or in whom it abided, that particular

cause or Master reveals Himself before us. Sahaj Gati which I have indicated to you can be attained by us only when we have selected such a sadhana which will relieve us from the weight of our ego and further shedding even the load of abhyas and drowning in the cause of it or for the realization of which we started practising this sadhana. Under Sahaj Marg sadhana, the result of the method of remaining constantly drowned in meditation on Divine Light, is that we find it difficult to practise it because remaining drowned in meditation if we try to practise it forcibly then it seems that we are coming out of meditation, that is, to say, when remembrance becomes constant, meditation becomes automatic. Most often Shri Babuji Maharaj by His own will power, drowns the mind of the abhyasi in the condition of Brahmand Mandal , i.e., He gives the abhyasi a dip in the coming condition. That is why the abhyasi automatically starts remaining in the feeling of nearness of God. I have found the reason of this that the condition of Brahmand Mandal is lighter and subtler than the pind-desh. When we try to remain drowned in that condition, then our experience is purer and subtler than our present condition and that is why we start having glimpses of Divinity in our own self. Another benefit is that our receiving capacity also goes on increasing according to the subtler condition before us. The attraction of Divinity is beyond the external attraction, heart touching and full of power, so we are compelled to remain mixed with it. By and by, through Shri Babuji Maharaj's Transmission, the heart drowned in the condition of Bramhand-Mandal, starts gaining power and divinity of that place, with the result, a day comes when the drowned tendency of our mind, i.e., our involvement in the world, goes on reducing gradually. It remains only that much as is essential for our existence in the world. In Sahaj Marg Shri Babuji takes the abhyasi in such a natural way (Sahaj Gati) that His Divine Transmission power takes us to a clearer path, removing grossness, unwanted things, spread in between Master and us and this too, we ourselves experience.

God Realization being our aim, the grossness and heaviness of mind melt to reach the condition of subtleness. Its base also dissolves. Not only this, receiving flow of Shri Babuji's subtle Transmission and Will-Power, the heavy grossness and roughness of our inner gets dissolved and we get entry in the subtle condition of spirituality. Now we find before us the expansion of the coming subtle condition. Our heart begins to glow (shine) with the Divine Light of Master having dissolved the base of the previous condition and receiving the subtleness further becomes to intense that it changes itself in Sahaj Gati, i.e., craving for goal. Due to dissolution of our ego's base, we cannot call this craving which is raising in our heart, as our own or we can say that our condition become so natural that instead of that, craving is there and ambition to achieve goal too is there but we are lost. In correct form, we can say that Jeeva attained its natural condition.

Sahaj marg is the path of yoga, This compound of Bhakti, Gyan and Divinity along with Shri Babuji's Divine Transmission Power is the perfect way of yoga for the union with God. In this marg of yoga, the abhyasi becomes introvert, because this is inner Satsang, which provides us the company of Sat (God). It is the meeting of Pranas with Big Prana and it is the union of soul with Almighty. Through Sahaj Marg sadhana the abhyasi expands in inner. In various external methods of sadhana, attraction and expansion of ours is in the outer world only and instead of going nearer to our abode, we start getting farther away from Home. Due to the introvert sadhana, the penetration and living of abhyasi becomes an introvert one. Then one day our soul opens up and our inner automatically starts remaining illuminated, with pure natural Light of soul. By the Grace of Sadguru when we attain laya in divine condition of soul, then the gates of Almighty opens up easily for our union with Him. After that, having entered the condition of Sakshatkar we begin to remain laya in Shri Babuji

Maharaj. Then due to His great sankalp in the form of Sahaj Marg, the abhyasi starts advancing towards the last stage of naturalness, and being laya in the greatest of His sankalp, we get entry in the apparent form of Eternal Truth about which Shri Babuji has written in His book.

The specialty of Sahaj Marg is to brighten up the natural power and tendency of mind. When the abhyasi practising meditation as described by Shri Babuji, goes in the depth during meditation then the changed condition of his mind, that is; progress in spirituality, seems to be quite fast or rapid because that experience resembles our gross-ego. At that time, we feel that it is our condition. Then the present condition starts becoming subtle and natural. Being laya in that we, too, get entry gradually in the natural and subtleness of that, condition. When the naturalness of the condition reaches its end, then the next stage has to come. The present spiritual condition has to drown itself in the coming subtle stage. Only then it achieves its own natural state. Another wonderful thing about it is, that the coming stage contains divinity and subtleness which effects us in such a way that we experience the flow of power in us. This increases our speed and craving towards God Realization. A time comes when the natural and delightful bliss and subtleness achieve its climax and devotion and love which in spiritual field are helpful to us for Realising God, start getting laya in God. Shri Babuji wants to take us up to Bhooma, that is why we find ourselves beyond all this. Not only this, being beyond the speed, thought and changing conditions of mind we get entry in the natural state. Even the mind gets dissolved in the expansion of "Adi-Shakti". The function of mind is over now or we can say like this, that Divine Spark of Reality, which was present in us in the form of mind, gets united with its origin. Now only, this feeling persists that we have entered the region of Divinity. The goal of Realization of God becomes voiceless (silent). Now we feel

our expansion in the whole of the atmosphere. About expansion I have written in my book "Divya Desh Ka Darshan Sahaj Marg Ke Darpan Mein". But why is this expansion? Actually, we get laya in God and expand in His all-pervasiveness. This is the state of union. Now we get expansion in Sahaj Gati in a natural form in which we should be. By the Grace of Shri Babuji, after Realization when maturity is attained in the state of Divinity and expansion in pervasiveness of Virat is acquired as much as is needed only then we will be able to say that we have attained the unparalleled? state of God Realization, i.e., of union with God. But then slowly taking us out of that even making us witness of the Bliss, we do not know who turns our face towards Antim Satya. We are left as mere witness without enjoying that Bliss, like the lotus leaf in water. Now, for our own condition, no other word seems appropriate except Divine. Divinity is the last word of our union. That is why instead of Divinity, if we call it Divine, only then we will be able to express the correct form of this condition "Divine" is neither heavy nor light, neither touchable nor enjoyable. What that is, it is. 'Realization' means to stand face to face before our Beloved and 'attainment' means to be one after uniting with Him fully.

