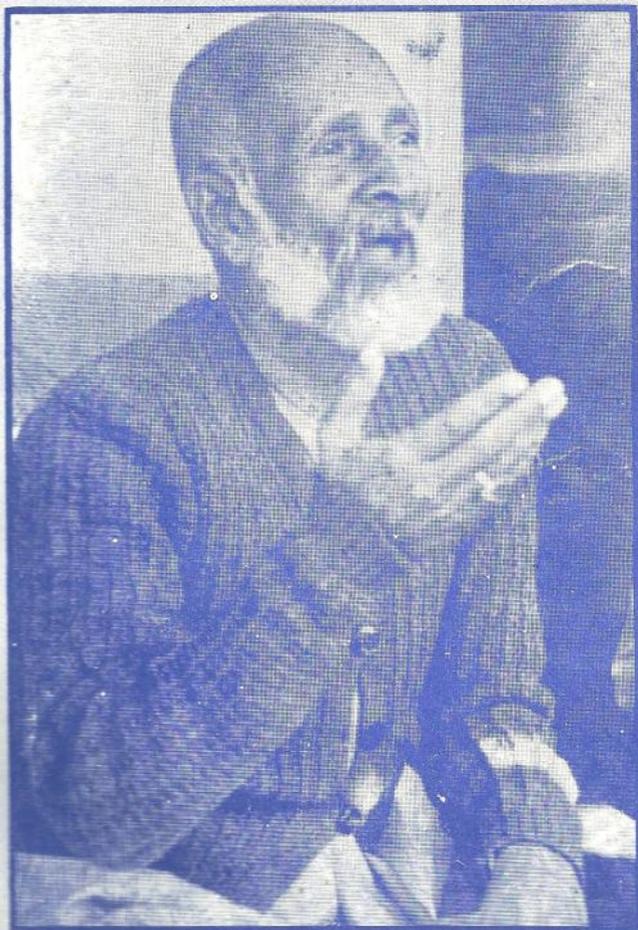


**WOH SABKO
PYAR KARTA HAI**
(HE LOVES ALL)



Kasturi Bahin

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—Kasturi Bahin

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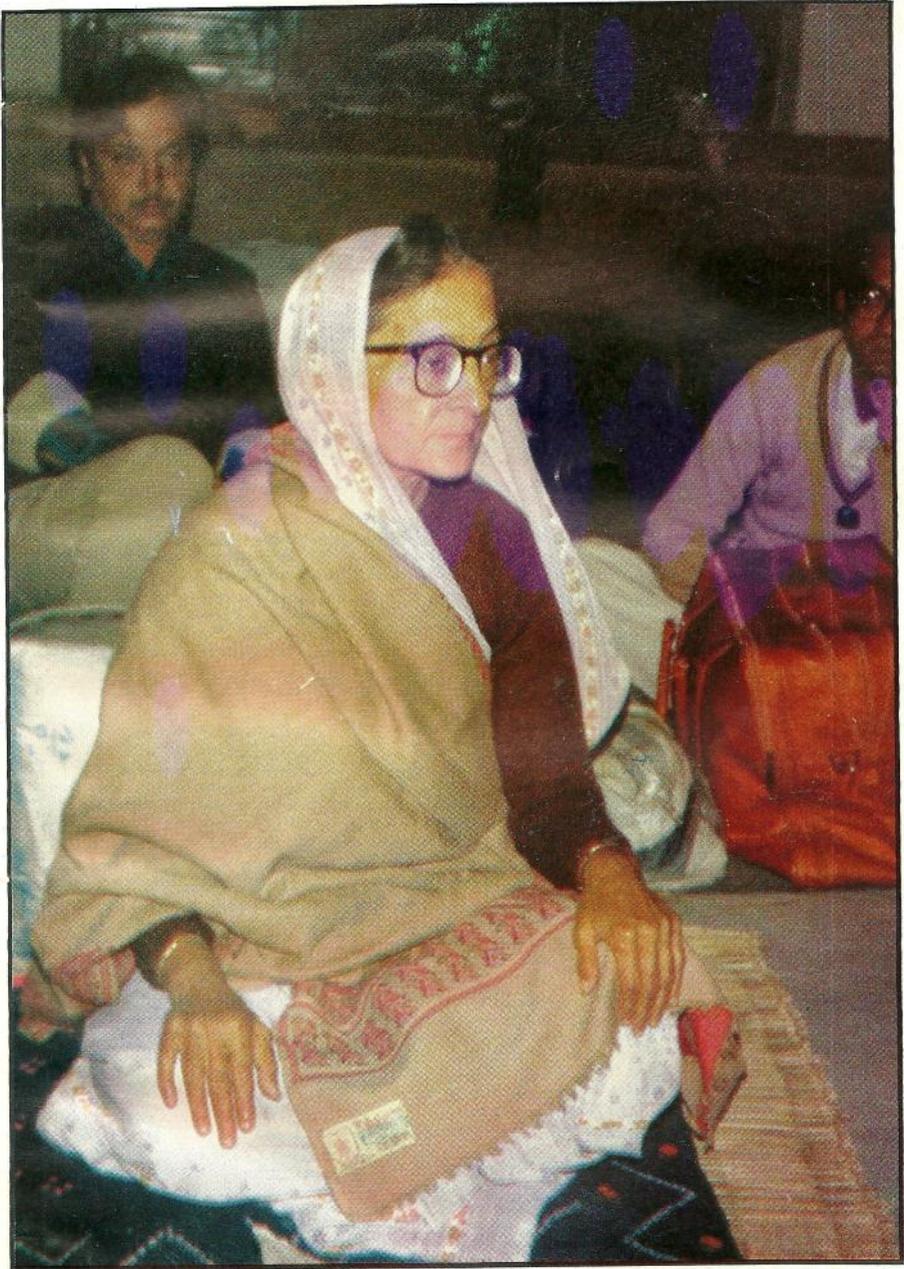
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कस्तूरी बहिन

He loves all

From my own side

“ I am unable to decide as to how I should guide you ahead on spiritual path. If I may guide you as I have guided you so far, all the stages will automatically come as I faced & observed. I do not think that there is any problem in it. But there the question arises that two personalities of the same type can not exist at one & the same time. If by chance the second such a personality descends on the earth, the necessity of the existing one is not felt & He has to leave this world. The beloved master (Lala Ji Sahib) has also said that the personality working at present, will not come again for thousands of years to come. Anyway, it is not very material. It is possible that if prayed honestly, the second may descend after first & third after the second for some time. If my will power insists me to guide you to take you ahead as I have done so far, the result of this is that the Prophetic condition (the condition of an Avtar (incarnation) has started in you & if you may observe minutely & carefully, it is possible for you to realise that the Divine-Power is always waiting for receiving orders from you & there after following them.”

The above extract has been taken from revered Babu Ji Maharaj's letter No. 2468/SRCM, Shahjahanpur, dated November-1955 which He had written to His spiritual daughter Kasturi during her spiritual training. The above letter gives us a proof of the higher limit to which Shri Babu Ji Maharaj has taken her up and how much power He has bestowed upon her.

During her training period Shri Babu Ji had made his daughter Kasturi as Subject & has done research on the different Conditions of spirituality from beginning to the end & had given experience of each one of them in her spiritual-yatra of every stage so that she may develop full confidence & control over them. Now perhaps the time has come to make available the prasad (Fruit) of the special training given

to his daughter to the whole of humanity. Now with His inspiration & guidance & according to His desire & by translating His dictates into words, she (sister Kasturi) has tried to write this book with her practical experiences of spiritual conditions bestowed upon her by Shri Babu Ji Maharaj so that the faith may become more firm in the minds of abhyasies that 'He loves All'.

This book contains some of the graphs of spiritual-conditions or stages which are its unique speciality. It is hardly possible that such graphs may be available in any other spiritual-book in the world. With the help of these graphs, it has become very easy to understand the essence of this book. After hearing, reading and practicing, the abhayasies of different stages & spiritual standards attain the spiritual conditions themselves but they remain in a fix regarding their real spiritual-state & so there is every likelihood & possibility that they may go stray from the real path. Where is the Main-Source? What is the condition of different kendras? Where the abhyasies stand & what are their achievements & where they want to reach or what is their goal? The knowledge of all the aforesaid things would have remained incomplete if this book would not have thrown light on them with the help of the graphs on the spiritual conditions & stages that create doubts in their minds & there are chances of their going astray from the real path. With the help of these graphs & with his own experiences & observations, it will become very easy for the abhayasi to know & decide as to where he is & how much he has to move ahead.

I am confident that this book will certainly help the abhyasies in their spiritual advancement & attainment of their Goal easily because "He loves all."

S.M. Prasad
Abhyasi Sahaj-Marg,
Lucknow (U.P.)

Title

The title of my book "Woh Sabko Pyar Karta Hai" is going to prove rather establish the truth & reality of its own. In other words whatever has been felt & experienced, has been written in this book very clearly. It has become possible only with the help of our Revered shri Babu Ji Maharaj to understand & realise the depth of the truth or the correctness & profoundness of the word 'Title'. He i.e. Main source of power is priceless, so it was not possible for me to understand it fully. How the pen could present & explain the subtle conditions of realisation of the Ultimate for the whole of the humanity. But He Himself holds the hands with the pen of the person, who has realised the reality by getting laya in His grace & kindness, for helping in writing the spiritual-books. Therefore the day I started writing with the pen, the thoughts began to arise like the waves of the ocean whose origin-source can not be seen by anybody. In the same way like the waves, my pen does not know what it is going to write & for whom it is writing. It only knows that he who holds it, is not infact the writer. I do not know who is helping in providing the subject matter & relevant appropriate sentences and who is also arranging them in a proper sequence for the subject-matter to be explained. I only remember that I do not have time to raise my head to see that 'origin or Bhuma itself is presenting Itself before me for explaining the importance of It.

Everything appears very strange to me now. Shri Babu Ji Maharaj, the apple of the eye of Samarth Sadguru Shri Lala Ji Maharaj has come on the earth in human form to enlighten the heart of the earth with Divine-light. He has brought a revolutionary change in His Era or time & has become one with the soul & heart of all the human-beings. He is spreading pure divine transmission in all the four directions of the world.

Not only this, please see His courage, determination & desire that He has not given me the opportunity of even going through His own books, so that my own thoughts may not be prejudiced by His thoughts. He has not made me free from it but also given freedom to my pen which He Himself has given me in my hands so that my book, written by the pen, may not be involved in any controversy or charged for favouritism.

-Kasturi Bahin

Dedication

In the hope of reviving the glory of Sat, the call of the Era was blessed with ecstasy by the Divine-Presence of Shri Babu Ji Maharaj. Getting Him, the time remained gazing at Him and consequently it became stand still. The earth became almost blissfully unconscious by the deep craving of getting Darshan of someone who is beyond the power to touch, who is Absolute, Majestic, Invisible & Abstract. This is the truth, the call of the era & the inner Reality of the beauty & glory of the time.

My pen has been glorified & dignified to notice the unique miracle, as Shri Babu Ji himself written, that though the Divine seems to be 'Sang-Be-Namak' i.e. the white marble without having even a pinch of salt in it, yet He radiates & transmit His love for all & sundry in the Universe. I felt that the Divine-Personality of Shri Babu Ji Maharaj is sticking to Bhuma or Adi-Shakti in such a way that my pen has not forgotten to write a few lines on it :-

Khuda- Ko Khud Se Hi Jab pyar mil saka na tha;
Utara unko salona sa rup khud ka tha;
Karishma Bhuma ka sakar dikhaya Hamko.

When God could not receive love from Himself, He (God) descended Him (Shri Babu Ji Maharaj) as a beautiful incarnation of Himself. Thus He (God) puts before us the miracle of Bhuma in human-form (i.e. Shri Babu Ji).

This is the reason why in my writings the Divine Adi-Shakti is always used as synonyms of Shri Babu Ji Maharaj. Bhuma is the original source, so it is beyond human approach as it tends to Nothingness or Zero, but His shadow God, Who is although omnipresent & omnipotent gives us proof & feeling of His presence in the human hearts. This is the reason why in Sahaj-Marg-Sadhna we concentrate our thought over the presence of God in our hearts & receive the permanent transmission or Divine-flow of Shri Babu-

Ji's pranahuti. In this way He becomes so near to us that a longing or craving for His realisation awakens itself in our hearts & this feeling rather of craving for Realisation begins to cry "Piyu Kahan, Piyu Kahan." i.e. where is my beloved, where is my Beloved."

Further with His blessings, my pen, getting drenched with His grace, has made a super-natural effort to reach the gate of Divine & to kiss it with love, owning the Divine glory of the Original-Power or Adi-Shakti. This book which is flooded blissfully with the Divine-super-conditions, stages and experiences as is dedicated to His Divine-feat like a fragrant-flower. The everlasting Divine fragrance of His love is the proof of this fact that "He Loves All".

—*Kasturi Bahin*



Foreword

The Preface written for the book "He Loves All" depicts two very important factors for the divine-upliftment of Abhyasi: First the Practice & second is the Realisation. When my practice or sadhna became one with Him & attained Lai-Awastha after Realisation, it told me that the divine-personality Shri Babuji Maharaj, after descending on this earth, is loving all the human-beings on the earth. Since then my heart started nursing a deep yearning or craving for having realisation of the Divine. The aforesaid two factors-practice & Realisation, got deep-rooted in my heart & grew & developed as craving & longing (pain) in the form of spiritual-conditions.

It is my sincere endeavour here (in this book) to explain clearly the two above conditions of 'Pain' as well as the 'craving' of the heart. The pain is at-least aware as to why it is there & what it is craving for but the 'craving' or 'yearning' which is ignorant of its own identity does not know about its very existence what to speak of its desire. Having experienced the above condition I had written to Shri Babu Ji Maharaj, " I have such a craving in my heart that my thoughts can not even touch it. The craving is so unlimited that the innerself or the heart is incapable to assimilate it in itself. This craving is so strange & unknown to me that you yourself (Shri Babu Ji sometimes make me feel its touch in my meditation so that it (craving) may have the knowledge of my meditation." Now I have come to know about the secret of His Divine-Love. "Do you know why He does so? It so happens that the craving may remain getting some base to stay within me. As soon as the last covering of the soul is removed, the heart, after breaking all the bondages, omits out all the pain. Besides the heart, even the pain spreads out in the universe after becoming free from all the bondages. At that time the craving takes its birth.

I have experienced that in spiritual field & during the period of Realisation of God or Beloved, the spiritual conditions - the condition of submissiveness, surrender & laya-awastha reach their highest pinnacle & there-after an abhyasi achieves complete Laya-awastha & its baqua or Turiawastha. In the end, after achieving realisation, the auspicious purpose of the life of the human-being is fulfilled & the life becomes blissful & worth-living in real sense. The description of the Divine spiritual-conditions is the soul of my life. Nothing can be written about the Divine glory and magnificence of our Revered Shri Babu Ji Maharaj & divine determination (Sankalp) of making all the human-beings to realise & reach the ultimate (Antim-Satya) Reality & creating in the abhyasies a deep desire to reach the Goal. Not only this, a loving invitation of the Ultimate Reality has taken all of us in His divine & spiritual shelter. The 'Foreward' of my book 'He Loves All' will enlighten the heart & inner-self of each & everybody by transmission of Divine-Power with the hope that He Loves All and then only the name of the book will prove its worth.

This book has one special beauty that after taking bath in the confluence of three divine sources (Heart Region, Mind Region & Central Region) reaching & touching the highest summit of the Divine-beauty & splendour, it (the book) has gained charm & beauty & after bowing its head in the divine-feet of Shri Babu Ji Maharaj, it has really forgotten itself totally.

Its first source extends us Spiritual Happiness of the Divine-centre so that Master may bestow upon us the divine-craving & alertness of the second source so that we may remain alert & conscious of the fact that there is no movement in the central-Region. There is only the feeling of swimming in the forry of the Divine Sankalp of Shri Babu Ji Maharaj.

When the mission of the main-centre of the Divine-alertness becomes complete, you will then find a unique condition in it that we remain in the condition of zero which is more inert than the consciousness of consciousness. Even our very existence remains zero. The central-Gate (Kendra-Dwar) of the third i.e. of Bhuma automatically becomes illuminated in front of us as if it is waiting for us since long.

I am in a fix as to how may I distinguish & differentiate between the descriptions of all the above three sources? Now it seems that after the description of the main Source i.e. of Bhuma, my pen has written about various conditions of spirituality for the abhyasies to take bath in them & refresh themselves. The time has come when we all the abhyasies have to drown ourselves completely in it. Now this is the real deep-loving invitation of this book.

–Kasturi Bahin



Chapter I

He Loves All

(Woh Sabko Pyar Karta Hai)

What I should say about the Ultimate for whom it is said that 'He is what He is.' All His glory, grace & beauty is unique in itself. It is really an irony & a fun that He defined & described Himself as "He is what He is", but He gave us the hint that we all are Zero or Nothing. According to Shri Babu Ji Maharaj He, after giving us the indication rather feeling about this condition of divine Negation, hid Himself behind Himself. Now tell us how we will see Him (The Ultimate). Even if we will try to raise our head to see Him, we will find that the condition of invisibility of God has become the cause of our union & separation with Him. Under the circumstances how it is then possible to write anything about Him, who loves all.

It is not the question of the place & the topic, rather it is a matter of His grace & glory which is beyond description in words. I do not know who has given me such a courage that I am finding myself unable to resist the temptation of writing & revealing that Imperceptible who defies all description. The reply of this is that somebody is pressing me for writing something about Him. It is a fact that description of an Imperceptible (Avyakt) can only be done by an Avyakt (imperceptible one). The writer after collecting & picking up the words that have descended from the Imperceptible one is simply writing to explain Him. The saying of Shri Babu Ji Maharaj that we all are His children. He loves us all though we are quite ignorant of His glory & importance; but the time tells us that the Divine-personality has descended on the earth & is reminding us automatically of our real Home or Permanent abode. Not only this, through the divine flow of His power, He is giving us the feeling of Adi-Shakti or Bhooma that is capable of making our lives

worth-living. His descendance on the earth has filled the heart of the earth with divine-purity. His sincere devotion, surrender & greatfulness has turned the simple state of Nothingness of the firmament into the highest & silent stage of spiritual-nothingness & has made it easy for the whole world to get this condition. His divine presence on the earth has removed the barrenness or dryness of the atmosphere & has made it spiritually-fertile by the pure & holy flow of divine-transmission. Not only this, He has given new direction to mankind for leading a spiritual-life by keeping them aloof from the material-world & by giving them new-life with the help of His will-power. Shri Babu Ji has become the apple of the eye of Shri Lala Ji Saheb & is spreading divine-light in the whole universe. In Sahaj-Marg system He, with the help of His will-power, is giving the divine-force (Transmission) in the hearts of abhyasies & is awakening the alertness for the goal of humanlife i.e. God-Realisation. He has the unique-power of fulfilling his mission (Sankalp) with the help of Divine-Power.

The saying that "you are happy in your house, I am happy in that of mine" gives rise to this thought that "we are so busy in ourselves that neither I can meet you nor you can meet me." With this thought our behavior with the divine continues in the same manner. The afore-said, though somewhat confusing, saying is, totally correct in spiritual-field in between Zeev & God. It is really true that we, who are lost in ourselves, get no time to think about the Ultimate (Bhuma) which unfortunately has not been treated and thought as an important subject of life, although it is the soul & life of Reality. it is difficult rather impossible to define Reality but there is only a symbol or an indication. But towards whom? It points out towards God & this Ultimate is the soul of Reality, but Shri Babu Ji Maharaj has frequently reminded us in Sahaj-Marg-Sadhna that our aim is not only to have a Darshan of God but it is to realise Him (God). After Realisation we reach the stage of entering into the

Centre-Region i.e. the centre of Bhuma & for this our Shri Babu Ji Maharaj adores us with divine-beauty & grace.

In Sadhu-Samaj & amongst abhyasis of Sahaj Marg, I have generally found this thought that if we speak about the Realisation of God, they seem to feel that it is not possible to realise God. They have always heard about the Darshan of God. Previously, I also had the same idea but my beloved Shri Babu Ji by His love & tireless efforts for me brought the auspicious day that when the time of God-Realisation has dawned on me after experiencing many spiritual-conditions, only then I could become successful in writing the book. "God Realisation to Ultimate-Reality" The time has now come when Shri Babu Ji Maharaj wants to satisfy the curiosity of human-beings about the knowledge & secrets of God-Realisation, hence it is not possible to control my pen for writing about it. I have got a special experience in this field that the feeling of self-Existance remains alive in us upto the condition of God Realisation. It (Self Existance) simply represents our own last sublime & subtle condition". In other words, we can say that our existance too gets only the touch of its condition of natural & Uttermost subtleness. The afore-said experiance is bound to happen because there is one who gets the Darshan of God & the God Himself stand face to face. At this stage there will remain two seperate identities, but what a unique truth it is that after Realisation one can not remain seperate from that condition i.e. Darshan. There-after Kabir's loving saying stands alive before us that—

Guru Govind Dono Khare, i.e.

Guru & God both are standing before me. Then we can see that our beloved Shri Babu Ji Maharaj, after readily diving deep into Divine-power, pulls us out. I believe that if it does not happen atonce & alertly then we would lose consciousness of coming out of it (Divine-Power). once again the Divine-History would become silent after achieving

the divine-condition of God-Realisation but how it is possible when Shri Babu Ji Maharaj as a Divine-Power has descended on this earth for the upliftment of the human-beings, just to beautify the universe with His unique power called Adi-Shakti. He has full of the masterly-power of Bhuma. Due to this we feel at that time (Time of God-Realisation), that someone has atonce dipped us in Divine-Power & has taken us out of it (power) immediately. As if, finding ourselves wholly as an embodiment of Divine-Power, we achieve the success of Human life. According to the saying of Shri Babu Ji Maharaj, there-after we touch the highest condition of Everlasting supreme-Bliss but then He puts us in the condition of Renunciation, brings us back in such a way from that condition as if we have not seen anything. He unfolds & expands in front of us the boundless-love of 'who loves all'.

Not only this, Shri Babu Ji Maharaj had drowned me so much in the ocean of Divine thoughts & feelings that if anybody spoke out the name of God or Babu Ji, it seemed to me as if it was my name. At that time if anybody talked about that subject, it seemed that I was the subject of all talks. Now it would not be possible for me to recollect & remember who I was at that time. It appears that I was not there, hence what to write of that. I can only say that at the time of God-Realisation, some faint idea about my existence persists somewhere but after taking a dip in the Divine-Power & coming out of it, only the loneliness of mere Identity exists. In that highest stage perhaps this thought creates doubt & bewilders us with that of the reality that this i.e. God is He for whom Shri Babu Ji Maharaj has written that "He is what He is," but very soon that doubt disappears & dies and the Reality dawns upon us that God is God & the Ultimate is Ultimate. I realised it when Shri Babu Ji Maharaj, after dipping me in the main centre of the Divine-ocean of Power & there after taking me out of it, gave me back the Divine-awakening of my "being." He does not deprive us of

this divine-feeling that "He" has made us to stand at the door of the central-Region. It is true that the self-existence is the reality of human-being but after Realisation it becomes one with the divine power & there remains only a solitary state of the identity. First of all after getting laya in God, the Sadguru allows entry in the centre of Bhuma or it can be said that the Godly-power, which was with us at the time of Realisation also gets laya in the centre of Bhuma. After this He bestows the abhyasi entry into the seven-circles of Divine-Power. In this way the work of Divine-Personality for an abhyasi becomes complete or we can say that after putting us into centre, He dawns upon us the truth with the help of the thought & experience that He, for whom you have written that 'He loves all', is nothing else but the centre of Bhuma itself but this truth is beyond the reach of human-curiosity. With the help of some hints only, Shri Babu Ji has given entry to our Identity into the central-region with the help of His Sankalp. As a boat takes us on the other side of a river in the same way He put us in the boat of His Sankalp to enter the central region. This indicates that Shri Babu Ji Maharaj has descended on the earth like a child of Adi-Shakti to bring back the Satyug on this earth and it is His Divine-Sankalp.

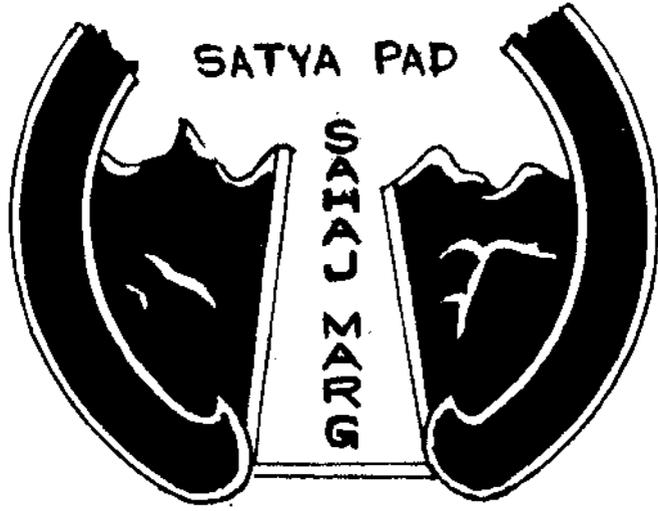
One of the abhyasi-brother has asked me a question. "What is the difference between Self-existence & Identity? Do both of them give us the idea of the same condition or is there any difference in both the conditions? Now the afore-said description will give the correct answer to this question because the reply is based on my own experience and the description of both the conditions whatever possible, has been given by me separately so that no body may say (according to Shri Babu Ji) that Ram chandra has only talked very highly about such unique spiritual-conditions & has not shown anything concrete. Whatever I have written in my books, is mainly based on the experiences gained during my sadhna and it would continue writing on the same base

in future as well. Recollecting those conditions, my heart searches itself from within & wants to surrender itself on the holy feet of Shri Babu Ji Maharaj. Although I do not know about Him but whatever He wants to explain to & for the whole universe & mankind, I am trying to throw light upon that through my writings.

There is very slight difference between the conditions of self-existence & Identity. In the condition of self-existence there exists certain Force or in other words there remains a faint idea of its being or existence. Though it is true that this condition of existence is free from any pressure but the condition itself shows certain signs & symptoms of its being which can be called 'Pressure or it can be said that 'It is nothing', Even in the condition of 'Negation' there remains a faint idea of its being. It can be more clearly explained in this way that self-existence has the knowledge of its existence but it does not know 'what it is' & to whom it is related but the 'Identity' remains ignorant of itself. In 'Identity' even the idea of negation is not present there. Thus Shri Babu Ji's saying 'Negation of Negation' points towards the same divine-condition.

It is written in spiritual-books & I also understand that Balance-State (Samya awastha) is the highest spiritual-condition in which there remains a natural-feeling for all. But beyond this, Shri Babu Ji has said there is "Sam-Awastha"(even condition). It's experience be called Divine-experience. After we have attained it, there is true & complete surrender in the real sense. There after, whatever experiences we get regarding spiritual-conditions (Sahaj-Conditions) in the field of spiritual-progress, they (conditions) surrender or get laya themselves automatically to the Master because it is then not possible to retain any pleasure of the experiences of Divine-conditions except that of the Master. It is true that without reaching before Him or without getting Sam-Awastha i.e. the even condition which exists there, total surrender is not possible because before this condition

(Sam-Awastha) the condition of self-submission remains in us. That is why Shri Babu Ji Maharaj would have said that 'submission is the soul of surrender.' After attaining it, we develop the capacity of experiencing & enjoying every condition. Now the readers must have understand my point of view that whatever I have tried to write, is based on my own experiences & is directed towards Him. He is none other than Shri Babu Ji Maharaj. Now the pen is very anxious to write "Who is He." The Bhuma, which is the original source of Divine-Power is the Ultimate-Reality & the soul of Truth. It (Bhuma) can itself alone give some description of the unique higher-conditions of spirituality. Our beloved Shri Babu Ji Maharaj has pointed towards it by saying that "He is what He is." To-day, on getting the treasure of Happiness i.e. Shri Babu Ji, charged with Divinity the whole earth is dancing with eternal happiness. He (Shri Babu Ji) is the real Brave-Person who has opened the doors of Sahaj-Marg-Sadhna for all the human-beings after fixing the goal of reaching the Ultimate. He, himself with the help of Divine-Power, has become the real guide for taking us to the Ultimate through the real entrance i.e. Satya-Pad. The name of Satya-Pad has expressed the truth of its significance. Shri Babu Ji Maharaj has put the seal of Satya-Pad in the emblem of the Mission & has made it more clear for all the human beings. His saying, Reality needs no proof is deep-rooted somewhere in the hearts & it seems that it (saying) is challenging the spirituality. The doors of spirituality are open for all. One can test it by practicing the Sahaj-Marg System. Not only this, He has also explained for us the philosophy of Sahaj-Marg in the mid part of the emblem that it is not correct to treat our selves abhyasis of Sahaj-Marg, only after receiving initial three sittings. This is simply an indication of the fact that we have joined Sahaj-Marg-Sadhna, but He has made us alert rather warned us that we can be truly entered into Sahaj-Marg, when we by the help of meditation, enter into the waves of Divine-Power



(Dhara) which connects the earth with Satya-Pad. This is the real Sahaj-Marg & we then are really entitled to be the abhyasi of Sahaj-Marg in the real sense. Our practice & efforts are meant to become a real abhyasi.

After absorbing ourselves in meditation, we enter into the waves of Divine-Power (Dhara) which is connecting it to Satya-Pad as shown in the middle of the emblem, the saying of Shri Babu Ji Maharaj that "Sahaj-Marg System is unique & the best one because by means of Transmission & with the help of will Power, Divine-Power is used for the progress of the abhyasi that is why the divine-conditions develop in the heart of the abhyasi through experiences. This experience itself speaks with such a peculiar & unique truth that after entering into the Sahaj-Dhara, we automatically feel a sort of Divine-alertness. The inner absorbs itself in constant meditation & thereafter gets laya in Sahaj-Dhara (the waves of Divine-Power) in such a way that it seems as if the original-Source of this Sahaj-Dhara is attracting us towards It (Original-Source). It can also be said that the ocean of Divinity wants to merge us in her fathomless depth & after melting all our bondages, it wants to see us alike to It (the ocean of Divinity). In order to attain the Ultimate (Param-Shakti) when we march on this spiritual-path, the conditions of 'Kutub' are felt through experiences as written & explained by Shri Babu Ji Maharaj. In the condition of 'Kutub', beyond the Aakash-Tatva (Sky element) we automatically enjoy the supreme-bliss of the condition of Nothingness and surprisingly our inner, though totally ignorant of it, begins to enjoy the essence of this divine condition but it (inner) can not be drowned itself in this condition, as if Shri Babu Ji Maharaj warns us that it is not the end but we have still to experience many conditions. Our condition becomes so innocent that we keep on seeing this heart-touching scene but we find ourselves beyond this. After attaining this supreme-condition, the saying of Shri Babu Ji, that "When spirituality ends, Reality begins"

becomes crystal clear before us in such a way as if, Reality has become our eyes. It seems as if the condition of Reality is spread all over & everywhere. It gives us such a feeling that the mortal-world was somewhere else & our single atom was not related to it at all. This strange feeling of divine-condition tells us through experience. It does not know anything else except God. While speaking, it seems that all the words are mixed with & dipped in Reality. Whatever I may speak even about worldly-affairs, the divine-condition of Reality is so mixed up with it that I can not speak out anything else. It appears as if my whole-self or existence has become Reality itself. I remain so much absorbed in this condition that a mere darshan of Shri Babu Ji Maharaj gives me a slight idea of "Who He is." Today He is present amidst us in 'Real Form', I do not know what will be His form tomorrow & what will He tell us. The main subject of my book is He, whose feet are Reality, heart is Bliss & whose mind is the Ultimate or Antim-Satya. The mere touching of feet of this rare personality, who loves all, gives an impression that now we have developed some sublime & subtle relationship with Him who transmit love to all & from here now starts the search of the main origin i.e. Bhuma.

It seems that He who has come from origin or Bhuma can not sit idle. He (Shri Babu Ji) wants to disclose & reveal all the divine-Secrets for whole of the humanity. As He had written to me in a letter that, "I would endeavour that nobody may remain deprived of the 'gem' & jewels of spirituality i.e. nobody would remain beggar in the field of spirituality." He had also written that, 'He would leave the world after accomplishing the task & sacred duty of revealing all the divine & spiritual-secrets to whole of the humanity, so that the people may understand them easily & follow them. I shall, therefore always remain prepared for this 'Divine-Service.' This is the reason why, while writing about the real higher-conditions of Reality in this book, I have tried my level best to explain the secrets of them also. It is requested that He should

provide strength of His pious-hands to me so that I may be capable of writing systematically & clearly about this through the medium of words. Shri Babu Ji Maharaj has written that when the reality ends, divine-Bliss starts. When the secret of the condition of Reality became open & clear to me, I felt that this feeling is imparting me immense-joy as if I am enjoying a beautiful scene behind the divine-curtain. Now the question arose as how to write about the Real condition began to touch me somewhere in the form of divine-bliss of the highest-order. This was just to remind me that fortunately it had already come in my sadhna long-long ago. Only then I remembered and recollected the reply of my letter given by my Babu Ji Maharaj, in which He had written that "seldom & rarely any fortunate person might have ever felt the spiritual-ecstasy of such a condition. This is the grace & kindness of our beloved Shri Lala Ji Maharaj that He has bestowed upon me such a spiritual condition." He has further written to me that "when the condition of Divine-bliss began to go out of control & capacity to sustain, always sit down with your eyes closed near the coach lying in your Puja-Room (the room in which I always sat for meditation) because after bestowing this condition upon you, Lala Ji Saheb has taken the responsibility of your protection (Safety) on His own shoulders." To-day only He (Lala Ji Saheb) has revealed me the secret of the condition of Reality for the betterment of all & sundry so far as the writing of this book is concerned. In fact this unlimited & unbearable divine-bliss which has been named by Shri Babu Ji maharaj as 'Bliss' is the reality of the real condition i.e. the base of Reality.