In the spiritual field, every achieved condition gains its natural state which we call as "Turiya Avastha", but eternal peaceful natural state, i.e., "Turiya Teet Avastha" is of great importance. Saints have spoken very high of the importance of this avastha. Its attainment is possible only due to Sadguru's Transmission Power and living constantly under His watchful loving glance (eye) and why it should not be attained when the abhyasi, through continuous practice of remaining laya in Sadguru, is habituated to keep his inner, drowned in meditation so much, that even he finds himself unable to deviate his attention elsewhere. By meditation on heart as directed by Shri Babuji, making us introvert, our mind learns to remain laya in God. The Transmission Power received from Shri

Babuji helps us to attain laya-avastha in meditation (Dhyan). As we go on drowning in Him, we feel as if our inner goes deeper and deeper in meditation. On account of the blessings of laya-avastha, we find our heart connected with our Sadguru Shri Babuji, as if we go on receiving something all the time. One day this truth becomes apparent that laya-avastha in Shri Babuji Maharaj gives us the feeling of being laya in the condition of union with God and then one day we get incorporated with sahaj Gati. Now we find two conditions running parallel in laya-avastha. In the changing of our inner conditions first of all the condition comes along with power, then we experience the natural condition of that stage, that is; that attained condition gets its naturalness. Its effulgence being heavier than true condition, that is; real condition, gets absorbed in its balanced stage. When the condition reaches its naturalness our penetration becomes automatically in that. Receiving the lustre of natural beauty of that condition in ourselves, state of balance of that status blossoms in us. When the governing power (mind) surrenders its arms, the public that is senses too, follow suit. At this time, the eternal truth is clear before us that the Divine Spark of Reality is present in all of us. In Sahaj Marg system, we start meditation, supposing that spark to be Divine Light in our heart, then from the first sitting, His sacred Divine Power starts cleaning the dusty coverings of our heart to make to Divine Spark shine which is present in us. As much as the heart gets clean and purified, in proportion to that purification, beauty of God starts shining in our heart. As much as craving is in heart, the expansion of Divine Spark starts expanding. The benefit of it (Divine Spark) for us is that matter of every particle of our heart melts. Then whole of the heart is illuminated with Divine Light. Progressing further, the matter and grossness which had separated the particles from each other coming in between, melt out completely. In this way the Divine Spark starts expanding when the solidity between the particles keeps melting. then its Divine purity spreads all over

us. We had started meditation supposing Divine Light in our hearts. Gaining the above condition, the Divine spark gradually expanding, covers entirely all the particles of our whole system. Accordingly, the thirst for God Realization spreads in our entire system in such a way that we start feeling that thirst to be like our own being. Now we feel that our whole system is calling Him and whole of our being turning into an eye, wants to fill that beautiful emergence in itself. The entire change in heart takes place so naturally and quickly that every particle of ours gets filled with pure naturalness. Not only this, but along with the stability and naturalness in meditation, purity and innersight develops and spreads all over the particles. Due to developing of innersight whenever we meditate we feel that all the particles of being getting united with each other becomes our heart. Only then this fact is established that now we have become 'yogi'. I have seen that the grossness in between the particles which had separated them from Reality, had disappeared. When and how it had melted down we have no knowledge even. Now it appears as if our whole system and every beat of our heart is calling its Beloved. Now, we find the Divine Light which we were getting only from that Divine Spark, is in our whole being. Not only this, the light of purity starts coming out of our inner. On the other hand, our remembrance which used to be laya in meditation ending its separate identity, gets absorbed in meditation itself. The constant remembrance acquires its Sahaj Gati or we may say that the work of remembrance, that was helpful in keeping us drowned in meditation, is now over. Since then we are not aware whether the remembrance ever appears or not but our heart is constantly drowned in meditation. When meditation crosses its boundary or starts remaining in Sahaj Gati, we achieve its Laya-avastha. After attaining that (Laya-avastha) to the extent our inner automatically acquires such a Divine alertness that it starts protecting our inner in such a way that the Divine condition of our heart is not disturbed in any way. This very alertness is

restless to unite with God, the craving of realization of our goal and Shri Babuji's sankalp, to enable people to realise God. Result of all that, is that we constantly feel that His eyes are always watching our inner. Here I will not desist from saying that passing through several systems and sadhana, I have found that with our meditation, i.e., the practice of keeping mind drowned in meditation, without receiving the Transmission power from Sadguru, laya-avastha in God cannot be attained. In Sahaj Marg system, the practice of remaining absorbed in meditation of Shri Babuji and having support of His Transmission Power, the abhyasi develops the laya-avastha automatically in a natural way. Natural condition in sadhana is the beautiful result of laya-avastha. There is another speciality of this system that Shri Babuji's Divine Transmission and Power, His sankalp of spiritual development of humanity, keeps His will-Power constantly busy for our welfare in a natural way. That is the reason why when our will and determination get filled with the craving of God Realization, then laya-avastha unites with it very easily. Not only this, unless it makes us reach the goal, it does not permit us to rest. We are busy only in the practice of remaining drowned in meditation but our inner condition goes on progressing through laya-avastha only from one stage to another very easily, till the final stage is reached. Our speed to achieve Infinity becomes easily limitless only when we have crossed the boundaries of conditions. At this stage, being totally united with Shri Babuji, I found this secret open that in the beginning of meditation we could fill the Transmission Power only in that Divine Spark, but now having unlimited expansion, we find His beauty and Transmission filled in our entire system. This is the great significance of meditation of Shri Babuji. At one side, the coverings of heart go on getting cleaned with the help of Transmission and the heart starts acquiring its natural and pure form. On the other hand, the bondage of our ego go on breaking which enables our expansion in the pure condition of virat-avastha and the Divine Power start