While writing this book I have come across with the revelation of a secret that when this unlimited Bliss began to overpower me by its own limitation, the unique condition of 'Simplicity' then stood in between the above condition & Bliss in a transparent-form. Do you know the reason why? It is because in this condition of unlimited-Bliss I may not go beyond my capacity of retaining it. Shri Babu Ji Maharaj

had written to me that "The truth is that it was difficult to attain this condition during the life-time, but it is the love & grace of our Lala Ji Saheb that even the impossible is made possible by Him (Lala Ji Saheb) for the benefit of humanity." No mother can remain more concern & awake for the safety of her child like Him (Lala Ji Saheb)". can we get such a beautiful example elsewhere? That is why I always can say that Guru only teaches us to do this & become like that, but the work of Sadguru is like a mother who is divine. He himself gives & there after protects the special conditions bestowed by Him. Such is the unique & matchless love of my Shri Babu Ji Maharaj.

Now let us proceed forward and search out for the main subject of this book i.e. Bhuma. Who is this Bhuma? Who is the divine-son of Bhuma? Who is Ultimate-Truth whose foot is Reality, whose heart is Divine-Bliss & the forehead itself is the Ultimate. This the reason why after becoming laya in the condition of Reality, it seems to us that, even after hearing a lot about Him, we actually could not hear anything and we used to remain silent even when Shri Babu Ji Maharaj used to describe something about Him as if the discussion was going on for somebody else, unknown to us. Now the inner-acquaintance gets a divine link with Him who does not only love the whole of humanity but who is also the creator & sender of such personality. I have tried to reveal & disclose in very clear terms this Divine-Secret in my book "Who was He" that how Shri Lala Ji Maharaj was adorned with the Divine-title of "Samarth Guru" after promising to fulfil the Divine-will of His 'Sadguru'. This Divine-will became the base of the auspicious arrival of Shri Babu Ji Maharaj on this earth. The 'Bhuma' which itself is beyond the superiority of Love, has allowed the Divine-Personality to descend on the earth for the welfare of human-being by diverting the inner-craving of all towards God-Realisation. Bhuma has given him (Shri Babuji) complete mastery over His (Bhuma's) Divine power. This is the reason why the

undaunted & tireless sadhna by Shri Lala Ji Saheb (Fatehgarh) got success & the motionless ocean of the Ultimate-Power become restless & vibrant with that matchless sadhana of him (Lata Ji Saheb) & it appeared as if it had started towards fulfilling the goal of the upliftment of mankind. That original source, even without any existence, keeping itself within the bounds of divine-culture & with the purpose of providing love to all, gave a form to His own divine-existence by creating & descending the divine personality of Shri Babu Ji Maharaj on this earth or it can be said that 'He' himself in the ecstasy of divine-love, put on the covering of Divinity, descended Himself on this earth in the Physical form of Shri Babu Ji Maharaj & entered into the hearts of Abhyasis & established Himself there in such a way as if He had taken upon himself the responsibility of progress of the whole universe. Shri Babu Ji Maharaj laid the foundation of Shri Ram Chandra Mission to perpetuate the name of his Guru Samarth Shri Ram Chandra Ji Maharaj of Fatehgarh & introduced Sahaj-Marg-System of Meditation for the benefit & betterment of human-being. In His book "Efficacy of Rajyoga, He has written that this aforesaid system of Meditation has been sent on this earth from above. This is the reason why this system is free from all the bondages of Sadhna. This system of meditation is capable of drowning the thoughts of abhyasis in the Divine-Power with the help of Transmission. But when & upto what extent? It is possible only when we keep this system untouched & aloof from any bondage & always remain gazing towards the goal of God-Realisation. I have noticed that as we mix any other thing with our mind (thought) in this simple & natural way of meditation, we get automatically delinked with the natural-flow & we even do not know about it. Shri Babu Ji Maharaj has, therefore, clearly written that the goal of God-Realisation should always remain in our mind & thought because it (God-Realisation) is the life of Sahaj-Marg Sadhna." Remaining

absorbed in constant Meditation & thereby keeping a constant touch internally with the Divine-Power is our Real Sadhna or Pooja Directly or indirectly the Master or Malik should remain in our remembrance in such a way that our heart may begin to crave for God-Realisation & the flow of Transmission may begin to drench our hearts. After giving the goal of God-Realisation, making the life auspicious & divine, Shri Babu Ji Maharaj is always prepared to take such abhyasi to the Realm of the Ultimate-Truth which is a step further from the above (God-Realisation).

The reality is that He is the Ultimate-Truth & Ultimate-Power (Adi-Shakti). I can only dare to refer Him by saying the aforesaid, but infact He only knows that 'Who is He' or only Shri Babu Ji Maharaj himself knows it because He who has come from the origin must be knowing about His origin. He is only Shri Babu Ji Maharaj who by merely keeping into the centre of that Ultimate-Power has been able to give some description of that centre. He has given a description of it in His book also. The spiritual history has remained silent so far on the above mentioned fact. I have only observed & found that he, who finds entry into the all powerful & all pervading divine-beauty of the Divine centre by the divine-grace of Shri Babu Ji Maharaj is, if asked any question about Him all of a sudden, as to 'Who He is', he becomes stunned & startled for a moment because he does not follow as to for whom the query has been made as He is ignorant about Him. When the self does not recognise itself, what reply can be given under this circumstance. When our Babu Ji Maharaj provides us with the worldly-consciousness, we come on the worldly-plane & regain worldly-consciousness. Our daily routine continues smoothly. Though remaining invisible, we remain drenched by His love because after achieving the higher-conditions, the power of doing the worldly-duties always automatically flows in us. In the same way being omnipresent & omni-potent' He loves all'. In spite of remaining in everlasting-silence, He speaks to all. Remaining far-far

away or beyond us, He appears quite friendly & dear to us in all our worldly pains & pleasures we have also heard that He is not someone 'new'. He was always present, He is always present & would remain always present. This is the really Divine-Joke that while remaining static & immovable, He is omni-present also. After creating confusion amongst all that whether 'He is or He is not', He remains smiling in the depth of 'Yes or No'. To-day He has shown His presence in the form of yes & with His divine-power He has been active for the benefit of humanity. What a unique & wonderful description is about Him! How unique 'He', who is giving us internal & peaceful support that the "Dawn of Reality" is before us. He has brought the auspicious-message of union with God. The time of union or oneness with Him is also then waiting for us. The flow of divine-power is His & He is also sitting at the doors of Satya-Pad (Real-Home). Now why is this delay? The time is calling us & that Divine is anxious to embrace us. Now let us simply open our inner before Him & spread it on the Divine-feet because He has descended for us. He is also the beauty & glory of Love. He is the Prem (Love) or Param-Aim or the Ultimate-goal for all of us.

This truth has also come to light through the established Sahaj-Marg system of Shri Babu Ji Maharaj. He has not only given the aim of 'Ishwar-Darshan' (Darshan of God) but also given the aim of God-Realisation which is beyond the experience of supreme-bliss & imparts us natural momentum for becoming one with the Divine. The divine experience, rather feeling, made it clear that after giving dip in that Divine-condition when Shri Babu Ji Maharaj takes the abhyasi out, this secret became crystal clear to the abhyasi that after achieving the real stage of God-Realisation, the change in conditions ends. Only the feeling of Divine-power pervades everywhere. Another secret has also been revealed that the feeling of 'Jaraa Samadhi' remains only during the period when Master keeps us drowned in the divine-power. Perhaps by experiencing this divine-condition, He had filled the divine-

prasad in my pen & had expressed it in the form of a poem. My Inner was hearing it (poem or Geet) & my pen was expressing it like this :-

"O Emperor of emperors, your power has done miracles! you have also unravelled this unique Truth that Even God paid obeisance & we remained walking unmindful to it.

You must be curious to know about this unique truth hence I will not keep it a secret as well. How may I write about the delicacy of this innocence condition of the Unique-Truth that "Even God paid obeisance & we remained unmindful to it." But I shall certainly write this because this splendour & glory are due to the divine-blessings of my Shri Babu Ji Maharaj that after taking a dip in the Divine-Power though only for a short-while, this feeling or experience had taken deep root in me that I was not enjoying the experience of God-Realisation but God Himself was realising me. The heart full of ecstasy & the voice full of joy have once again presented this beautiful condition before my eyes at the time of writing this book only because these eyes will drown permanently in that divine-condition. After coming out of it, everything appears totally new & there remains only the expansion of Reality before us. While touching, eating & seeing, only the Reality seems to pervade everywhere but what a miracle & how is the darshan of Divya-Desh,(Divine-world) that the expansion of reality which seemed to be true, all of a sudden disappears somewhere & only the Divine-Expansion of the ultimate remains before the eyes. It seems that we are not able to see this divine-expansion with our eyes but we are able to touch that expansion with His (Babu Ji's) eyes only. After this the divine-eyes of the Master keeps us telling something & the words for expressing it is also provided by those Divine-eyes.

Now the pen has again become anxious, active & is telling us that the feeling of Realisation has too got laya in God Himself but it has also given the divine message to the

world that Shri Babu Ji Maharaj, the divine-personality, can help the humanity in God-Realisation through His Sahaj-Marg system by transmitting the divine-power in the heart. Only He is capable of making us realise the simple & natural experience of spiritual-condition. Hence it is the fact, that except Shri Lala Ji Sahab or without the desire or will of God, no body else can explain about this Divine-Personality. The God would have seen towards the real centre & power of Bhuma to descend such a personality who has the Power & Capability of adoring & diverting the mind & heart of men towards the right direction of the original pure condition. It seems, the God himself had given this opportunity to Shri Lala Ji Sahab, the Adi-Guru & the Spiritual-Giant just to glorify Him with unique-beauty of spirituality.

It is the truth that the value of the goal of human life is far superior to & more important than the values of life itself. The values of life are subject to change because they are based on the activities of mind which may go astray & lose proper direction. This is the reason, why the human-being becomes active to attain the divine-aim. The waywanderness comes to an end & stability spreads all over. The value of life has also become stable. This is the reason why in Sahaj-Marg-System, our Shri Babu Ji Maharaj has kept our minds untouched & aloof from the feeling of Karma (Doing) with the aim of attracting us towards the original-source and by the constant abhyas, the abhyasi may remain united with the original-source. The afore-said idea has been expressed by Him. I have also noticed one wonderful secret that this wandering of all the lives that we had attained, comes to an end i.e. the samskars go on becoming purer & purer. After getting the base of Divine-power, we even cross or go beyond the calculation of values. Shri Babu Ji Maharaj has given us the goal of 'Ultimate-Reality' i.e. Bhuma which is the main base of God also. This is the reason why each Incarnation descends on this earth with the power needed according to the call of age & time. Their power remains changing

according to the various changes in the nature of work. But Adi-Shakti or the Divine-Power which descends on the earth for glorifying the earth has its own Sankalp, has its own way of performing the work & is beyond the nature. It is unchanging. It is working in union with the original-source of the Main Divine-Power. It is through Him that the transmission of Divine-Power is flowing which is beyond the perception of human-being. Through the will-Power of this Divine-Personality, we receive constantly the flow of Divine-Power i.e. Transmission in our hearts. That power is always actively making sincere efforts for throwing out all unbalanced trends of our nature & also those mental-vikars (unwanted-elements) that cause unstabilities & restlessness in us. In this way He is busy in putting & settings us in natural way of life. This Transmission of Divine-Pranahuti changes the values of life into Divine one. My this experience will become the life & soul of this book. It would serve as the new divine-messenger for the whole of the humanity. This determination is filling each pore of my body with divine bliss & ecstasy. There is also one more truth of my initial sadhna which started regularly at the age of six or seven years that I got Shri Babu Ji Maharaj as a consequence of whatever changes & happiness I experienced while absorbing in the sadhna of Shri Ram Chandra Ji & Shri Krishna Ji. I am trying to explain in this book the importance of all the things including the divine experiences because now the saying of Shri Babu Ji Maharaj that 'Feeling is the language of God' has become clear to each & everybody. In fact neither the selection of words nor the revelation of Divine-secrets lie in my power. Yes/I do say that Shri Babu Ji is mine & it seems He has become 'mine' forever hence if He would like to reveal or disclose the divine-secrets, my pen can not help writing.

While adopting Sahaj-Marg-System introduced by Shri Babu Ji Maharaj, whenever the thought of Him strikes to me, the experience draw my external-vision towards the innerself as if to remind & ask me to fill the innermost of my

heart to observe the changes whatever transmission my heart has receiving on remembering Him. Really it seemed that the inner was drowning in the Divine-Transmission hence I did not like to open my eyes or it can also be said that the inner wanted to dip the eyes in divine-transmission. Gradually the thought of meditation itself drowned in Him & the practice of meditation had been left. One side there was inner drowned in the divine-transmission and on the other side there were changing spiritual-conditions due to getting laya in meditation. The inner was very sensitive to know the slightest & subtlest change in the spiritual conditions & wanted to become laya in them (spiritual conditions). It was natural also because those divine-experiences & feelings totally saturated with the priceless divine-bliss, were making me feel the nearness with the beloved as well as the most beautiful spiritual-condition of Salokya in such a way that my feet were even not touching the earth even though I was alive. If anybody called me by my name, then it itself pulled me & my thought down again on the earth. As a result of the automatic presence of the divine personality of Shri Babu Ji Maharaj in my thoughts, the feeling of His nearness began to be closely felt in my inner. After this, while living on this earth, He had made my thought remain in divine-world. Thus one day, when I took the comb in my hand in order to set my hair, I noticed that whole of my face & figure had become like that of Shri Babu Ji Maharaj. Out of certain shyness & hesitation, I dropped my comb & wrote to Him about my condition. After this, I immediately forgot His form. It appeared that my face & figure had become God-like. In this condition I began to love myself so much that I was meditating & offering worship to the self only. I wrote about this dear & pious condition to Him that :

Apne Sajde Ke Siva, Gyar Ka Sajda Hai Haram. i.e. it is a sin & sacrilege to salute to any other except the self." Now tell me what was my aim? I myself do not know it. It

Joined that my heart had itself chosen the goal & kept it safely in the inner & now the goal itself was becoming one with me. I was simply an expectator & I am still the same. To-day while describing these conditions the same period of Abhyas appears clearly again before me. Now the thought of meditation absorbs itself in meditation & since then it seems to me that divine-transmission has started flowing from me & spreading purity in all the directions. At this stage Shri Babu Ji Maharaj had written to me that "after achieving this pious spiritual-condition, the abhyasi totally becomes capable to train others. His (abhyasi's) power which is flowing from him may not be wasted & should provide spiritual benefit to others by transmitting it to them. Now this work has been done for you automatically." Though such a feeling remains automatically with me but still I wait to receive order from my beloved. Please tell me who has made me so? I have only achieved this much that I have become introvert by keeping my goal & Babu Ji Maharaj safely within my inner. After this, this truth has also dawned upon me itself that God or Sadguru sometimes adds beauty to me in the direction of simplicity or innocence by adoring me with divinity. By giving His divine-love to Innocence (Simplicity) He makes it more simple & easy. These unique and divine experiences have made me firm that I have got & embraced the reality in the form of Shri Babu Ji Maharaj. He has given me the divine-condition of Realisation & He was & is the blessed-person to take me beyond it to the central-Region of Bhuma. Now His divine grace or His darshan, after His Mahasamadhi (last journey to his permanent abode) has become my heart & is reflecting from each & every part of my body. The intensity of my power has increased immensely by helping the abhyasi-brothers in accelerating their spiritual-progress. I always experienced the condition while proceeding towards the direction of my goal that there were changes in the

conditions which became part & parcel of my experiences & the goal used to stir the heart.

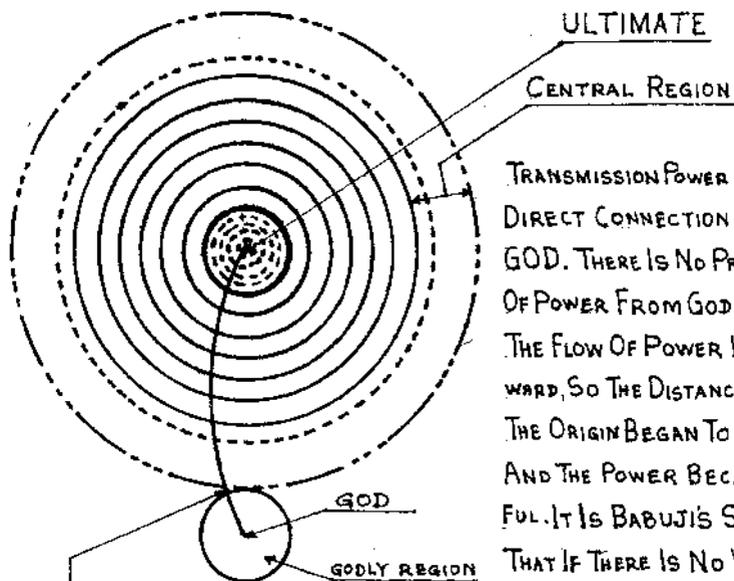
You will be highly surprised to read that there comes a tremendous change in the values of life although it seems a little when we hear about it. When the main elements of the body fade, it is nothing but death; but when these very values of human life throw away their coverings of slumber & there after achieve the goal of God-Realisation, the inner then awakens from deep-sleep & begins to dance in ecestasy, since then the human-being is called a spiritual-man or saint. In fact it is the task of Shri Babu Ji Maharaj only. He has the capability & power to provide us with the spiritual-condition of saint & to make it easy for us to achieve the goal of God-Realisation through His transmission & divine-training. It is because of the blessings of His love that His watchful-eyes always provide us protection in every field of life. During the period of my sadhna, I wrote to Him many a times that His both the eyes that are full of love were guiding, balancing & helping me each & every step. I have felt frequently that by receiving the flow of His divine-power within me, the divine power that lies in deep-slumber in me gets awakened & becomes powerful in me. The result of this is the awakening of spirituality at every step & each & every particle of the heart. The inner spiritual condition also reflects in our outer-behaviour. The self gets liberation and it feels ecstasy of joy. Each & every particle of the self gets adorned with divine-beauty. The inner itself begins to crave for Darshan & the craving for union with the God itself becomes acquainted with the state of the realm of Bhuma.