filling every particle of our inner. Who can know His dignity and who will understand His grace and glory? A time comes when our inner is filled with purity, Since then we find the Divine Light of our inner spreading all over the outer atmosphere. Not only this, in our character, nature and behavior, we become very natural. So far we had been living in artificiality. We experience this pure truth, when Reality starts flowing in our both inner and outer, in the same manner as the inner condition of purity and naturalness gets maturity. Its pure reflection starts appearing in our behaviour and working without our being conscious of it. When this condition crosses its limit, we do not even know when and how at the time of need, the different senses like affection, prestige, anger etc. are at our back and call and as soon as their need is over they disappear leaving us alone. We remain where we are. It means that Shri Babuji brings every spiritual condition to its natural and real state which enables the abhyasi to attain laya in the coming subtle condition in a very easy way. Beauty of our outer behaviour shines only when there is a balance in our inner and outer condition. Systematic and natural state of our inner abides with such stability that its effulgence and effects start showing itself in our outer too. This is the reason why when a saint of such calibre sits somewhere, then not only the mankind but even the whole atmosphere is affected by him. Even beyond this, when Shri Babuji taken us to the higher limit of spiritual approach of human beings, then as if, Universe we expand in all-pervading form. Just by remaining laya in Sadguru Shri Babuji Maharaj, we too attain the condition of all-pervasiveness. After this there is another wonder that this expansion gradually merges in its own Origin (God). Then we start moving towards Antim Satya (Ultimate) i.e., even the limits of Universe starts disappearing before our eyes. In front of us pervades the grandeur of Bhooma or we may say that inspite of having no existence having only dilution of our existence, our physical body performs the duties on the earth. We, though, being full of power,

remain forgetful of it, even being all-pervading, we cover ourselves with simplicity and naturalness.

It is now clear that natural state of mind can be achieved only by inner and subtle sadhana of Sahaj Marg. Only after accepting Sahaj Marg Sadhana, I have found the truth that the Sahaj Marg Sadhana is the only subtle sadhana. This is my experience that the aim should be God Realization only. To keep mind drowned constantly in meditation is the subtlest of subtle sadhana. Beyond the support and attraction of ostentatious external means, this sadhana is full of long cherished desire to meet one's dearest beloved. If we call meditation a sadhana then it is subtler than subtle because we call it 'Flame of Love'. As no sadhana can be more subtle than the mind and nothing can be more powerful and swift than this. That is why through the practice of keeping it constantly drowned in meditation, giving a turn to its force and swift speed towards our spiritual progress, it enhances its glory. How true is the saying of Shri Babuji that by not doing the proper utilization of mind's power, we find our leg being cut by our own axe. The adequate use of its powers is very strong and helpful in the yatra (Journey) of God Realization. The very mind, engrossed in the practice of meditation assumes the colour of Divinity in such a way that we forget to maintain the practice of meditation, i.e., the meditation acquired its Sahaj Gati or the subtle stage of meditation begins. The sadhana, however subtle it might be, will always be said to be under the name of karma. The practice of alertness to maintain meditation in the form of constant remembrance through thought, is much heavier than the real condition of meditation. But its result which we get in our inner in the form of constant happiness is beyond the emotion of the experience of the natural delightful lightness, that is why this meditation is capable of removing our bondage while the other means of worship bind (implicate) us in actions. The meditation, uniting us with God, keeps us laya

with that attained happiness that thought of meditation does not occur. We feel as if we are away from the condition of natural meditation and happiness. Gradually, moving forward, we start forgetting even the happiness received through meditation. Why it so happens ? Because the mind sucks the Anand which is felt in the heart by keeping the thoughts drowned in meditation, then the thoughts cannot touch it. Now the mind itself starts abiding in the condition of deep meditation. Since that very moment the grossness surrounding the mind start melting and the balanced condition of its pure and subtle form and its incomparable stage goes on brightening before us. The speciality of Shri Babuji Maharaj's training is that while entering and expanding in subtle conditions, the method or the practice resembling the present condition, starts performing automatically. Not only this, another striking quality of Sahaj Marg training is that here we are not content with the peace only . Our craving is not satisfied only from Realization, instead, attainment of laya in God becomes our aim and determination. That is the reason why Shri Babuji Maharaj's spiritual training, receiving the flow of His Transmission through His Will-Power, achievement of our goal is certain. God is compelled to bestow Baqa (Natural firm condition) incorporating every particle in Sahaj Gati. We find Shri Babuji's saying very apparent that 'Jaisi Fana Hamari Hoti Hai, Usi Migdar Mein Baqu Hamein Iswar Ke Darbar Se Milti,' i.e., as strong as our laya-avastha is, we receive the firmness in it in the same proportion from Almighty. In this way Sahaj Gati reaches its utmost climax.

## ULTIMATE REALITY

I have already described the several stages of the progress of self- Realization in the chapter of spiritual progress. Now we find the spread of the Divinity all over the Central Region when we start our journey to the Kingdom of Reality. In this chapter of Ultimate Reality my Master Shri Babuji Maharaj with His kind grace guided me in attempting to describe the last stages of Ultimate Reality in a vivid and systematic way. What a wonderful greatness of my Sadguru Shri Babuji maharaj that whatever condition He bestows on us, is kept blooming in us. Even in that condition we feel His continuous presence as if forgetting His highest position in Divine State, He starts living with us.

The Divine Manifestation starts from the state of God Realization and continues till our laya in Ultimate. While entering the Region of Ultimate, ie; Central Region, we find that the beauty of the original state starts blooming in us. We start our journey in Central Region but here the word 'journey' does not appear appropriate, what should be said when the state of speedless speed, experienceless experience exists or we should say that anubhuti itself starts giving its introduction. This is the abode of Eternal Power and grandeur of Divine. 'In Reality At Dawn' Shri Babuji Maharaj has depicted the Central Region in a diagram. Keeping the splendid expansion of those seven circles in view which are the main store house of 'Bhoomas' Power and crossing them we make our entry in Divine Region. Each circle contains wonderful conditions full of Divine Power. Whatever we see here, can neither be described by 'Divya Drishti' nor by the inner sight. It appears to me that someone (ie., Divine) from inside is looking at the grandeur and I am simply writing about it. Today, I have understood that the

meaning of super-conscious state is, that whatever Divine fills in our consciousness and after that whatever we speak or write can be said that we are speaking from super conscious state. As soon as we enter the Central Region, we realize that the state of Jada Samadhi which was with us till our entrance in the first ring has become laya in Ultimate. It appears that divine wants to see us spotless and wants us to remain out of the 'Bhoga' My Master Shri Babuji Maharaj had once written to me that "if the Bhoga exists in Divine condition too, then it will be called the condition of Bhoga, where I want to take you is the state of 'whatever it is, It is'. So we should try to be as we should be. The state of balance, about which I had written in the chapter of God Realization, was only a balance state but now the state, which is before us, is simply unique. How shall I narrate it? Shri Babuji maharaj had written that we should try to be as 'HE' is, the equality dawns on us, whether it is Divine Power or the Mastery over it. In other words, we become what we should be. As Shri Babuji Maharaj had written in His book 'Towards Infinity' about the thirteen knots, which got expanded or crossed, end up by the end of Sixteen Circles of Ego. Only Divine expansion remains before us. Nothing remains now that we can describe as condition. Now we write about the grandeur only which we see through the eyes of our Divine Master.

My Master has already mentioned in His Book about "Dhruvpad" the knowledge of which He had with His kind grace, endowed me with, I will try to relate something about it. This stage comes twice during our spiritual journey. Both the times he had named it 'Dhruvpad' , but the conditions of both are different. We may call it like two 'Resting places' in our spiritual journey. When all the coverings of our heart are removed, the bondage of the subtle form of our body (Sukshma Sharir) gets dissolved, then we get the first state of Dhruvpad. After this the bondages of the causal

Body (Karan Sharir) are dissolved and the soul breaks its last bondage. When I wrote this condition to my Master, the same moment He had written to me that this is the condition of 'Intehai Thehrao' . Now this stage is known as Dhruvapad also. At this condition I felt as if I had reached such a state that neither I had to come from anywhere nor I had to go anywhere. It appeared that being at the Absolute firm state, I had gained the state of Kutub narrated by Shri Babuji Maharaj. In other words, I had attained the state of kutub which is the highest stage of spirituality. Second stage of Dhruvapad which Shri Babuji Maharaj has named 'Dhruvadhupati' comes after God Realization, when we have finally completed our spiritual journey to the end. It seems that this state of dhruvapad is being awarded to us by God Himself. Now what remains we have achieved our goal and have fulfilled the sacred duty of human life. Now, there is nothing left to do. Nothing is achieved and nothing is lost. It appears as if the state of Balance has covered its own real state. The condition there is- neither we saw anything nor anyone else pointed out anything. Even our Sadguru shri Babuji Maharaj has hidden Himself from our view. Now we have no worry as to who will take us and where He will take us. Our inactive inner had attained unchangeable condition. Now, what should we write! Since the journey to Reality is over after attaining Dhruvapad, the pen has become mute saying 'Avichal Gati Kachu Kahat Na Ave' and with the prayer that 'please, take every one to the goal through meditation of yours' (Dhyan Apne Se Sab Ko Pahunchao)

In the beginning of this chapter I have already given a short description of first ring. As soon as we take the first step in the first ring, our experience starts telling us that we have been connected now with Ultimate Power. It is true that we feel that after being laya in our Master Shri babuji Maharaj and by looking at His affectionate and loving glance only, He is showing us every

corner of this place through the mirror of Divine Purity. Another thing is that as soon as we make our entry in Central Region, the anubhuti of our return to our Original Home starts blooming in us. By entering the first ring the aspirant, uniting with Bhooma, whose (Bhooma's) even the guess is not even felt by any one on earth, begins to feel in such a way that the Yog seems to have lost its definition. I would like to disclose this fact that the world has always witnessed the powers of God Incarnations but what to say about the powers of Bhooma, of which only the reflection and not the power, reflects in Central Region. May be that is why none of the saints or Mahatmas has ever mentioned anything about it in their writings. And how could they ever do it! Because God's prodigies had been coming to earth as Incarnations and everyone had written about them (Incarnations). But the Prodigy of Bhooma had for the first time descended in this world in the form of Shri Babuji maharaj. While remaining submissive to all, our Master had for the first time narrated in His writings the grandeur of Bhooma and disclosed the mysteries of Kingdom of Divine. It is only He who had indicated and taught His Abhyasi-Children, the natural way to achieve the Original Home (Adi Shakti). Who else could point out such a wonderful and natural path? I am compelled to say that He Himself is the path only. After gaining laya-avastha in Him., the abhyasi crosses the main two regions, ie., Heart Region and Mind Region and enters the third region, Central region. After that when laya-avastha too gets laya in Him, the abhyasi who was being in laya, disappears. Only then he wakes up and tries to stand firmly with the support of Master's Sankalp—that every one should attain the Ultimate Reality. It is the speciality of the great centre of the original power (Adi Shakti), ie., Central Region, that one can enter it only after crossing the sixteen circles of ego while on the other hand it is inevitable that the aspirant 'I' (Mine) gets connected to you (Thou), that is God is the Reality which is the subtle proof of our being. This truth appeared before

me, when some one raised the question. "What is God who is God?" The answer at once dawned on me that whatever power was needed by the Adi-Kshob, for creation, got separated from the Power of Bhoorna and that Power alone is God, who created the Universe. In this way the base of our existence is God Himself, that is why after Realization God, the sixteen Circles of Ego, as pointed out by Shri Babuji Maharaj, get dissolved, Then remains egoless man who has crossed all the circles of ego and is resting under the Divine shadow of Ultimate. Saint Kabir has beautifully expressed it, "Solah Shankh Pe Takia Hamara", again he says "Haad Anhaad Ke Beech Main Raha Kabira Soya". Perhaps Kabir could not come out of that Bliss (Parmanand) because he had no Divine sadguru like Shri Babuji Maharaj, who, making a cradle of His Divine Sankalp, that every human being should reach Ultimate Reality and tying with the loving thread of His Will Power and with the help of His Will Power and with the help of His Pranshakti, could help him in reaching his Divine Original Home.