Chapter - II

Godly Centre - The First-Source (I)

While writing this book to-day, somebody (God) is present here before me & wants to reveal the secrets of the First-Source. It seems that whose (God's) realisation is lying only within Him, is seen to me. It also appears that some great power is hidden in this centre & has become stationary by keeping its virat within it (power). He, who is the master of this centre i.e. God, does not want to reveal that power without becoming as He (God) is. This is the reason why the word Darshan thus speaks out as Darsh + Na i.e. I am not visible to anybody. This question had arisen in my mind at first as to how & why the craving for the Darshan cropped-up within me, I got the reply that in Sahaj-Marg-Sadhna it has been told that God lives in everybody's heart & He loves all of us. This very truth adds beauty & grace to the pursuit of our sadhna. Apart from this, the inner-meditation & the practice of keeping inner connection with God may not be disturbed. This inner connection should not be allowed to be broken by any otherwise thought or behaviour. In this sadhna, you will find that our beloved Shri Babu Ji Maharaj is so very intelligent that He will not let any such thought or behaviour grow or develop in the heart which is unwanted in the way of God-Realisation. The inner does not welcome them. It always throws them (unwanted thoughts) out and keeps itself pure. On the other hand the inner-living remains drowned in divine-light. God knows how our thoughts & mind remain busy in such a practice whole-heartedly. In this way, we do not know when & how craving for His Realisation develops. I have also realised that the craving for the Divine over powers all the worldly desires & there exists only the craving for Realisation. We do not know anything about Darshan & when & how we would have it (Darshan). The inner only



TRANSMISSION POWER HAS DIRECT CONNECTION WITH GOD. THERE IS NO PRESSURE OF POWER FROM GOD TO BHUMA. THE FLOW OF POWER IS DOWNWARD, SO THE DISTANCE FROM THE ORIGIN BEGAN TO INCREASE AND THE POWER BECAME FORCEFUL. IT IS BABUJI'S SAYING THAT IF THERE IS NO WILL BEHIND THE POWER, NO WORK CAN BE DONE. THE PRESSURE OF THE WILL GIVES WAY FOR THE POWER TO WORK.

SATYA PAD
THE ENTRANCE OF
CENTRAL REGION.

1. BEGINNING OF CONSCIOUSNESS.
2. BEGINNING OF ALERTNESS OF AFFECTION.

craves for it & all the pores & particles of the body assimilate it in themselves. One day when that craving gets laya in the longing of the Darshan, then all the pores & particles of the body start singing out of deep ecstasy that "Present Him before us", because now these very particles tend to become eyes for His darshan. The heart also itself cries out, "O! Invisible Master, Thou has made my heart Thy abode. I myself have already broken all the bondages which are unwanted for your Darshan & crossed all the limits & now I can say that I have called you from my whole-heart. I have become mad for owning & assimilating you in toto." Brothers ! this is the preparation for God-Realisation. On the other hand, both the eyes of Shri Babu Ji Maharaj remain always seeing us continuously as if He himself is constantly having our darshan. Needless to say that His mere seeing rather watching brings for us the auspicious moments of God-Realisation. In this connection revered Shri Babu Ji Maharaj explained & clasified to me one unique fact that when all the four conditions of liberation—Samipya Salokya, Sarupya & Sayujya have been attained then the state of liberation, after freeing us from the feeling of our existance, itself frees from us. Then the state of liberation becomes so natural that it can not be felt only then comes before us the Godly-Region or Desh. Now when the Master has allowed us the entry in Godly-Region (Desh), He has also explained & clasified to us the fact that none else except He can exist there, that is why, there is only His expansion & we feel His presence every moment. In His desh (region), only His auspicious presence (Virat-Darshan) is expanded. We get His first Darshan as soon as we step-in the region (Desh) of God, which is unlimited. we get the feeling of His Omnipresence. what a wonderful divine-scene is there that even His remembrance also gets laya in Him. This feeling itself becomes our identity ? after desolving our ego, it keeps drowned in the utmost

nearness in God. It gives us the feeling that, “ I am Omnipresent. His first Darshan becomes witness of His darshan & tells us that I am Omnipresent & you can have my darshan. Gradually in a short while when this loving experience at first becomes laya with ourselves & when we get laya in it, only then we feel for a moment that we remain viran or empty. Nobody knows as to where has the bliss of that divine-experience gone? But the real feeling of the aforesaid emptyness is felt only in the state of forgetfulness because this state can not be attained in consciousness as it is just possible that consciousness may be lost by achieving that state and possibly the consciousness might have embraced death. The love-laden eyes of our Shri Babu Ji Maharaj that constantly keep a vigil like a watchman on our spiritual conditions & His divine cautiousness has this knowledge as to how the daughter (Kasturi) or any abhyasi would survive. Hence, He within a moment, takes us beyond the feeling of desertion and presents before our eyes the atmosphere or the expansion of the next condition of God-Realisation. It appears that we ourselves are expressing our condition of ‘omnipresence’ through His divine-power. When the Master (Shri Babu Ji) bestowed upon us even a higher spiritual-condition than this & has given laya-awastha in it (condition), then this philosophy became clear before us that God is Omnipotent. Now the experience became so subtle that the abhyasi began to feel that His power is pervading in the whole universe. Not only this, He, the all powerful & Omnipotent presented His darshan before us & told us “Have a darshan of me, the Omnipotent.” He did not let me feel only so much but He removed the covering of this divine & wonderful secret that His this Darshan is not the real condition of God-Realisation. The Realisation has two states i.e. Omnipresence & Omnipotent, so the aforesaid condition was the darshan of Virat because in His region (Desh) only He is pervasive,

no one can enter in His Desh. In His (God's) region, only all powerful Shri Babu Ji Maharaj, can carry the child (abhyasi) after giving him (abhyasi) laya in Himself & absorbing in the divine-condition. Only then it is possible to reach His Godly-region. My Shri Babu Ji Maharaj has again referred this in His book that "If you have courage, accompany me putting your own house on fire, and then get the condition of God-Realisation & enjoy the divine-bliss. Then beyond this, enter into the Central-Region, the wonderful centre of Bhuma whose entrance-Gate is 'Satya-Pad'.

I have realised that the divine-personality working on this earth makes such a love-laden relentless endeavour that after getting the feeling of nearness of God in the human-being, the craving for God-realisation gets awakened. He does not get peace & rest even in then. Making the abhyasi fortunate enough to have an yatra of the Godly-region (Desh) & developing in him the feeling of Godly-conditions, He makes him to get laya in that Divine power. This is the reason behind it that it is not possible to stay in the Godly-Region without attaining that divine-power. Not only this I have every moment felt during the journey of Godly region under His gracious guidance, that He remains so eager & so busy for fulfilling His divine & devout determination that the progress of an abhyasi is not delayed even for a moment. It is an unique example of His love towards His abhyasies & His ever willingness for helping them. During the spiritual-yatra of Godly-Region & helping in having the darshan of the Virat of God, the abhyasi gets laya-awastha in that condition. Then He takes the abhyasi before the centre of the central-Region. At that moment, it is very difficult to forget His willingness for the progress of the abhyasi. That condition still comes before our eyes while writing about it. The great poet Surdas has drawn a realistic pen-picture of the super-natural beauty & deep determination of Lord Krishna who wanted to save Arjun

from the severe attacks of Bhishma-Pitamah. He (Lord Krishna) had taken his Sudarshan-Chakra in His hand & ran towards Bhishma Pitamah. Bhishma Pitamah said that he did not forget that pose of Lord Krishna:

Kar Dhar Chakra-Charan Ki Dhawan,
Nahi Bisrat Voh - Baan.

The divine-willingness of Shri Babu Ji maharaj has again become alive. It is beyond me to understand & how will it be possible for me to draw a pen-picture of His divine-beauty in my writing so that the whole of the universe may be filled with divine bliss. Even then the firm determination of the inner is exhorting me to take the pen and begin to write. When all of a sudden my consciousness gained real consciousness, it seemed to me as if Shri Babu Ji Maharaj is saying, "Have a darshan of your Beloved & realise Him. He is present before you." I could only understand after becoming spell-bound that it was difficult for Him to come in my limits, hence He met, saw me and absorbed me in His limitlessness. It means that at the time of Realisation, I was not conscious as to whom I had realised but my Master had immediately made me to feel that my whole identity got absorbed in Him, thus He had freed the Laya-Awastha from its limit. What I can write more about that deep divine-feeling. He had given me only a very delicate impression that after making me laya with Himself, and giving me a dip in the centre of Godly region, He thereafter had taken me out. Why He had done so? He had explained & classified it to me as to why He had done so. It is like this, "Knowing you means becoming you." The aforesaid condition may not occur because it is impossible to return from that Godly-Power. Nobody can possibly bear the super divine-power in his life time. After becoming laya in God or becoming one with God, both (God & abhyasi) can not remain at one & the same time. God is One. It can not be two. Probably the inner of Saint Kabir had expressed this

divine-vision after experiencing this condition in this way. "The Guru & the God are both standing before me, I owe my all regards to my Guru & I am highly grateful to my Guru for his graciousness in helping me to meet my beloved God."

Now the meaning of Darshan i.e. Darsh + Na has become clear to me. Now the secret of Shri Babu Ji Mahraj's saying 'To Realise the God' has become clear to me. He has never said for the Darshan of God, but He always has said to Realise Him. I have made a childish effort for writing about this condition. It has become possible only because "He loves All".



Chapter II (ii)

Realisation

The eventful History of any Era that is written rather inscribed on the slate of that age, goes into oblivion by the turn or at the end of that very Era by adopting the Sahaj-Sadhna. When the heart decides & takes a pledge of having Realisation of God who is present in whole of the universe as well as in the heart. The divine-description begins to descend on the heart in the form of spiritual feelings and then we give them the name of spiritual-conditions. All the things we have been searching about spirituality since ages, appears speaking to us like the movie-pictures of the time that we are a drop and He is an ocean, we are souls (Atma) & He is God (Parmatma). This celestial-voice is constantly audible to us regularly.

God lives in every heart. This truth must have been realised by the saints by dipping the spirit in the lovely Stream of sadhna or meditation. The same experiences have been incorporated by them in their writings & propounded to all the human beings through their speeches. But we never endeavoured to speak about them after experiencing & realising them. We also never gathered courage to experience, realise & enjoy the supreme bliss. Not only this whatever saints said & wrote, we have also wrote the same by mixing our thoughts in them. We also tried to explain as we liked through our writings & speeches. We could not think that the self experiences can only be assimilated through our own sadhna or meditation & these can not be explained & make others understand with the help of thoughts only. Consequently, in order to understand & make others understand, they mixed their personal thoughts with the main subject to such an extent that the main spiritual condition began to fade & ultimately it totally went in the back ground & came in the front only the effect of the

thoughts that remained impressing & overpowering everybody. Gradually one day also comes when these thoughts began to overshadow the main thought & spirituality became mum after converging itself into the self. The surmons occupied the place of meditation & the sadhna became all alone lying on the feet of its Beloved. The effect of the consequences begin to be evident that the wide-spread net of their thoughts began to speak out loudly in their own tone. Finally as the real spirituality vanished, the real aspect of sadhna took to its wings & went out of sight & the human-beings became puppet & play-thing in the invisible hands of surmans & mortal miracles. As the soul could not entertain the otherwise ideas, it put on an abstract covering before it. According to the devotion of Meera & saint Kabir, the soul was the 'bride of Rama (God), how could it then assimilate otherwise thoughts, hence it covered itself with a veil of Maya. Kabir was fortunate enough that the condition of the auspicious God Realisation dawned upon him & then he called his own soul & chanted, " Put-off your veil of Maya & you will have darshan of God i.e. your beloved." To-day the saying of Shri Babu Ji Maharaj has become true that after receiving the flow of Divine-Power in the heart, God can not be only understood but can also be realised.

The question remains as it is that the Age has always remained calling the humanity & Time. It (time) has always remained awakening it (humanity) but one did not listen to others & vice-versa. The human-being remained crying that the Time has changed. The Human thoughts could not assimilate the voice of soul, hence the real Godly Power (Parmatma-Shakti) became silent. The time remained mute & helpless spectator of all this. The age remained pining & lamenting, waiting fondly & restlessly for the auspicious arrival of the Future. But under such adverse circumstances none had inclination to think about

the Divine-meditation. Now the question arises as to why the Age or yug has not slept & why the time did not become inert over all the affairs. Now please listen: that these (Age & Time) have no form, colour & separate identity of their own. Neither they have mind & line of thought of their own, nor like the human-being who has been sold in the hands of ego. They (Age & Time) are of God & remain so. When not only the earth but the whole atmosphere gets devoid of spiritual & divine-bliss & begins to move towards the state of desertion, the human-mind, without getting any support from the Divine-power, tends to become weak & helpless. It starts acting as it thinks proper. When the divine light of Inner begins to fade, then comes the time for the Age to bring change in itself. Do you know why? As the human-heart is the abode of God & the magnanimous & Big heart of the creator of the universe feels restless for receiving the love of human being. The Age, which is the soul of the creation, is the manifestation of the Parmatma. When the flow of the essence of divinity has become less there has developed a peculiar sort of monotony in the atmosphere. Consequently the humanity has began to degenerate into beastly-tendencies. The heart & mind are so much affected by dissatisfaction, frustration disbalanced state & disappointment that there is a growing tendency to commit suicide. The developing tendencies of deterioration have reached its limits, then it became necessary for nature to bring about simplicity in all the activities of the universe, beautify & glorify the time & to adore the human-being with the divine-bliss. At present, presence of an incarnation of supreme-Power on earth has become inevitable & so Revered Mahatma Shri Ram Chandra Ji Maharaj of Fatehgarh became successful due to His sincere & untiring Sadhna in fulfilling this divine-mission & need of forcing some super-Power to descend on this earth for the time. This is the reason that He

became famous on this earth as Adi-Guru, blessed with divine-powers. Due to His (Lala Ji's) grace & kindness, Shri Babu Ji Maharaj has given me power to give vent to my feelings in my own words. The reality itself dictates and my pen writes.

By transmitting His Power (Pranahuti) & by dipping & drenching the atmosphere with divine-grace & bliss the divine power of Shri Babu Ji, is giving the message of the awakening of Sat-yug or Divine-age in the heart of the era. Now I have full hope & confidence that this feeling will develop in my heart as well as in the hearts of all the human-beings that God-Realisation through Sahaj-Marg become very easy. The Divine spiritual-power, that is received through transmission during Sat-Sang (Meditation) i.e. the fomentation of the nearness of God melts the evils present inside or the outside & thus it is capable of filling the hearts with His divine-light & grace. Perhaps the Master has revealed this fact through my book that "He who loves all" has descended on this earth. Each & every Era is subject to change but it can not beautify & adore itself. Neither it can reduce the burden of the earth, nor it can provide divine-awakening to the Time. The divine personality having mastery over all the divine-powers of the creation, has descended on earth to fill the whole creation with the sweet fragrance of Divine-power & to transform the human-nature into that of divine with His power of Adi-Shakti.

After the constant waiting is over, the divine-fragrance has gradually scattered into the atmosphere & is trying to make the human-heart spell-bound. What a miracle? Revered Shri Babu Ji Maharaj (Shahjahanpur-U.P.) is attracting the whole of humanity by the charm & magic of His divine-simplicity after transmitting spiritual-power with the help of His Will-Power. It seems that God himself has incarnated on the earth in the form of Babu Ji Maharaj to love the whole of humanity. Perhaps by having darshan of this beautiful scene, my pen started singing :-

When God could not receive 'Love' Himself, He incarnated Himself in the beautiful glorious form of Shri Babu Ji.

What a divine-wonder that 'Bhuma', the Ultimate has no option but to bow-down before the unique & unparalleled devotion of Revered Shri Lala Ji Saheb. what can be said about realising Him, who loves all.

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After practicing for a long time, eyes do not remain fix on the heart because we made heart a point for going into certain Plane of Religion. So it is not necessary to focus our attention on the heart. We begin to meditate by focussing on the heart & later we may focus our attention where it may go itself.

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A Yogi may be defined as one who is not influenced or elated on being honoured nor is affected by disgrace. It is Divine-beauty that the work may be done automatically in a natural-course. This condition tells us that now the Sanskars are not formed. When even this consciousness dies out that the work is being done automatically, the real & true condition is then attained.

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The above are extracts from Revered Babu Ji's letter to sister Kasturi.



Chapter II (ii)

Union With Ultimate

I, now feel that a sort of anxiousness & curiosity would have certainly developed in your heart & mind about attaining the divine bliss of the auspicious union with the Divine through my writings. After going through this book any misunderstanding may not develop in your inner, so, after getting the condition of God-Realisation, I am writing about the divine & super condition of the 'Union with Ultimate', which is beyond the limits of deep-feelings & imagination. After enjoying the support of Shri Babu Ji's blessings & sitting in the shades of His love & affection, my pen is restless for explaining the divine-secret as well. What a glorious irony of fate that although the meeting with the Ultimate was merely momentary but Shri Babu Ji became awfully anxious lest His daughter may become one with the auspicious divine-meeting & moreover she may not become inactive for the spiritual work allotted to her by Him. Now I have only to pen-down the peculiar feelings of the divine-bliss of that moment. Though I know that to make an attempt to give vent to my blissful feelings of those auspicious moments in my words, is just like showing a burning lamp to the sun. Those moments have provided me with the freedom from freedom but still I am confident that these divine moments would themselves certainly offer something as 'Prasadam' to all the human-beings living on this earth.

Now please listen something about the above condition. It is a fact that we can not get laya in God but Shri Babu Ji grants us entry in the divine-region of God in such a way that we feel that we have got laya in Him. This feeling always persists that we are becoming one with God. But it will be more clear to explain this condition in this way that Divine -power itself is making laya of our identity in It. Perhaps this is the reason why this condition is termed as

'Param-Milan' i.e. complete laya in Him. Now I am recollecting this also about the condition of 'Union with Ultimate' that Shri Babu Ji Maharaj keeps us away from even the touch of the charm & attractions of the centre of Divine-Power (Bhuma) & so we fail to remember even the touch of that condition but it does happen that we attain the matured & everlasting condition of that Divine-state from the grace of God. Only then, if anybody said 'God', it seemed as if somebody was calling me. Only the Divine Personality i.e. Shri Babu Ji Maharaj become capable of offering me the 'Prasadam' of such a Divine-condition. One more secret, of my not able to stay long in this condition, has revealed itself before me. Darshan means : opening of that supreme-power, hence the abhyasi who is having dershan will certainly absorbed himself in it, because it is very difficult rather impossible to emerge out of it. When He gives us fortune of God-Realisation, He merges the condition of Darshan with Himself & there-after He bestows upon us the condition of Union with the Ultimate. Now you must have understood, how much God loves everybody but who is there to take & reach us to Divine-love and can lead us to the Ultimate. We will say that this is the transparent reality of this truth that His aim is only to reach the abhyasies to the summit of spirituality and to fulfill this divine-vow that all the human-beings are included in His determination (Sankalp). Even our determination do not match with His determination, still only that Divine Personality would contribute in having that union with the Ultimate & no one else. Once some abhyasi brothers asked Shri Babu Ji Maharaj, "Why should we always remember or focus our attention on Him (God) when He is ever present in the heart of everyone? "But we are not" present in Him. Hence we are required to remember Him constantly." I feel now that during my practice, I found that as our meditation gets maturity, we begin to feel the fomentation of the closeness with God in our hearts. It

seems as if He is present somewhere in our hearts & we are likely to feel His presence. After getting that firmness in our thought, we all of a sudden get entry into the realm of divine-thoughts. Under these conditions I had written to Babu Ji Maharaj several times that it seems that the bondages of my 'Ego' have been broken & I live in the state of Laya with God. Not only this, I am alive due to the divine-breathing in me. Will you be able to agree with the truth that we are getting absorbed (laya) somewhere in the divine condition, while we see ourselves physically moving on this earth. I have felt many a times that on hearing my name my face apparently (automatically) turn towards that side. In other words, we can say that all the works & duties of the physical world get completed automatically. You would only say that this divine-condition is nothing but divine-magic that speaks out itself. But I do not know how it will speak because there is no feeling. My hands have taken the pen with firm determination & my eyes are gazing at 'His' doors with firm hope & full confidence that Shree Babu Ji Maharaj, who has blessed his daughter with this divine-condition of thoughtlessness & thereafter who has let her swim into it, would certainly write for her with his gracious hands.

When this divine-condition is attained, the abhyasi has began to breathe in the divine-atmosphere. Instead of the worldly atmosphere the abhyasi has become a resident of the divine-world. He remains there & his worldly name & form, which this world has given him, lose their very identity. God knows how he remains discharging his worldly duties. He lives in such a way that neither he nor anybody else is able to know the secret of his condition. Only He knows who adorns him with this divine condition & glorifies him with divinity. He bestows upon the abhyasi the condition of God Realisation & then provides the condition of the 'Union with the Ultimate'. At present He is drenching everybody with the showers of His divine love. Who will

understand this deep spiritual-secret? I would only express it in this way that he, who is living even after death (condition of living-dead) can alone understand this.

Now if there is a description of Darshan, the description of eyes (Drishti) is very essential. It is impossible to see & enjoy the scenes without eyes. We receive eyes from our Master according to our condition & experience. Divine & spiritual feelings can only be felt & expressed in words with the help of Divine eye which is bestowed upon us by the Master. Once again Shri Babu ji has revived & reminded me of my Sadhana-days & permitted me to take up my pen **in my hand to write**. His saying is that, "If you have to write, **write only about the practical experiences of spiritual conditions**, if you have to speak, speak only about the transparent reality & if you have to think, fill in & saturate your thoughts with the feelings & conditions of your inner." This is in fact the soul of the real divinity. The very remembrance of His saying would keep me in expressing the living conditions in my writings. Now my pen has started to express the varieties of the inner experiences in the spiritual-field. Yes, the description of the 'eyes' or sight starts from the external vision. In the outer vision, the world is present because where ever we see, the world with its net is wide spread around us & the materialism is at its peak & this is the reason why our thoughts remain engrossed in the outer world. That is the reason, why, whatever outward things are told to keep in our mind & thoughts, are governed by our outer vision which also takes all the decisions. For example, even if any man is good but he can not work according to our wishes, we overlook his goodness & thereby we do not call him a good man because our external eyes rather outer vision remain confined to our exterior only or we remain centred in the outer physical-world only. I have experienced that our thoughts remain misleading us in the outer world throughout the day & night. It is not the fault of our thoughts because whatever colour we give them, they

would present the same picture before us. When an abhyasi put this question to Shri Babu Ji, "How can we know that we are progressing spiritually? He replied, "Study the colour of your thoughts because first of all the colour of thoughts changes. In the beginning the thoughts used to take interest in the outward good & evil of the temporal life but afterwards these very thoughts take interest in the spiritual & devotional discussions. Consequently deviating from the outward, thoughts begin to drift towards God who lives in our hearts. The external eyes shut themselves frequently as if they want to remain in the inner." This is the reason why shree Babu Ji has advised us to meditate on the heart & to focus our thoughts on God whose Divine-Light is present in the inner of everybody, so that our thoughts may begin to adopt the divine colour which is capable of taking us nearer to God. In Sahaj-Marg as propagated by Shri Babu Ji, merely keeping this thought in mind & also practicing upon it, results in miracles in the field of spirituality. Frequent practice of meditation makes the thoughts introvert and finally it settles into the inner. The external eyes alone assume the responsibility of the relevant activities of the world outside. It conducts the working of the material world without inviting & taking decision from our inner. Consequently when this mode of living takes deeper roots in us, we begin to experience beyond our sanskars that 'Guna Guna Main Hi Bartte Hain.' i.e. the worldly duties are performed automatically & our thoughts & eyes begin to remain laya in our inner & achieve the power of absorbancy & happiness. Our eyes remain active in the inner to experience the inner conditions. We all know that our external eyes conduct our worldly activities & mould our behaviors and the inner eyes helps & provides us the experiences of our inner conditions. It is also essential to tell this truth that the inner gets illumined & enlightened by the divine effulgence. In Sahaj-Marg sadhna, the constant practice of drowning the thoughts in the heart in divine-light makes the inner-eyes stable in it.

Not only this gradually the inner gets lighted & it starts to feel closeness with God. We are also benefitted in this way as well that where ever the enlightened inner-eyes see in the inner, the divine light spreads there. Ultimately such a time (day) dawns when on merely closing our eyes it seems that our entire system illumined with divine-light. Now the work of inner-eyes comes to an end here because on receiving fomentation of the divine-light, the coverings of the inner melt & fade out. Not only this, a day comes when the divine-light begins to illumine our inner continuously. As soon as the inner is illumined, we begin to feel the changes in the spiritual conditions in a crystal clear way & then we start writing to our Babu Ji Maharaj about our condition as it is felt by us. It seems that the soul itself has become alive in my form and begins to give us this feeling rather experience that the air is unable to touch me & the scorching heat of the fire is unable to affect or burn me. Not only this I am standing without any covering even beyond the elements of the earth & sky, forgetting the condition of forgetfulness & totally lost in my inner. It seems as if I am advancing towards God for complete laya in Him. I had then get this experience also as if the soul itself had become my eyes & being attracted by God himself. According to this saying of shree Babu Ji Maharaj that "After getting & gaining His love, the capacity of absorbness or reception increases a lot". So it seems as if the inner eye, after becoming completely one with the divine-power, start assimilating that power. After absorbing totally in Love, only the inner-power is capable to experience this divine-vision & get laya in it. God knows the reason why my Master-Shri Babu Ji Maharaj is always in a hurry for providing us an opportunity for having a meeting with God. Hence those blissful moments become very auspicious when the soul with its spiritual-eyes & perception also merges with God & becomes laya with it cherishing the sweet-moments & memories of its (soul) meeting with God. or In other words

it becomes Divine because it could reach only upto that stage. A divine-secret has also dawned upon me here that the divine-power conducts all the activities of the soul. Hence after attaining this divine-condition, the feeling of true brother-hood automatically develops in us. Consequently neither there remains any anxiety nor any thought for practicing to feel & regard everybody as our own. In fact this truth automatically dawns upon our inner that even when others hurt us in particular they can not be considered as aliens to us because by imparting this spiritual-condition of brotherhood to us, Shri Babu Ji envelops our whole inner with the feeling that He is ours.

Further when the spiritual-progress starts spreading the feeling of this subtle condition then it seems that feeling of brotherhood automatically becomes & feeble because this condition permeates in all the particles of body & it attains such a natural condition that we even forget to feel this condition. This condition that pervades everywhere becomes so subtle that it can not bear the burden of feeling. It is also a bare truth that we can not enter in the subtle & subtle condition of Hiranya-Garbha with the burden of any feeling or it can be explained in other words that the feeling of the present condition is heavier than the incoming subtle condition. Hence the pervading realm of lightness or weightlessness or the condition of Hiranya-Garbh throws out any condition from its bounds & does not allow it to become laya with it. Perhaps Saint Kabir, after experiencing these spiritual-conditions has written that "Kaddu Bure, Sil Vtrai" i.e. Jack fruit sinks while the piece of rock, floats. It means that in subtle divine-conditions, the heaviness of experiences can not be dissolved, instead the divine-subtleness only can touch the divine-virat i.e. the surface of Hiranya-Garbh. It was the saying of Shri Babu Ji Maharaj that the inner-eye after surrendering itself totally can reveal & explain the sublime secret of Hiranya-Garbh in real sense because the power of creation is executed from the very

point. The Heart-Region after disclosing all the secrets & surrendering itself completely become laya in the divine condition of Hiranya Garbh. Now here from the Mind region as described by Shri Babu Ji Maharaj, we begin to receive all the powers so that we may become laya in the condition of Hiranya-garbha & then inner eyes of the heart, after converging all the true facts of the Virat Hiranya, throws light on all the divine-experiences. Only then with the help of the inner eyes, we can write the real condition of this region that divine-power of illuminating thousand of suns & moons, earth & sky is present in us. It seems that the power of creation is flowing from us. In fact, Hiranya Garbha in the real sense is nothing but Virat of God or Divine-Virat. The divine-Virat or the beauty of Virat can also be said the beauty of Bhuma. Here this divine mystery comes to light that at first from Bhuma itself, the Godly power has come in light & there after the centre of creation i.e. Hiranya-Garbh got illumined by it. It has proved this fact that the divine-power has given maximum nearness to human-beings. This truth has also dawned that He Loves All. One divine-secret has also become crystal clear through experience that the first stage of liberation i.e. nearness to Him has already been bestowed to us by Him & the future progress depends on the practice of meditation or Sahaj-Marg Sadhna by our abhyasis.

There is a unique divine-secret which itself gets revealed on attaining the condition of Hiranya-Garbh that the Godly-Power, which is essential for the incarnations for carrying out the Divine-Work is made present in the Brahmanda. All pervading power is the Virat form of the Avtar (Incarnation). As we all know that as a result of the prayer of mother Kaushilya & mother Yashoda, this Virat-power, having command & control over the Divine-Power, had manifested itself in the name & form of Shri Ram & Krishna. This is the proof of the infinite-love of Shri Babu Ji Maharaj that during the spiritual journey under Sahaj-Marg Sadhna, He adds

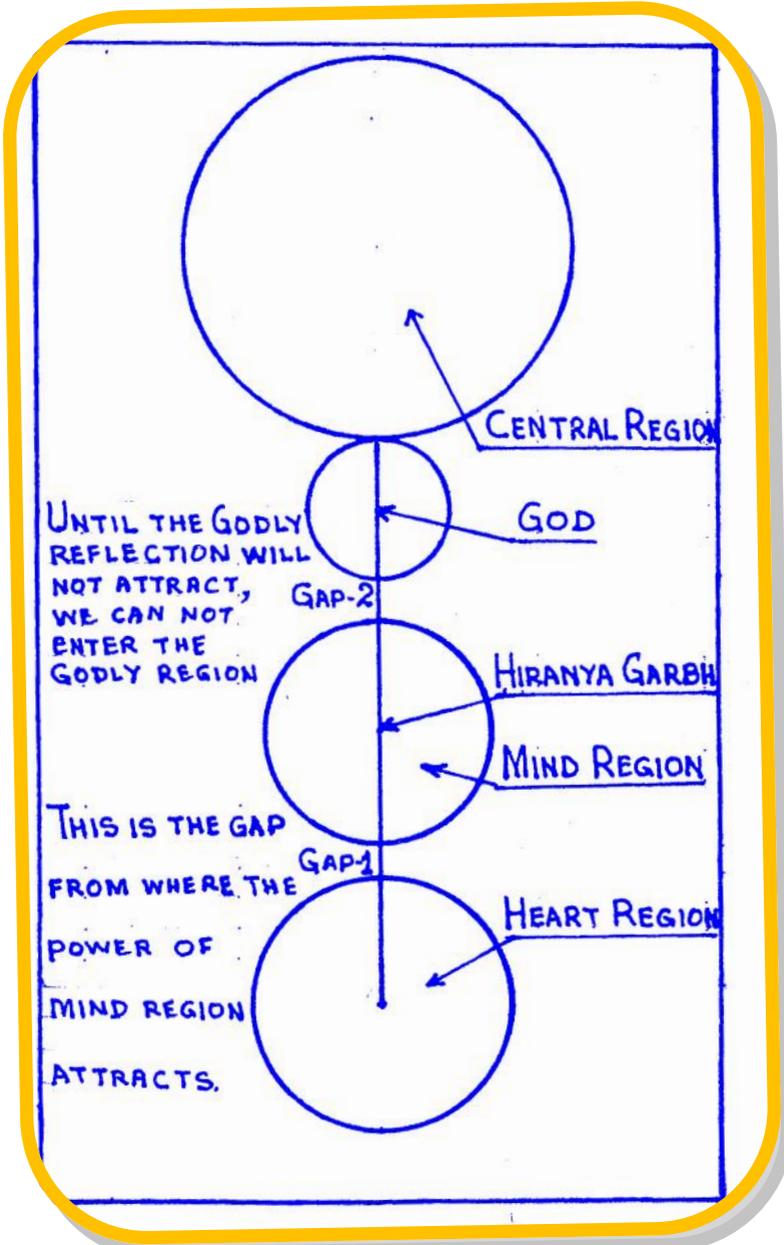
to our lot the divine-journey for the interest & upliftment of the human-beings. I can say that the journey of Hiranya-Garbh is filled with the divine miracles. this is the reason why Sri Babu Ji Maharaj takes lot of pain in getting journey completed as soon as possible. Not only this, He specially obliges & favours us that we ourselves see the marvels & miracles taking place but He covers us with the covering of forgetfulness in such a way that the glamour of miracles does not divert & deviate our firm devotion & love even for a moment. Our journey gets completed unperturbed in such a way as the dogs remain barking while the elephants go on towards their destination. After completing the journey of this divine land, we get the Divine eye as a reward which brings the divine-message. We become able to see & enjoy the journey of the Godly-Region. Now we start our unique-journey for the unique-land by becoming laya with the love & kind consideration of our Babu Ji Maharaj which He has for the whole of humanity. How he prepares us & what preparations are made by Him for giving entry in the Godly-Region is well expressed in the under-noted lines :-

Soch Aya Dhyān Unka Hi Karam Ye Kar Gaya,
Shesh Ka Avshesha Bhi Chilman Main Ja Ke Chip Gaya,
Baksha Tha Singar Sahib Noi, Ghukaye Sar Rahey.

i.e. At once this thought came in my mind that this was His grace that the idea of the state of forgetfulness of self hid itself. Master had adorned us with all the spiritual-beauties so we remained standing meekly bowing our head. It means firstly we have such a feeling & experience as if the Natural-Power of Divine-Region is inviting us for absorbing us in itself. By means of this divine attraction the beautiful atmosphere spreads all around in such a way that after entering into it, we remain gazing & observing devoutly but unconsciously as to where our beloved Shri Babu Ji Maharaj will take us. We do not have any consciousness about the present divine condition in us & of the expansion of the incoming condition in front of us. It

also happens that there is not the slightest pin-point of consciousness in it. So thereafter getting the Divine-love in this Divine-Chilman which is called by Shri Babu Ji as Super-consciousness', the line of my poem was repeating that Master has adorned us with all the divine-beauties, so we remained standing meekly bowing our head before Him. Today I still think that why this divine-experience was momentary. I realised that the divine-spiritual-power of Shri Babu Ji Maharaj had spread & laid bare its marvels before us in such a way that this unique truth has dawned upon everybody that the Realisation of God & the auspicious meeting with God are within human reach. Now it is required that we should get our thoughts laya in Him &, the abhyasis have to co-operate with Him in that direction. Now you will tell yourself this unique-truth that the Realisation & Darshan of God is easily possible & within reach of human being only through the Sahaj Marg Sadhna which is charged with divine-power & introduced by Shri Babu Ji Maharaj. This truth has now been established that with the entry in the divine-realm (Region), the divine-spiritual insight (Divya-Drishti) is bestowed upon us by Him as a gift. Now this condition without condition gives us an indication in a natural way that He & He only loves all. This truth has been giving us indication since eternity that there is somebody who loves all & for the upliftment of humanity arives rather descends on this earth. This is the special character of Bhuma, the original power of the centre, the Ultimate Truth.