In Shri Babuji Maharaj's Book 'Reality At Dawn' state of 'Parshad' is mentioned. Now, I want to describe the state of Parshad. In this state, the abhyasi like a porter is waiting at the door of his Beloved in such a way, keeping attention all the time towards the slightest movement of His Beloved and the curiosity of uniting with his Beloved, has presented his heart inside the door, but even then the condition is so embarrassing that his heart and soul are inside the gate but someone (Sadguru) has asked him to wait outside. Then what should the poor fellow do! Keeping his eyes fixed at the door, he is lost in the condition of living-dead. He does not know how much time has passed in such a condition. All of a sudden he finds that Shri Babuji maharaj has brought the Divine message for him to enter the state of Parshad, for which he was waiting outside and once again He has appeared before us to show us the last (glimpse) Darshan of his last stage



of Virat. Now, entering the door, the abhyasi, beholding the manifestation and power of Bhooma is filled with wonder and becomes speech-less. This is the state of "Mahaparshad". It, itself, is giving the introduction that "This is the Divine Kingdom of Bhooma". This is the last stage of his Virat Darshan. At that very time Revered Babuji had written to me, "If you transmit to the abhyasis, remaining in this condition, they will forget themselves". So keeping consciousness alert according to His wish, I had to work. Now who will break this spell? When? May be that Almighty (Bhooma) Himself, appearing in the form of Shri Babuji Maharaj taking us in Himself, moves forward, making us swim in such a wonderful realm where even the realm vanishes. At this place not even the Divine attraction attracts the aspirant because now it becomes an open fact that Original source has no attraction and that is why no one can move forward anymore, without the help of Sadguru. Our Sadguru Shri Babuji maharaj makes us swim in that vast Ocean of Bliss. Who can teach us such a way of swimming because there is no water no surface, no base, & no expression every thing has got laya until now. Even then it is only swimming that remained before us. Shri Babuji Maharaj has truly said that where our approach ends (Only Sadguru can take us further) the necessity of Sadguru becomes very essential.

Another fact we have been hearing, has now become clear to us that great personalities as well as Shri babuji, received dictates in Super-Conscious state. Shri Babuji has also written in the second part of His Autobiography about such dictates. This means that His place was with Ultimate Reality but to receive the orders of God, He had to come down from His highest plane. Now this fact is absolutely clear that it is quite wrong if any one claims that he has received dictates from above, if one has not gained the state of Original Source (Adi-Sthan) of thought. The Special Personality who has come as the Personification of the Original

Power, is the only one. Only one person could receive the dictates from above and it is only He who did that.

The Heart Region ends after crossing the sixteen circles of Ego. Now starts the journey of Hiranyagarbha. Its yatra, as Shri Babuji Maharaj has written that after crossing the Mind Region we enter the Central Region. After crossing the Mind Region when we speak or write anything about spirituality, our thought, being all the time connected with the Origin, contains Reality. Because the thought cannot even touch our mind as the thought remains laya in the Original Source, ie., Super Consciousness state. The vibrations of thought cannot reach there (Central Region) living in this material world. When we have entered this region, the necessity, to clarify things relating to Realization, is felt to fill hearts of others with Divine Light. That is the reason who answers automatically arrive if any question is asked about such a condition. Those speeches do attract hearts of persons towards God Realization because they are full of the conditions of Reality. For the yatra of central Region, Almighty awards the gift of Divine Consciousness and we receive Divine Wisdom as Prasad from Him. Many time Shri Babuji Maharaj has said, 'Remembrance should be such that it can never be felt'. (Yad Aysi Ho Jo Kabhi Na Aye). I experienced this when importance of meditation disappeared as if Dhyana had taken over the responsibility on its shoulders or we have become such as we should be. Only then the base of remembrance vanished. Attaining this condition we should think that we have achieved our goal. After God Realization we feel the same beauty and power in us. After this we enter the Kingdom of Almighty. We remain as we should be, that is, only Identity remains. How can anyone realize God without being like that? After attaining laya-avastha in God, when we have entered the Divine Home, our Sankalp of realization itself becomes laya in it, that is why, only identity remains and now the condition of negation begins. In spirituality, meditation, keeping us laya in

Divine waves with the help of Shri Babuji Maharaj's will Power, crosses every point of spirituality till we enter the Region of Reality. Yatra in Sahaj Marg ends and after reaching Satyapad, meditation love, devotion and Gyan everything gets dissolved in our Beloved. Now what remains is the spark of Reality which has to merge in Bhooma. This spark of Reality, which was invisible to us so far has always been, with us. To what extent Shri Babuji Maharaj remains eager to make it laya in Ultimate Reality, we realize it only, when several times after crossing the condition of living-dead, the spark of Reality gives the feeling that it has to meet its Beloved.

I feel that while swimming in Central Region, Divine Secrets begin to open before us, as if this Region is the symbol of simplicity where no secret can exist. For example, when the Moon rises, the Moonlight discloses the secret of the Moon. In the same way, Shri Babuji Maharaj, Personification of Bhooma's Power, had descended on earth to take humanity to original Home. Today He has accepted me fully and has enabled me to cross the threshold of my Original Abode (Bhooma). In this way, my Master has revealed His Divine Personality and Power before me, I am trying to narrate all that, with the help of His Divine Power, before everyone. Even in future whenever He will desire me to say something about Divine, my pen will always be ready to write and my voice will not remain silent.

Often we find aura of light all around the face of a Saint. People start believing that he is a spiritual person or he has some higher approach in spirituality. Here I should make it clear that sometimes this light starts appearing on the face, if someone tries to be saintly through his disciplined resolution (Sanyam Ka Sankalp) and not that of spirituality. But this light is visible on the face only because its base is mind. But now I want to clarify about the halo. We all have seen that there is a circle of light in the pictures of Incarnations and Great Personalities but it is drawn

same in all the pictures but in the spiritual field I have found through Sahaj Marg Sadhana that the form of the Circle of Light keeps changing from the beginning of Sadhana till the end. In Sahaj Marg we start our sadhana with the supposition of Divine Light in our hearts. Light of purity starts spreading in the heart by constant remembrance, remaining drowned in meditation and in our anxiety to reach the goal. But we can feel the spread of this Light of Purity, in our hearts only when we close our eyes. It does not radiate outside. Sometimes it does happen that light flashes before our own eyes too. For that Revered Shri Babuji Maharaj had written that when the purity of heart increases, the purity of soul flashes before our eyes. It indicates that purity and Divine Light have started spreading outwardly also from our inner and then the depth of meditation starts filling our subtle body (Sukshma Sharir) with light of soul. Gradually, the mind (Manas) starts remaining drowned in meditation and we feel that Sadguru, abiding in our heart, has now connected it with Divinity. At that time we experience that our whole form is filled with the Divine Light. Then where ever we sit, wherever we may walk, it seems that we are constantly living within the Divine Light and we like it so much that we want to go on seeing this beautiful condition forever. By and by as we go on progressing in spirituality, every particle of our body is thrilled with Divine-delight; then, the bondage of our subtle body (Sukshma Sharir) too gets broken. At this very stage, we are released from the bondage of sanskars, whether they are of past or present. After the end of our subtle body, this Divine Light remains such that if we take out the light from the Light, then, only the cause of light will be left over, that is, only the real Light of Reality remains. Gradually, the outer and inner condition becomes uniform.