Now my pen is bent upon not stopping the foot-steps that are marching forward on the road of spirituality for getting the reply of any question. Now the question arises that when all the events occuring on this earth, first take place in Brahmand-Mandal (cosmos) & thereafter on the earth. That is why Lord Shri Krishna had bestowed the divine-eyes to Arjuna for having a glimpse of the Virat? The most appropriate reply is that Lord Krishna was the incarnation of Sixteen-Kalas of Divine-power & the



condition of cosmos (Brahmand-Mandal) can be seen through Divine-eyes i.e. super natural-power & so Lord Shri Krishna had given divine-insight to Arjun according to the need at that time & according to His desire. Arjun saw that they (Karvas) were already lying dead in Brahmand. He (Arjun) was simply an instrument & the veil of attachment towards them torned atonce.

Somebody is pressing me to disclose & throw light upon certain other divine-secrets. My pen is eager to write about my spiritual-journey. If & when we want to know anything about any country or citry, we think seriously & plan for our journeys to that place & make necessary arrangements with due care & caution we inspect those places with keen interest. In the same way when we go out on a spiritual journey, if we fortunately meet any guide or a Guru who has full knowledge of the subject, our journey then becomes easy & convenient for us. Only a rare personality like saint Kabir can dare to start on his spiritual-journey on his own under the guidance of his own consciousness & awareness that serves like a Guru. The fact is that only saint Kabir has been able to undertake & complete such journey single handed. I have felt that being laya in Samarth Guru & thereafter starting on the spiritual-journey we automatically develop in ourselves all the divine-qualities such as pious conduct, dedication & love as well as Laya Awastha that are required for the success of the spiritual journey. Sincerity along with determination for attaining the goal, starts getting laya in laya-awastha.

It is a bare truth that if you want to know the secrets of anything, you will have to dive deep into it. According to many saints, there can be nothing more furitful than this. When the heart makes it a point to get the goal (Darshan of God) & His realisation-it sees success all over & around it & the word 'impossible' becomes meaningless to him. In fact the importance of laya-awastha can not be explained by anybody, because this

state (Laya-awastha) itself is a closed secret of some invisible, unknown & subtle divinity. Hence it is not possible for anybody to draw a pen-picture of this. When the inner eyes succeed in searching such a person, the loving condition of self submission (Atma-Nivedan) automatically begins & the goal becomes clearer & clearer in our hearts. In other words the condition of Darshan becomes apparant. Keeping Him always in our thoughts, we do not know or realise that when we start getting laya in Him. In other words, I shall not hesitate to say that in order to feel the real presence of God within the heart, we have to drown ourselves totally, losing our own identity & this is called Laya-Awastha. It is essential that this spiritual condition must certainly felt by us. As it is impossible to search & find out real pearls without diving deep into the sea, in the same way in order to find & know the secrets of God, we have to dive deep in the inner. In the same way, after getting the real & natural path for the spiritual-journey & experiencing the divine conditions for achieving laya awastha in God, we have to go deep into the thought of the Master. We should remain dedicated constantly in abhyas or meditation. Only then from His holy & virat heart, we remain getting the gems i.e. true devotion, love, surrender & divine laya-awastha in a easy & natural way. It also increases the power of assimilation in the heart. We remain lost in divine bliss (Parmananda) in such a way that if Shri Babu Ji Maharaj may not remind us about our spiritual condition, it would not be possible for us to know where we were. It is a different matter that if we want to know the secret of anything in this world, we always remain thinking about it, but in spiritual-journey it is just the reverse. The Sadguru and the devout & determined goal provides us direction, incentive, inspiration, power & consequently lead to success regarding the supreme goal of God-realisation. Not only this, He also provides us the unique

& divine condition of Laya-awastha & go on unfolding the divine secrets to us but the inner easily accepts this divine condition in a natural way that while remaining lost in His thoughts, we have to drown (lose) ourselves rather our own identity because the return from there is not possible at all. Now the question can be asked as to why we go on losing ourselves. why? the reply is very simple that if we want to know some secret of any worldly thing, then due to its limitations, it diverts the thought from unity to diversity but in the field of spirituality the thoughts are diverted to one & one only. The attraction of divine-power goes on drowning us in itself, with the result that only He remains before us for whom it is said that "He is what He is." To get Him with the help of meditation, we ourselves have to get laya in His thought. As a result of being dissolved in Him, that thought itself merges & becomes one with Him. Not only this even the laya-awastha, after getting its own awastha gives up thinking about Him as well as about its own identity & becomes an ascetic. According to Shri Babu Ji Maharaj, this is the real i.e. renunciation in pure form. Now remains only He, who loves all & it appears that He is anxious to assimilate us in Himself. What is required is that, when He is loving all, we should begin to love Him & absorb ourselves in this condition. This is the main & real base of Sahaj Marg Sadhna for which Shri Babu Ji Maharaj has written that only he gets, who is desired to have it. Perhaps the last stage (condition) of spiritual journey would have been named 'It is what it is, Now when there is nobody to say anything as well as to listen anything, it seems as if He is telling Himself, 'Who is He'. It can also be said in this way that in the original Centre, there exists the power of the Ultimate as well as the divine-glory as if there is no parallel to the condition of the Antim-Sakchatkar (Realisation). Now by bestowing upon us this rare Divine-Condition our Shri Babu Ji is pointing that "He is the He

whom you are searching for". The Divine appears to reveal Himself before us & now during the spiritual-journey, the journey of Godly Region ends because we attain the condition of Realisation by the grace of Shri Babu Ji Maharaj. There we feel, only the distance like the shrinkage in the cloth lying over the head between us, but it is interesting to note that it is due to the fact that the mere feeling about this distance is an indication or proof of our existence on this earth & the reality of this pin point distance also reminds us that our beloved Shri Babu Ji is readily anxious to allow us entry into the realm of Bhuma. At first the God was the reality as well as the goal of our lives. When this divine personality (Shree Babu Ji), after giving laya with it (Reality) had allowed us entry into the God-Realisation, the proof of our existence on the earth had completely get laya in the power of God. Now what would happen afterwards He knows better. We do not know because when there is no existence what to speak of future.

God knows, what sort of Reality would manifest itself at a later stage that can neither be concealed, nor described in words. It can not be concealed because it is self illumined & it is said to be beyond description because nobody ever had or will the power & capacity to reach that Ultimate Beauty or Glory. Hence no body could dare to describe in words the Infinite state (condition) of Ultimate-Reality. I remember well that when once after taking food at about 12 hours at night, we were sitting around Shri Babu Ji Maharaj & were anxious to listen something from His mouth, He all of a sudden spoke out that Lala Ji Saheb has said that "when any divine personality descends on this earth, the earth feels itself lucky to receive the divine flow from the Ultimate". After getting laya in this Divine-personality, one can have the courage to describe something about the Original-Source i.e. Ultimate. Only the Divine-Personality has the capacity & power to reach

us up to the Ultimate or the original-condition & the same divine power can provide & develop laya-awastha in the abhyasi of Sahaj-Marg Sadhna. Not only this it also helps & provides the power to explain the pure spiritual conditions. What a wonderful & unique scene it is that, while writing, the hands of the writer move but the pen remains in the hands of somebody else (Master). I pray Shri Babu Ji Maharaj that this unique & wonderful condition may become our wealth. It is my pious wish for everybody that, in this spiritual journey, that the hearts of all the abhyasi brothers & sisters may be adorned with the unique, divine conditions each & every pen may become capable of describing the reality about the Reality. It is the bare truth that in order to have a mere touch of the glory of Bhuma, the natural laya-awastha in the divine-personality is the only way.

The description of the beauty & the importance of Laya Awastha can not be explained in full. It can be said in this way that laya-awastha is the ship of spiritual-journey & the soul of spiritual progress. This is the boon & the blessings of Sadguru Shri Babu Ji maharaj for all the abhyasis. Not only this, it is the ladder for entering into divine-conditions. The experiences has reminded me frequently that, since Babu Ji Maharaj wrote to me, "I am indebted to Samarth Guru Shri Lala Ji Maharaj because only He has bestowed upon you the boon of laya-awastha." I realised & experienced many a times that, after the begining of Laya-awastha, the physical & worldly virtues, evils, charms & attractions as well as any impediment that comes in the way, actually are thrown out in a natural way. They (evils & virtues) do not get any chance to raise their heads. What to speak of executing their evil designs. We have seen such divine mircle of Shri Babu Ji Maharaj that all those things that are likely to fade out or die remain laya in the continuous flow of Transmission & the inner becomes pure & pure day by day. Those, things which are

even a little grossness, begins to melt down to the finish with the fomentation of His inner love. Not only this the inner-eyes, seeing closely & clearly this divine miracle taking place in our inner, remain totally innocent because they themselves remain lost in meditation. But the inner-eyes only are capable of seeing this condition that those things which are grosser & grosser & unwanted in our progress are themselves absorbed in the power of the Master. We then ourselves forget completely for ever whether we had ever any virtue or evil at all, not only this, we do not even remember or think that the inner-eyes which were seeing the fading-out of the virtues & evils are ours or it was some scene which they are seeing or feeling. It is a short description of the importance of laya-awastha which can be experienced. When we dissolve the 'self' in the Rememberance of our 'Beloved' & offer the so formed molasses-like nectar to our Deity, wherefrom He may, bring all the treasured divine-conditions which the inner had kept in safe-custody like an awakening. The power of the centre may not absorb us in itself & we may become inactive so from behind the veil of Bhuma's magnificence, we can get the glimpse of It (Bhuma) or we can experience that we are near the Bhuma. But after the divine-face of my Babu Ji Maharaj comes before us like a momentary glimpse that helps us to stay there.

It is a fact that this pen is feeling a sort of shyness in explaining the especialities of Laya-awastha because it wants to say that this Laya-awastha is itself a divine virtue & bliss & its fruit-ful reality dawns upon us, when laya-awastha itself gets laya with shri Babu Ji Maharaj & becomes one with Him.

When we reach the initial stage of Laya-awastha, we automatically expalin & feel that it is the entry-point of the Godly-region. Laya-awastha is a magnetic-sign from our Babu Ji Maharaj which always invites & attracts us towards Him & tells us, "See, how close God is to you."

Sometimes being pleased with His invitation & often feeling disgusted with ourselves because of our incapability to get laya in him, we complete the first step of Laya-Awastha i.e. we forget rather lose our name, physical form & even our identity. It can also be explained in this way that in an ecstatic condition, when we forget ourselves in the remembrance of our Master, is deep-rooted in our hearts, the very thought of our self-existence dissolves. This is the true definition of 'Vibhoravastha' (Ecstatic blissful condition). In this way due to the effect of Laya-Awastha & by transmitting the divine Grace into our inner, He carries us onward. He also illuminates with His divine glory the subtle as well as the causal-body along with the elements & ingredients that remind of the worldly charms & bondages. In this way all the worldly-coverings get destroyed. According to Shri Babu Ji Maharaj the seed of ego get burnt. This is called the condition of 'Beej-Dagdha'. Now we gradually begin to attain the condition of 'oneness' with divine. Afterwards this auspicious day once again reveals the secret in such a way that both the subtle & the causal bodies get laya themselves in that Divine-glory. Now we remain untouched with the form, fragrance, essence & the feeling of the touch. We sometimes are forced to feel whether we are alive here or not. A simple & natural thought remains touching our inner automatically in such a way, as if the rare condition of self-realisation has prevailed on our thought. Our whole mind & heart remain immersed in it in such a way that beauties & virtues of the soul seem to be our own. I had written to our Babu Ji Maharaj regarding such a feeling that "God knows the reason why it seems that I have become inactive & I am simply watching all the works." Not only this even going or remaining beyond the touch of the earth & air, the solitude & barrenness of the sky, the heat & burning sensation of fire, I have

myself seemingly lost my physical identity. After reaching this stage when I realised & found my own self absolutely drowned in the Divine-Glory, the feeling itself exclaimed & forced me to write this condition to Shri Babu Ji Maharaj that, "Divine-light is radiating from me all around." In fact you can not imagin as to what sort of grace & glory was there on my face & body. I was myself spell-bound & delighted at that time to see the charm of my 'Whole-self'. There was one more unique condition that the feeling of the condition was calmly remained in a normal way, but the flood of miracles performed by me automatically had crossed the limits of my power & capacity of stopping it because neither this grace & glory was that of mine nor that condition. it seemed that I was writing the condition of the condition which is from the side of the Divine. I did not have any link as to what & when some miracle took place. During my abhyas I had also a unique & rare feeling that every thing, whether it may have some effulgence (Tej) or may have power-or-capacity gets assimilated in the self (inner) automatically during the spiritual journey. The feeling of the incoming condition started attracting me with the same feeling & power as before. The saying of Shri Babu Ji Maharaj is true that in fact there is attraction in the divine & we are simply attracted towards it. Shri Babu Ji had also written that the condition & its cause go side by side. Hence you would certainly like to ask me, you have written the condition but not explained its cause. It is an obligation on me because unless the question is placed before me how can we get answer. It is good that you would like to know the secret & I am sure that Babu Ji Maharaj would present this condition before me again so that I would be able to explain it fully.

Now, please listen! It has mostly happened with me that the presence of Shri Babu Ji Manaraj remains with me always like a shadow in all the spiritual conditions

or it will be better & more proper to say that the reflection of His presence was the light of my inner eyes, due to which I could clearly observe & feel that the spiritual-condition developed in the present spiritual-journey is assimilated by my inner. In other words, each & every condition remained absorbing in me automatically & the feeling of His presence used to prove that with the experience of the condition & its cause both remained with me together. It is on account of Shri Babu Ji's love & grace that, when the shadow of incoming subtle condition gradually reflects on the present condition & pervades the inner completely, the incoming subtle condition assimilates completely the present high condition in itself & since then the feeling of this condition starts spreading into us. I am compelled to say that without attaining laya-awastha with the Master, we can not become one with any condition. This is the reason why we do attain all the conditions with the Master's grace but without getting laya with Him, neither we can enjoy the condition at every stage of the spiritual-journey, nor we can achieve the power of each condition. Not only this, even if we remain absorb in the condition, we can not enjoy the bliss (Divine happiness) of its sweet & sublime feelings. One day! 'He' may give us the experience of the spiritual divine-happiness of the condition of God-Realisation (during the spiritual-journey) by His constant transmission & by His Will-Power but we can not enter into the condition of Realisation. Now one day as 'one' stands on the earth & watches the summit, simply we get the mere confidence of the Master's words that He has reached us a certain stage. This is the reason why by sitting near to such an abhyasi, whom Shri Babu Ji has given higher conditions, neither we feel divinity nor feel the divine-happiness in our hearts. This is the reason why others do not get the presence of divinity in his (abhyasi's) daily

behaviour & routine. Our words & speech lack the charm & attraction of purity & love. It can also be explained in this way that the feeling of self-existence still remains alive in us. Shri Babu Ji has said repeatedly that without attaining the laya-awastha in God, the spirituality neither blossoms, nor the love develops. Its (Laya-awastha) one foot remains touching the higher condition due to the Master's matchless & indomitable divine-power, yet one can not see the heaven without dying. The truth of this saying is proved here. Under the circumstances it seems true. In fact, the journey of spirituality depends on the Will-Power of the Master & the spiritual sojourner is not our physical being but the Jeeva itself. Shri Babu Ji Maharaj carries it with Him after making it (Jeeva) without the feeling of its existence i.e. Jeevapana for the purpose of handing it over to Divine. It is true that when we fail to absorb ourselves in Divine Personality who helps us in attaining this condition & also fail to remain with the self, where from we would get the condition which is not only the condition but also the cause of the condition. In spiritual pursuit, it also happens that the importance of Shri Babu Ji Maharaj, the Divine personality makes us fit & capable of the incoming subtle-condition. In addition to this speciality, He also gives us the power of the same level (standard) that may enable us to own & accept the incoming subtle condition before actually reaching that stage. This is the law of Nature that the spiritual journey of that region is not at all possible without actually attaining the same condition. I have felt so many times that in the constant flow of Babu Ji Maharaj's Transmission (Pranahuti) or entering the Natural-Dhara (stream) of Sahaj-Marg, this spiritual condition automatically reaches our inner & after enjoying the benefits of laya-awastha, we start our journey for the infinite like a spiritual pilgrim going on Anant-Yatra i.e. Indefinite-Journey.