Each and every pore of our body gets filled with Divinity as if our physical form has become a cluster of Divine Light. But

whenever the bondage of causal body melts by meditation in the Divine Light, then only the expansion of our soul remains. It is only now that the radiation of power instead of Divine Light, spreads in the inner also. Now existing in the condition of living dead, we enter the expansion of soul. At this time, wherever we go, the glow (effulgence) of Divine Power spreads. It is so strong that not only the room but wherever we go, whole of that area gets illuminated. Who can draw that supernatural picture and what brush can paint the colour of Divinity? At such times, it appears that as soon as I enter some spiritual gathering, the whole place is illuminated. While speaking on some spiritual topic, I have noticed that neither the speaker knows what he has talked about nor the listeners know what they have heard but the atmosphere is so charged that our hearts feel to have absorbed everything. After attaining laya in Shri Babuji maharaj through Sahaj Marg Sadhana, all such spiritual conditions keep blooming in such a natural way that anubhava, getting absorbed in itself, enables my pen to write about them.

In the above context, I want to relate an incident when I felt highly gratified and stood speechless hearing something from our Shri Babuji maharaj. Once after returning from Ahmedabad, I asked my Master, "Babuji, as long as I remain out for the work of Sahaj Marg, I remain full of so much Divine glow as if Divinity bursts out with its full power. But on my return journey, as soon as I embark the train, I find that the Divine glow which has spread from me, is getting merged in me. "Why does it not remain spread out?" His reply was, "Ours is a family-institution (Grihastha sanstha). If such Divine Power cannot be controlled, if anything is said during that condition to someone and that gets fulfilled, what a great harm will be done. Power or Tej which has been awarded to you has become yours, but its use should always remain in the correct direction and that is why Almighty has undertaken this

arrangement". Human being is human till the time of soul's merger in God, we got only glimpses of this Tej but in the state of Hiranyagarbha, the force of this Divine Power (Tej) in its natural force is all time present in our outer and inner, though it is not visible. It is visible only when it is needed, otherwise it is always present in us without its force. This is the secret of the Halo which I have tried to clarify.

There is another mystery of God which should be uncovered. There is an oft repeated question, "What is God?" In a natural way, I got reply, that during the first KSHOBH of original Power (Bhooma), when the idea of creation occurred in the 'Latent Motion', Only that much power was released which was needed for the creation of Srishti. That released Power is called God. That is why we do not get any indication of God, after God Realization. That is the last phase of our Anant Yatra or Ultimate Reality. Today the Great Divine Personality Shri Babuji Maharaj has not only given the greatest aim of life to the humanity but has brought with Him the unfailing will-Power and Divine Transmission. By the grace of my Master, Shri Babuji Maharaj, it appears that the Almighty, Himself wants to open all the secrets through my pen (Writings). Now I will attempt to explain the Virat Darshan along with its condition, Reality, itself is so luminously open. How can any secret remain there? What is Central Region? It is the expanded (Open) heart of Bhooma. That is the reason why, while passing (traversing) through this Grand Region, we forget the meaning of our being or in other words the negation of identity starts taking place. Now what am I going to describe is beyond our imagination even, as many Virats my Master has shown me. He has taken me through Virat Darshan or every stage in an affectionate way and has given me expansion in it, in such a way that at one time it appeared as if I was having Virat Darshan of my Beloved. Another moment my inner experience was telling me that it was

my own Virat. Who can admire such strange magnificence but how to write about them? But as my Master is with me, something will be written about it,

The first Virat, which can be seen only through Divya Dhrishti is the expansion of God's Bramhand-Mandal where all the major events occur before taking place on earth. It was this Virat which was seen by Arjuna. The second is seen by Anter Drishti (Inner Eye) Which descends in expansion of heart. This Virat belongs to Para Bramand Mandal (Cosmic Region). This Virat was shown to Mata Yashoda (Mother of Lord Krishna) and Kaushalya (Mother of Lord Rama). The third Virat is visible (experienced) through Sukshma Drishti and which expands in the form of subtle expansion in subtle consciousness after breaking the bondage of Sukshma Sharir. The fourth Virat is of God Himself which can be seen only when soul is free from its bondage. This is the one which was seen by Saint Kabir, in the form of "Ram Ki Dulhania" that is the sight of his Beloved. Having seen this magnificent Virat and absorbing in its own perception, our soul attains laya in Parmatma Virat. One important feature is that after every Virat Darshan the sight gets laya in that particular Virat itself. The fifth Virat is of the Almighty Himself- The gorgeous expansion of Hiranya Garbha (Big Mind) which cannot be described but can be experienced only, when one reaches that state., Saint Kabir has written about this Virat as "Dekhanhara Koi Birla Hoi" it is a rare person who experience this state. Now descends the state of last Virat, that is; "Ananya Virat". In this state, it seems that through us whose state it is, He, himself is looking at it, Here, in other words we can say that it is not virat but "Ananya" only. The truth, in fact, is that this is the last stage of Virat where the viewer attains laya in Sadguru.