I certainly do this that I divert the heart towards the God so that it may remain attached to Him & it also happens. What the people do is that they just divert its attention towards worldly things but it can not possibly happen. I have so much confidence by the grace of my Guru-Maharaj that if I divert any heart towards God, it can never come down. With the result that possibly those persons, who run & rush towards the worldly things too much, might be feeling more discomfort, because the heart wants to remain upward but they just drag it down towards worldly things.

(The extract from the letter written by Shri Babu Ji to Sister Kasturi).



Chapter - II

The Godly - Region (iii)

You would like to listen about the further condition in this unique & spiritual subtle-journey. Now the description of this condition in spiritual-journey is becoming clear before my pen for its self-expression, so my pen can not remain silent. It is because when the thoughts do not match or correspond with the condition or the condition go beyond the reach of thoughts, we lose our consciousness, then our beloved Babu Ji Maharaj links our thoughts with the real condition & He admits in our thoughts the simplicity of awareness so that we do not feel necessary to grasp the condition with the help of thoughts, with the result that after crossing freely the stages of Libration and also attaining all the four conditions of Liberation, we succeed in crossing their limits. In other words we attain the conditions & get the laya-awastha of their (conditions) power. Thereafter we link ourselves with the divine-breath which is called by Shri Babu Ji as "Freedom from Freedom", & then the darshan of Godly-Region is found spread all over. Can anybody be fortunate enough to get entry into the Godly-Region of unique spiritual-happiness? This Godly-Region is the expansion of His Virat. It is the unlimited grace, love & kindness of Shri Babu Ji Maharaj that we get entry into the Godly-Region. It is impossible to achieve the cream of this divine-beauty without natural & divine awareness. It is the reason why Shri Babu Ji has descended on this earth to make it possible for the human-beings to achieve the impossible super conditions of spirituality. The clarity & purity would have been infused into the atmosphere so that by His grace & through the constant flow of Divine-Transmission & by transmitting the power of Bhuma into the hearts of human-beings, He may remain filling & saturating the human-breath with the Divine-nector (Amrit) & may also be helpful in bringing & welcoming the divine-era or Satyug. only the Master of that Region is capable of describing the unique divine-beauty of that place but when

He himself is beyond description then how is it possible for Him to describe it. Though the region is His, but He accepts the hearts of the devotees who after reaching there remain absorbed in the divine-happiness of Realisation. One more secret is revealed that someone may give Him the message of our arrival & this work can only be done by Shri Babu Ji Maharaj who has descended on the earth by the grace & sadhna of Samarth Guru Shri Lala Ji Maharaj. This is the secret of the condition of Maha-Parshad which has been explained by Shri Babu Ji Maharaj in His book "Efficacy of Rajyoga". In fact, we serve as the gateman of the Gate of Bhuma & Shri Babu Ji Maharaj, Who has brought us there, accompany us. He himself carries this message to Bhuma that somebody is waiting at your Gate for Thy realisation. The soul becomes so restless that it seems that the heart will come on the tongue. This is the condition of Bliss as described by Shri Babu Ji Maharaj. After giving us entry into central Region, He provides us the spiritual condition & power of Maha-Parshad & once more He stands before Bhuma like a messenger. Do you know the reason why? It is so because, after getting laya in His Sankalp with the grace of Him, it becomes possible for Him to allow us entry into the unapproachable centre. This is the condition of Negation as a boon & blessing of Shri Babu Ji Maharaj & it is only possible by His grace. In other words here only identity remains. Here only remains Shri Babu Ji Maharaj who has the capability of giving a glimpse of the glory & infinity of Bhuma. After getting a glimpse of Ultimate-Truth, there remains only 'swimming'. During swimming there comes one such point when the divine saying of Shri Babu Ji Maharaj i.e. Negation from Negation becomes a reality. In other words now we experience this last condition i.e. Negation from Negation. Now the word 'journey' loses its identity, My pen can only write about attaining this condition that when Identity may fail to identify itself, this is called the condition of Negation from Negation. Now one question can be asked as to how you know the condition of Negation from Negation? Please listen,

when the Master wants us to reach the Ultimate-Truth by keeping us in the boat of His Sankalp, only then we swim & the divine-alertness ends. Soon after we constantly feel that somebody is giving us the signal of His existence through His supreme-power.

Now this fact has become clear that submission concerns with our heart (Related to the world) & surrender is related to the feeling of Aham or Ego i.e. when we begin to forget our ego in remembrance of our Master, it automatically gets surrender to the Master. When the outward tendencies begin to get laya in the inner, then the feeling of surrender begins to develop. Gradually the condition or feeling of surrender surrenders itself. Such a feeling then develops that our Babu Ji Maharaj knows about the surrender but not I. Then the feeling of God-Realisation comes in our experience. This constant divine feeling teaches us to remain laya in it & one day, Some heart-arresting supreme power robs us from ourselves. According to Shri Babu Ji the definition of Laya-awastha "to rob us from ourselves"-becomes true. The truth of the saying of Shri Babu Ji Maharaj dawns upon us that we remain alive in Fana or laya-awastha but Baka (life after death) is its beautiful result. We do not live alive in Baka, our life becomes a sold-commodity & the purchaser is our Master. This is the difference in between both the conditions. Fana (laya-awastha) is full of efforts & Baka (life after death) is the beautiful result of laya which gets the real Natural state beyond the efforts, that life which always was & which would always continue but it is never alone.

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The condition of abhyasi should be like a weatherproof thing. This is the praise of Babool tree which remains the same throughout.

(Extract of Babu Ji's letter written to sister Kasturi)



Chapter - II (iv)**Absorbness**

Through Sahaj-Marg system, the inner remains constantly absorbed in meditation & knock at the door of the Master, I have mostly realised within my heart that my searching-heart & the Master are both present hereby somewhere. This awareness provided such a feeling in the heart that while working during the day or while lying asleep during the night, it seemed as if some attraction was all the time attracting me towards itself. This feeling has to-day become the real proof of this fact that God-Realisation is possible for the mankind. Believe it that when such an attraction automatically develops in the heart, the God & His light, form such a string in our heart with which the inner is tied. Now while sitting in meditation this supposition dies out that God is within ourselves. The very idea of supposition is not allowed to enter the heart. It seems that the very word (supposition) is thrown out but it develops attachment & love with true & real divine-attraction. Gradually this love & attraction automatically fades out. Do you know, when? Shri Babu Ji Maharaj told us that when the heart is filled with divine-light fully in such a way that it starts getting absorbed in the inner-eyes slowly & slowly & illumines the presence of God in our heart. This leads to a good result. Even if we are very busy in our worldly-duties, I always remember in my heart that we should never forget Him who is always present in our inner, Not only this, the thought during meditation is always trying to attract & assimilate the Divine in itself. Thereafter the agony & anguish of separation develops. What a beautiful & pious picturisation, we get in our hearts that on one side the thought during meditation wants to fill itself with the happiness (pleasure) of the feeling of nearness with the divine & on the other hand, the inner that is already linked

with Him, starts living totally absorbed in meditation. The inner which is already saturated with the fomentation of divine-nearness diverts itself towards God, who is present within & attains such a natural condition that forgets to look back again. After attaining this condition, the tendency of the heart (Manas) becomes extrovert forever & the first lesson rather stage of meditation, as explained by Shri Babu Ji Maharaj gets completed. "I have told about inner satsang so that the eyes may become introvert & the tendencies of the heart may become extrovert although remaining in Introvert state". We reap this benefit in the spiritual-field that the influence of the outer or worldly things ceases to reach the inner. After wards a day comes when the faces of the inner & the outer remain in opposite direction, that is to say both of them do not influence each other in any way. The extrovert tendency of the heart or mind, after getting the support of divine-power follows the path of Realisation of God & the downward tendencies remains preponed to perform the worldly duties as required. One such unique condition also develops that the downward tendency of the heart helps the body, mind & the extrovert tendency remains absorbed in meditation & marches forward in the search of God.



Chapter - II (V)

Significance of Meditation

Just think, what an irony it is that when I try to take up the pen for writing the significance of meditation, I am reminded of the complaint of my brother & sister abhyasies about the lack of concentration in meditation. From this, one point is quite clear that the thought for meditation is always in our mind like a divine pledge but its use & misuse is in the hands of mankind. The stability of the mind depends upon the stability of thoughts in meditation. The thoughts in meditation are stable when we have only one aim before us which is firm, fixed & static. When we remain absorbed in the main thought, we reach the original source with the help of the original power. It is necessary to write & explain one important point that the thoughts remain so closer to meditation that they are surely reflected by it (meditation). According to the meditation, the thoughts assimilate the same sort of colour & thereafter hand it over to the meditation. If our thoughts are enticed more by materialistic life, worldly attachment remains uppermost rather active in our thoughts & if our mind is diverted towards spirituality, the spirituality becomes active & uppermost in the thoughts & then the thoughts & feelings of the mind & heart are centered towards God. Our thoughts become more active in the direction in which our mind works & our meditation, may mind is also diverted towards it automatically. The thoughts distribute their work in order to fill the mind with the subject matter of the worldly affairs & in order to collect the matter the thoughts divide themselves automatically. Then the net-work of the thoughts dress our mind accordingly. According to Shri Babu Ji's saying, "The real-identity of the man hides itself beneath different layers of materialistic-coverings & the thoughts then become active by touching them (coverings). These

thoughts fail even to catch a glimpse of the shadow of Reality." In this way they become grosser & grosser by constantly touching the materialistic layers & this becomes the cause why our thoughts do not remain centred in meditation. This significance of meditation reveals itself in true colours. Whether it is a worldly subject or the supreme aim of God-Realisation, the thoughts remain linked with it constantly & brings back the extract or the gist of that subject. It is because of this that we get success in discharging our worldly duties also. By adopting the divine-aim in our mind, alongwith the concentration, the thoughts establish relationship with divinity. The firmness develops constantly in the meditation (thoughts & mind). Consequently there develops firm faith in realisation of that supreme-goal. As long as thoughts are diverted towards worldly activities the expansion of the mind, through the thoughts does not stay at & stick to the divine-light. Entangled in the worldly problems, the mind, and thought does not return to us. This is the reason & it is a real fact as well that instead of our expansion in the Virat why we go on expanding ourselves in the outer world. Now there remains only one question to be solved as to who may bring back home our mind & thought with His power. Who has so much power, courage & energy to search out where we are & then liberate our mind which is entangled in all the worldly matters & things with all the attachments. Not only this, at first He should manage properly our minds alongwith thoughts inside our home i.e. in the body & then to make us static there-in. Then He should control our mind & provide us divine aim. This can only be done by the beloved who loves all. His work does not end at this stage. By transmitting His divine-power (Pranahuti), He moves on establishing such a link between our mind & the Aim of life that we are bound to keep in our mind the thought of Divine. To achieve this special purpose,

Shri Babu Ji Maharaj has made provision for three 'sittings' in the Sahaj Marg System. To get success in this system He has sought our co-operation for keeping divine in mind & thoughts. What to speak of the grace & glory of His love that he has demanded rather sought such a little co-operation from us-the abhyasies. In place of such a great contribution it becomes our pious duty & responsibility to fulfill his desire.

It is the truth that in order to rearrange the thoughts of human beings, the work of this divine-personality who has descended on this earth was just to give the flow of spiritual & divine awakening & awareness after purifying the dirt & darkness of the atmosphere so that He may remind the human-beings that they themselves have gone astray somewhere. At first he stables us in our hearts through transmission so that our thoughts may get some stability in our hearts & thereafter He starts purifying & rearranging our self or existence. Gradually, for the sake of the divine-purpose, He goes on infusing the clarity of his sankalp (Mission) in our mind during meditation. Moreover he goes on giving us the feeling of effulgence to the inner so that the mankind may recollect & remember God again. Through meditation we may get prepared to move along with Him to our permanent Home. After having the darshan of my beloved Shri Babu Ji Maharaj, these lines of my poem began to reverberate in my heart :

Watan Se Aye Hain ye Humko Sath lene ko,
Dikhaya Babu ne Marag Sahaj Hamara Hai. i.e.

He has come from our Real-Home to take us back there.
He (Shri Babu Ji) has shown us the path of Sahaj Marg.

I have realised, how difficult it is to develop in the abhyasi the thought of returning home & to reawaken in him the craving for reaching there (Home). Our mind & thought go astray frequently. He imparts us the lesson & capability of doing meditation. "Deal with thoughts like

unwanted guests & strengthen this feeling & thought that the God is present in our heart". Then this thought automatically persists in our mind that He is present in our hearts. As soon as this truth is accepted by the heart, gradually the divine-presence becomes clear in it (heart). The reason for this is that by keeping such a thought (Dhyan) in our mind, the vibration of our thought begins to reach Him. The things which work as impediments between us & Him so far as conveying our message to Him through the thoughts & other sort of coverings become weak & flimsy respectively & there-after fade out & the thoughts in meditation begin to experience the bliss of His nearness. After enjoying the bliss of this experience, there awakens a sort of awareness in the heart for having & enjoying this bliss again & again. When this awareness develops, the inner recognises Him (Beloved) immediately & our inner devotional-link with him automatically establishes. After the devotional-craving is developed the mind in meditation starts experiencing the bliss of nearness (closeness) with him. Then there develops such an awareness that this bliss may not be allowed to finish & it may automatically remain enjoying it (awareness). Such a continuous effort continues. In this way the devotion & awareness that Shri Babu Ji Maharaj requires from us (the abhyasies) develop in our hearts automatically. What & how can I describe in writing about the beauty of these loving conditions that are hidden in our hearts. Now one more experience comes clearly in our view that we begin to feel the presence of God in a subtle way due to the fomentation of His closeness. Consequently due to this feeling the inner is puffed-up & thrilled with divine-bliss after having His divine-touch through the inner-eyes. This experience of the divine-bliss changes into the Rememberance. In rememberance there remains the touch of thought but the pure & pious condition of rememberance starts getting

laya with the inner eyes. Since that time we constantly develop this feeling in us that:

(Dil mai hai tasvere-yar, jab jara gardan jhukaiya dekh li) i.e. the photo of the beloved is present in my heart. Whenever I bow down my head a little, I see it. We get the glimpse of the beloved who is present in our heart. It can be explained in this way also that the remembrance is the eye which gets the darshan of the Beloved, present in the heart. Here the heart is craving to explain to all the human-beings (Abhyasies) this secret of sadhna that the thoughts concentrate themselves or Constantly drown themselves in meditation with the result that the heart becomes one with the inner. The inner that is drowned in the thoughts of Beloved becomes itself an ascetic (yogi). That very day, I receive a letter of our Babu Ji Maharaj instructing me that there is no need of meditation now. We can say in these words that the heart becomes ascetic (yogi) because after suffering from pain & pangs of separation from its beloved, it longs for meeting with Him & moves forward in the deep longing for meeting. The mirror like heart breaks all the barriers & bondages & in every particle within & outside i.e. in the whole universe, His divine beauty provides us the first stage of Darshan that He is 'Ommipresent'. The agony & anguish of separation gives birth in the heart the 'Craving' for meeting with the beloved. Just see the fortune of the craving, that in the feeling of the subtle condition of separation, there always remains consciousness but the craving for meeting starts its journey single handed. Yes, the only hope for the darshan of its Beloved gives it (Craving) strength & accompanies it. We simply remain seeing this divine-scene in a totally spell-bound state. From here we start getting a link between the divine & the natural spiritual condition of the inner. When I wrote to Babu Ji Maharaj about this condition that I had no feeling if I was describing my own condition or I am writing about some beautiful scene worth

seeing which He has put before me. Do you know why it happens? Please listen. Hiranyagarbha is the store house of the power of creation & growth. During this spiritual journey, so far as the eye can see-each & every particle has the power of creating the world. Therefore during my spiritual-journey, I had written to Shri Babu Ji Maharaj, " It seems to me that all the stars, sun, moon, earth & sky have been created by me & I have power & capacity of creating all these thousands of suns, moons, stars, earth & skies & even the world". I have also written to Him that "I am writing my condition or about the scene which you have shown to me," The truth of my statement is spread in the mid of the journey of Hiranyagarbh & not beyond it. While writing this book, the waves of His love are giving a thrilling sensation to the inner which is absorbed in Him & they (waves) are also inspiring that while feeling this condition during the journey, everything that can be possibly penned-down must be expressed, otherwise the inner eyes would repent as to why they (inner eyes) had not the good fortune of expressing themselves in writing & why the inner could not touch the pen. However the Master has now blessed my writing by giving me the confluence (Sangam) of both the things.