This is my humble attempt to describe the conditions from beginning to Ultimate which Shri Babuji maharaj in His Research in the spiritual field, making me His medium, had written in His Books and explained in His talks too. It was his ardent desire that I should write these stages of spirituality as much as I can, so that people should never say that Shri Babuji Maharaj delivered only talks. His research was conducted to see that no point should be overlooked in the spiritual journey. The conclusion which I found in my Master's research of Divine stages that the points A,B,C,D, come much later. We begin our spiritual yatra from the first five points of the Pind Desh, which makes our material form. After crossing Pind Desh, we enter the Cosmic Region ie., Brahmand Mandal. With the help of Shri Babuji Maharaj's sacred Transmission, we get entry in the Region of Para Brahmand Mandal. One special thing I found while making journey through these two stages is that every major event of nature occurred before me, whether it was an eruption of volcano, or rising of flood or an accident of train, but ignoring all this we go on marching forward. Our speed in this Yatra becomes so fast that we do not take any notice of the span of time though the distance from one stage to another goes on getting doubled. Now when we come to this Region of 'Ibd' which seems to be the treasure of love, drowned in Divine Love we do not realize when we have reached the end of this stage in our journey. Only when Shri Babuji maharaj gives us entry in the condition of 'MOBID', we find that our yatra of Ibd has come to an end. When we start our journey in the state of 'MOBID'; THEN THE STAGE OF 'Mobid-Ibad' as if to prove its fraternity to it, pulls us in its own region. After the completion of this yatra, due to lack of name Shri Babuji Maharaj got the journey started in the points named A,B,C,D, I found a very strange thing through the medium of these points that the condition at every point was subtler and subtler, but the expansion in the Centre was twice or four times greater. Like this Shri Babuji Maharaj



counted from A to Z and once again repeated the count from A to Z. Till the end of this yatra of expansion of these points He made me cross all the sixteen circles of Ego i.e., the Subtlest boundary of Ego. That meant that the journey through Heart Region was complete. When I began journey of Mind region, the expansion of Hiranya Garbha was spread all over before me and I felt that I was the Creator of this (Creation) Srishti, Sun and Moon are shining through my light only, etc. After the completion of Yatra of Mind Region when Shri Babuji Maharaj gave me entry in Central Region, I felt that, that was my own Realm. What to say about the journey of my own Realm? Then I experienced that the negation in the condition of Sahaj Samadhi had become extremely restless, that is, only identity wants to remain. The words failed to give any description of that condition. Only identity kept Company with me. Not only this, when the identity too started remaining in forgetfulness it appeared in that condition that even the base of identity has started getting laya and it seemed as if the base of the Great Sankalp (Firm Resolution) of Shri Babuji Maharaj had been achieved. Only the feeling of identity was there. How can there be any end left after zero? Now remains the Parikarma (Circumambience) of Ultimate, where the swimming remains with speedless speed. Now Shri Babuji Maharaj's saying "Negation of Negation" becomes clear.

In the end, it can be concluded that in the Heart Region, the anxiety to achieve the goal continues. Mind Region is full of power and firm resolution to reach the goal, while the Central Region is the place of attaining the goal where eternal peace prevails and the abhyasi becomes the symbol of unprecedented capacity and power, and now the chapter of Ultimate Reality comes to an end.

## EPILOGUE

When I had written the concluding chapter of my previous book "Divya Desh Ka Darshan, Sahaj Marg Ke Darpan Mein", I had thought that everything about spirituality has been written till the end. Perhaps there might not be anything left about it to be written anywhere. But the founder of Shri Ram Chandra Mission and Sahaj Marg system Shri Babuji Maharaj has once again awarded me the opportunity that I am presenting you the epilogue of my second book "From Realization To the Ultimate Reality" (Sakshatkar Se Antim Satya Tak). Sakshatkar is the first chapter of this book. The aim of human life is fully achieved when god realization is attained. But to give it perfection 'Sadguru' descends on earth. The solidified vibrations of earth in nature start calling out that it is over burdened with solidity. Man's dwarfish narrow-mindedness has solidified his thought, mind and his heart to such a great extent that the earth no more considers it as the greatest creation of God but feels it to be a great load on itself. The subtle, natural and sacred vibrations have come to an end completely and human nature being away from natural path has created a separate nature of its own. At such a time, Samarth Sadguru Shri Babuji Maharaj descended on earth to fill human nature with natural purity and to fill the thoughts with natural and peaceful lightness in place of narrow-mindedness and to make the atmosphere simple and sweet after cleaning it thoroughly.

The second chapter of the book is 'Satguru'. It illustrates the natural dignity and glory of Satguru - Natural in the sense that in the spiritual field while having under the affectionate eye of Sadguru Shri Babuji, and blooming with the powerful support of His Divine power of His great sankalp and after spiritual evolution, we attain LAYA in Divinity. Swinging in the loving arms of Sadguru's Pranahuti the soul hides its face in the lap of its Mother-God

in such a way that it is bestowed not only with the condition of 'sakshatkar' but with realization of God also. The evolution of soul ends in divine progress.

Third chapter is of 'Atmik Vikas'. It begins with the evolutionary journey of soul (Divine ) and passing through Divine development, it merges in its origin, that is; eternal Sahaj Gati.

'Sahaj Gati' being the fourth chapter of the book deals with the description of the state of naturalness as if Sadguru Shri Babuji Maharaj removing the unnaturalness of ours, has once again brought us back to our natural state which was prevalent at the time of creation. It seems that reaching this stage filled with such divine abundant joy, the earth begins to sway merrily. The sky bends down to touch the lotus feet and the atmosphere, in between the two, the earth gets charged with purity and Divine strength. This is the apparent sign for the future generation to move on the spiritual field freely and smoothly. What so ever time this change may take to appear but it is a certatinly that it has to occur. The beginning of such change is under taken by the time itself and humanity, being linked with time, is bound to be influenced by it.

There is one more fact that by the grace of Shri Babuji Maharaj, the abhyasis will certainly achieve the goal but if they travel drowned in 'Master' they will have the benefit of enjoying all the divine stages and states of spiritual progress. The result of spiritual journey is that there should be mastery of the power of every point and state which is traversed. This will enable us to help our other abhyasi brothers and sisters on the spiritual path. Though His Ikcha Shakti (Will Power) alone is more than enough to give us entry in any Divine condition but, then that will not enable us to have full mastery over the power and devotion of

that state. Even our living will be impossible in those subtle and grand stages. That is why, if we start our spiritual journey attaining laya in the great special personality, whose will power embodies all the Godly powers and who Himself has descended on this earth as the Absolute Master of the powers of Ultimate, we are bound to achieve mastery over the places we pass through. Only then we will be able to prove Shri Babuji Maharaj's saying that 'I do not prepare disciples but prepare Masters'. In other words, we get full command of the places which we traverse. As the truth is always radiant (Luminous) by itself in the same manner such an abhyasi always shines in Master's work and atmosphere so that people can realize that Shri Babuji Maharaj has the capacity not only to convert a man into a divine person, but has the capability too to make him affluent in powers of Absolute after bestowing him laya avastha in Divine powers. There are some real and Divine proofs of His saying whose base is in Divine condition and not in words and the end is Sakshatkar itself. End of end is blissful union that is complete mergence of oneself in God. Now the only thing left is the identity through which Shri Babuji Maharaj supporting with His sankalp takes us forward on the path of the realm of Bhooma (Central Region). My effort is to bring before you the blossoms of His saying, full of Divine stages which I experienced during my spiritual journey to Reality undertaken in His guidance, in such a way that the whole of the earth may start emitting fragrance of spirituality.

is statement starts with the feeling of spiritual condition saying that 'where religion ends, spirituality begins'. That means as soon as we attain laya in Sadguru, we are relieved of the distinction of cast and community - sentiments of equaqtity starts existing for all, whether high or low, rich or poor, same feelings prevail for all the time for all. In thought or in view, the feeling of not belonging never occurs, and the status of thought never comes

down. It is at this stage that Master's saying 'where religion ends spirituality begins' becomes true, that is, the condition rides over the physical form of 'aham'. While journeying on spiritual field when the condition becomes so subtle that while writing about my own condition the feeling that I am describing my condition does not exist. And the experience of inner happiness which my heart enjoys I do not feel that this particular heart is my own and it is me only who is having this blissful enjoyment. But at the same time the intoxication of bliss persists. It is then that Shri Babuji Maharaj's saying that 'where spirituality ends Reality begins' becomes true as if the saying of this becomes clear before our eyes when the condition descends on us.

Now what can the condition of God's Reality be? Because it is Reality of that of God as well as of our own when we have reached that condition. It is impossible to describe this condition, but if empowered by the Master of Divine Power, it will have to speak whether it describes its own Reality, or it speaks about Shri Babuji Maharaj, Master of divine power relating how he has opened the reality of this condition for all and has enabled me to write about it. At the beginning of the condition of God Realisation, it appears that what I am seeing before me is the expansion of Real (God) itself, not only this but as if it is the expansion of grandeur. Experience of this condition appears for itself that this is the Reality and only Reality. While writing, the experience of the condition depicts that I am not writing about the condition any more, instead I am describing the condition of condition only. It appeared that the condition and its condition, which were continuing side by side, have merged in its reality after putting an end to their separate identities. By mergence of condition and cause in each other, the abhyasi feels such abundant Divine bliss that he forgets even the sense of his being. It seems as if I, myself was the cause (reality) of the condition and the

heart swaying in Heavenly Bliss repeats Master's saying that 'where Reality ends Bliss Begins. Who else except Shri Babuji Maharaj can bestow us with so much love and affection in the shape of condition? Who could even dream of achieving "Bliss Begins"?

Not only this, experience speaks to move and look further up where such a condition prevails that we do not feel ourselves to be the person, who is enjoying the Bliss. It is difficult to see what is Divine bliss and who is the person enjoying it. The feel of 'Nothingness' prevails all the time. Then attaining laya in this condition, from somewhere sweet voice sounds in the heart that 'that is the Goal (God)'. Now the saying of Shri Babuji Maharaj that 'where Bliss ends that is the Goal (God)' comes true before us. Perhaps Saint Kabir had touched this utmost Divine Limit of spirituality (Realization of God) when he had said 'EK EK MOIN KAHIA VICHAR, JAHAN MILONY TAHAN VICHAR', that is when we are united, then what is left? Nothing, no more feelings, no more thoughts. Neither the pangs of separation touch our heart, nor are we drowned in inner happiness of union. The heart is completely absorbed in Eternal Bliss.

As a result thereof, starts the journey of the region of Infinity (Anant Ki Yatra). Entering this region we find that conditions, indicated by Shri Babuji Maharaj in His Book 'Towards Infinity', come to an end, by and by, and the identity, attaining Laya in Master's great sankalp starts preparations to approach 'Bhooma'. It is not the indication towards Anant but the journey to Antim Satya (Ultimate) has begun.

Now what can pen write in an epilogue? Today, the Divine descendance of Shri Babuji Maharaj, has bestowed the humanity with the good fortune of Yatra to Infinity, i.e., the journey to the Central Region. It is ample to say in the praise of 'Master'

that the Sahaj Marg System of Shri Ram Chandra Mission is His Holy Feet, Realization is His loving Heart and His Divine Face is 'Antim Satya' (Ultimate). Realization of such Divine Personality (Shri Babuji Maharaj) puts us in the lap of Ultimate Reality (Antim Satya).

It the end, I will say only this much to my readers that they should try to be benefited by securing the Divine blessings (Prasadam) of Shri Babuji Maharaj's Grace through Sahaj Marg.

## **DIFFERENCE BETWEEN TRANSMISSION, GRACE AND POWER**

**Transmission :** When one adopts Sahaj Marg Sadhana & takes Realization of the ultimate as the Goal of life, he then takes three sittings in which transmission of Power is made within the coverings of the will of Shri Babu Ji Maharaj either through the medium of the preceptors or can draw it automatically from this if he remains in his remembrance. It also means passing of power to the abhyasi within the limit of the will power of Shri Babu Ji Maharaj.

**Grace :** It means the power which the Master, Shri Babu Ji Maharaj bestows upon the abhyasi out of his happiness. We may although not be aware as to when & how he will be happy but we definitely feel the impulse in our inner that we are getting his grace. One should, however, have deep devotion in him. Through our devotion, when we remain drowned in him, then we only feel the shower of his grace & the Transmission then seems to be insignificant or smaller than Grace. Grace is free from the bondage of will.

**Power :** It means the Divine Power, as it flows direct from the Original Source in its naked form. It is unbearable for mankind & no one can even touch it.

It is received after having been blessed with Layawastha in him. In other words we feel the impulse of this Power after dissolving ourselves in him. Not only this, we also feel the power flowing in, is our own. At this stage, for expression of our inner feeling and pleasure we don't utter the word 'Grace' instead we only say we are receiving the Power.