Dear brothers & sisters ! if you do not have the courage & firm will to accompany me onward in this spiritual-journey a disrupted & incomplete journey would make you restless. What a difficult time would have been faced by our Samarth Sadguru Shri Babu Ji Maharaj when beyond the power of the Unseen-Hands & also against the stream of the Power of Nature (From downward to Upward), He had to take us. Shri Babu Ji Maharaj has to establish us above the flow of that complete Power of Nature, which is keeping the world alive & is flowing from upward to downward. For the sake of the spiritual-progress of His child & for providing perfection to the highest goal of His life i.e. God-Realisation. He (Shri Babu Ji), who loves the whole humanity & who is the Lord

of our lives, gives perfection to this impossible looking task or mission with great alertness & unique divine-power. If you could have seen this, your life would have become far blessed & divine. You would have certainly surrendered yourself to His love & offered yourself fully to Him. In order to know about His unlimited grace & the efficiency of doing His love-laden tasks the inner eye become fully awaken & get be dimmed with tears. Shri Babu Ji Maharaj after assimilating us in His heart, give only one jerk of His divine-power & establishes us in the realm of God with full Power in such a way that we remain standing stunned & startled to see as to where we have reached. During the period of my Sadhna, I had written to Shri Babu Ji Maharaj, after having experienced such a condition that " I am feeling as if my heart has converted itself into Love & has got laya at your feet. I also feel as if you have placed me in the divine-lap. It is because you are eager to take me to central-Region or to Ultimate-truth according to your Sankalp (mission). I am feeling here as if the eyes are not mine, but the divine-eyes are looking at me with love-laden looks. Not only this, they (divine-eyes) are explaining to me about the special, strange & unique system of the Laya-Awastha in Babu Ji & are saying that it is difficult rather impossible to reach us without attaining laya-awastha in Him. "In addition to it the Divine-eyes are giving me this message of love that without attaining Laya-awastha, the doors of the heart of Divine-Sadguru do not welcome you & the spiritual-boons & blessings can not be received." We do not attain the capacity of watching or feeling the divine conditions of Godly-Region without absorbing ourselves in the divine-eyes & without getting laya in His Virat or Big-heart. Without taking a dip into the ocean of His Divine-Love, it would not be possible for the human-eyes to see Him, who is to-day loving the whole of humanity. Though I have not understood much about the spirituality etc. but I will certainly say that before attaining laya-awastha in my Sadguru Shri Babu Ji Maharaj,

it will not be possible for anyone to know the secret that only He has descended on this earth with the mission of loving the whole of humanity. Without revealing this secret how God would be able to crown my this book with glory that He (Shri Babu Ji) has come to the earth having all the power of Bhuma & He is loving all.

Though my pen has tried to write a lot about the importance of meditation but now this curiosity has developed in me that because of remaining absorbed in meditation, when our Shri Babu Ji Maharaj has made me fortunate enough for writing about this divine condition of Darshan of God which is all pervading, there should be no delay in taking the pen in my hand. The practice of keeping thought of our beloved in our heart & mind as, told by Shri Babu Ji Maharaj, has granted us the boon of getting the true condition of meditation in its pure form. For this He, after freeing the heart from all the limitations, has provided it (heart) with all the powerful & pure condition of Virat. The presence of that Divine in the heart has bestowed upon us the condition of Darshan. Now our only goal or mission in life is to realise Him. When such a stage comes we then automatically begin to love Him & a sort of loving relationship is also established with Him. When we love Him, the wave of Love begins to flow in our heart & it provides such a strength in our heart as if it is saying that 'Go & get your Love, do not delay.' The meaning of Pyar (Love) is 'Pa' (get) your yar (Beloved) & it becomes meaningful for us. I have seen that merely keeping the thought in our heart & mind, opens many a knots. As explained by Shri Babu Ji Maharaj in His book 'Anant Ki Oar' the opening of knots & getting power of the higher conditions hidden in these knots in ourselves, is the speciality of keeping His thought in our hearts. Shri Babu Ji has very clearly said, "I have never asked for doing meditation but I have given importance of keeping Him in our thoughts." It is a real fact that till now I have not understood the significance of doing meditation

But the significance of remaining in His thought is quite clear to us. How should we meditate & who should be our master? When we do not know about Him whom we have to realise & to whom we are to surrender. Yes, I, as an abhyasi, would have dared to put the question to Him. I would have probably received this reply that "who had asked or suggested to you to let Him stay in the inn of your heart without even knowing about Him. But, He did stay in & remained occupying authoritatively the inn of our innerself & one day He settled there permanently and made us desolate, saying, "see & enjoy the charms of the spring of the deserted solitude. What would we have said, we kept on watching everything, the deserted-solitude given by Him. In other words the feelings of that divine-condition were not getting absorbed in the inner. The inner, getting absorbed in the condition of deserted-solitude, started writing the charms of that condition to Shri Babu Ji Maharaj through letters. He replied, "My hearty congratulations to you for attaining such a condition with the blessings & grace of Lala Ji Saheb. Not only this, if He (Lala Ji Saheb) so wishes, the desolate-lonliness will be changed to blossoming spring & would bring the auspicious moments of Realisation of God." I was totally thrilled because I had already received the divine-boon of Realisation. The Jeeva in original form already imbibes all its natural glory & glamour as it was sent on the earth at the time of creation. The pure & pious condition of Realisation pervades in front of us. Why is then any delay in our progress? The soul had started going on the path, leading to God-Realisation. Hence the study of the self got totally disturbed & the union got flooded with bliss & ecestasy & even then I was anxiously waiting & looking for my Babu Ji Maharaj because I had then got His divine-darshan who loves all.

I may like to explain this fact here that Shri Babu Ji Maharaj brings the auspicious moments for us at first for the Self-Realisation then Realisation of Parmatma & the

finally God-Realisation. But till the word 'Realisation' is used for spiritual conditions, the feeling of Dualism remains hidden somewhere in the heart because the feeling of the bliss of this supreme condition remains reminding & attracting the Abhyasi. The secret has been disclosed to us that till the time of Realisation, the thought remains present in some way or other in the heart of the abhyasi. After that what will happen Shri Babu Ji knows about it. He himself opens the mouth of the inquisitiveness of this truth. This final inquisitiveness after coming face to face with the Master, covers its face with the veil of Shame as to why it could not boldly proceed forward with open eyes to win the heart of its Beloved. If I had meditated devoutly for His realisation, it would have revealed this truth that He is standing before me smilingly. Not only this, even having hidden my face with the veil if I had peeped into the inner, He would have shown me there Himself with a smiling face. So accompanying me for short distance that inquisitiveness after attaining laya in Him feels itself far blessed. My condition now speaks itself & inquisitiveness is aware of this fact that only He (Shri Babu Ji) who encourages and inspires my pen, has extended His divine support & co-operation to my pen for providing the truth of His own 'Sayings'. I believe that now your anxious thoughts would be willing to know what His sayings are? Please listen. He said "Before leaving this world, I will generously distribute whatever divine boons & blessings of Shri Lala Ji Saheb, I have brought for the betterment of humanity. If anybody has not made himself capable of receiving the unique boons & blessings of Lala Ji Saheb, I have brought for the betterment of humanity. I will scatter them on this earth under the shade & shadow of sky so that everybody might receive his due share. I am sure that it would be my greatest pleasure if anybody would ever be capable of expressing & explaining these spiritual conditions in words after receiving His divine grace & blessings. Please think a little if there is

any powerful pen which is capable of making a garland of the diamonds & pearls of His divine sayings by inserting the thread of Love through them without will & wish & thereafter offer it to Him the same. It is true that inquisitiveness has no heart & the pen has no mind of its own. The inquisitiveness is then offer itself to Him & the pen remains with the beloved because it has no consciousness.

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In the practice of Sahaj Marg system which you & all others are following, only those persons can have faith & inclination, whom God does not want to bring back to this world after leaving the body.

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One point always be kept in mind that such words should never be uttered that if & when they (words) become true, he may be in trouble for whom they are uttered.

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This idea also comes to my mind that you were present in the period of Rishi Patanjalli & you know Him & His sentences that you had heard, used to float rather vibrate in your heart you were simply listening. After that birth, you had practiced yoga but you could not complete it & you attained salvation. It is just possible that due to this relationship I look upon & treat you as my daughter.

(Extract from the Babu Ji's letter addressed to sister Kasturi).



Chapter II (vi)

The special state of Forgetfulness

The state of Forgetfulness is not an uncommon phenomena in this world. After placing the keys somewhere or putting something somewhere we often forget. But in the field of spirituality, the state of forgetfulness comes many a times & in many ways. For example to forget about the self as to who I am or to forget about the home as to where we have exactly to go and sometimes even to forget our own identity etc. Sometimes we forget our own mother who is before us or the one who is living in our hearts. Sometimes feeling of touch is so forgotten that we do not even know that my feet are actually touching the earth or even without touching the earth, I am going with some spiritual rythm in the inner. At a latter stage we pass through such a state of forgetfulness which is very pure & heart-arresting, where even the pen forgets as what it is going to write about. But it still writes to Shri Babu Ji Maharaj that " I do not understand whether I am writing my own spiritual condition or am writing to you, your own spiritual condition". But all these conditions are only possible because of attaining laya awastha in the Master. We realise the changing conditions of forgetfulness due to His grace & kindness by receiving the pure flow of transmission. This final & strange state of forgetfulness which is felt during the spiritual journey is unique and unparallel. After taking bath in the divine transmission like a pure pretty flower it also forgets itself & scatters on the pious feet of our beloved. This state of divine forgetfulness, which is saturated with the spiritual feelings & experiences of the Godly-Region, seems to drink the whole of the divine-juice (nector) as if the intoxication caused by the spiritual state of saintliness of Turia along with the state of Brahma including all the supreme spiritual conditions remains present somewhere in our consciousness as an after effect of the state of forgetfulness. This is the reason why in the journey of Godly-region, our

Shri Babu Ji Maharaj makes us capable of that Godly-Region (which is necessary for this region) brings us in the pure state of forgetfulness. As Shri Babu Ji had written to me in His letter that, "you have no idea now of even the higher spiritual bliss, but you still have the faint idea (khumari) of that state. Till the khumari (faint idea) of that state is in you, I shall say that some effect or enjoyment of that bliss still remains." He had further written that, "Now you may tell me, when everything & estimation of every state (condition) is eternal, immortal as God is immortal, everlasting & omnipotent, how He can then bear this estimation of the intoxication of the spiritual-stages. It is perhaps the reason while remaining in the physical body which is mortal, it is not possible for us to remain stable in the spiritual-conditions forever. Hence this universal-truth comes to mind that if Shri Babu Ji Maharaj may not establish us in these spiritual-conditions with His divine Will-Power, we can then feel the spiritual-conditions like Kabir but these conditions can not permanently remain stable in us. That is the reason why the after-effect of intoxication of the super spiritual-condition of forgetfulness is also brought down by Shri Babu Ji Maharaj Himself. Do you know why? Because the experienced divine Sadguru Shri Babu Ji Maharaj knows all the spiritual intricacies & methods of God-Realisation, and He makes us forget the state of forgetfulness attained in the Godly-Kingdom because God is one & only one & He Himself does not know that "He is God." What a lovely & unique atmosphere is spread all over here that it seems as if every particle is calling us with love saying, "I am in us, because we are yours." On attaining this lovely condition, the words of Shri Babu Ji Maharaj seem to speak-our here that 'God loves all whether anybody may love Him or not.' Otherwise instead of keeping Him in their thoughts, they would have remained busy in their worldly-thoughts. Not only this, I have seen that while giving us the happiness in the journey of Godly-Region & in order to bless us with the condition of God-Realisation, He allows

us entry in the centre or it can be said in other words that He admits us in His own Home or Abode. There He grants us the unique condition of forgetfulness only for a moment and tells us that it Himself stands between us & Him (God) repeatedly to bring the auspicious moments of God-Realisation & these very moments provide us the awareness of divine state of forgetfulness, so that the ugliness of our ego fade-out & the divine beauty may go on taking its place. It so happens because besides the divine-beauty, any other thing can not stay there; & then the saying comes true that "you are matchless, none else can equal you." See the kindness & love of Shri Babu Ji Maharaj that He grants us the state of forgetfulness for realising the aim & in the same time He goes on bestowing us the grace & glory of divine-beauty we that human-being, living on this earth after forgetting the state of forgetfulness can remain stable in the divine condition of that region & finally succeed in attaining laya-awastha in Him (God). This is possible only with the help of Babu Ji Maharaj, Without being laya in Him (Babu Ji), the shadow of earth can not touch the heaven. It is the blessing of His divine grace that, to-day having full knowledge, I am living behind the divine-veil of ignorance. My this book is the proof of this fact that this reality has dawned to us that 'He loves all,' & by giving a kiss of His divine fact to the earth, He is loving all & would continue to do so in future.

I am telling you (daughter Kasturi) that we should have no concern with respect & disrespect. The feeling of disrespect fades out soon but my dear daughter, breaking the shatters of fame or respect depends totally on God. When God showers His complete grace & kindness on us, we then get of it. Even then, till we breathe, a part of the fame (ego) remains in us.

(Extract from Shri Babu Ji Maharaj's letter written to sister Kasturi)

Chapter - III

Consciousness

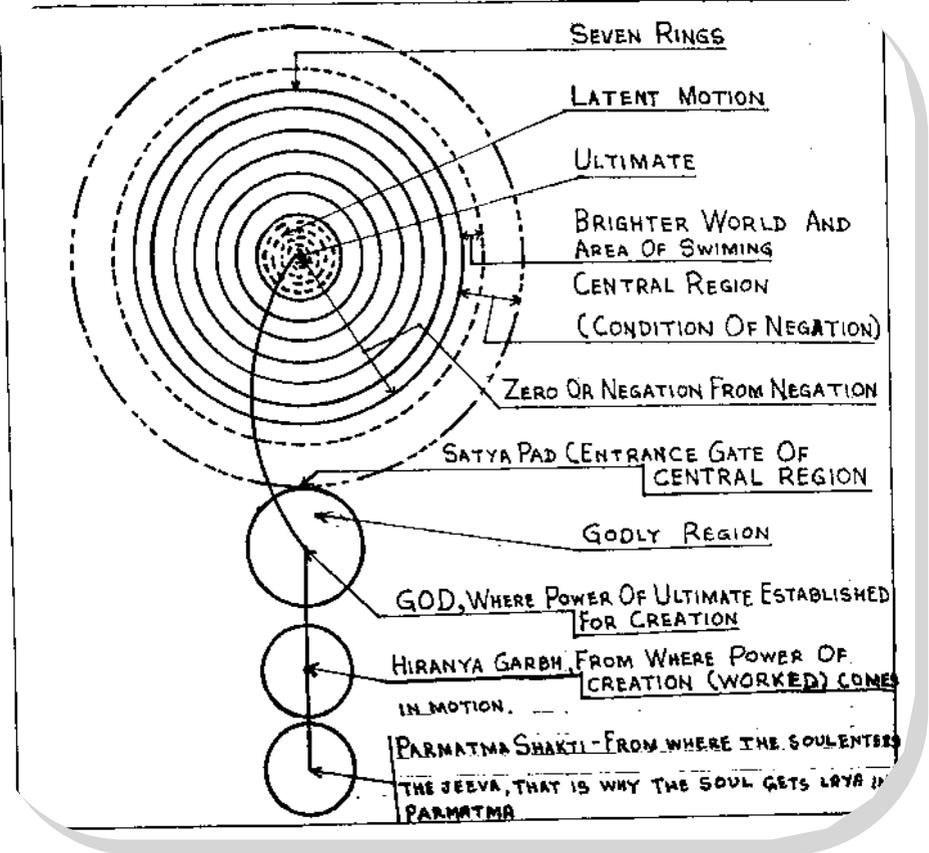
(Central - Region - The Second Source)

It is difficult for anybody to understand the comprehensive (wide) meaning of the word "Consciousness" because the curiosity to know its reality & relationship awakens the divine-consciousness that is sleeping in us. As the writing has friendly relationship with the second-source, the capacity to explain the facts (secrets) of consciousness is found in the pen only. Now please listen. At first the curiosity developed in me when I was fortunate enough to receive the first sitting in the system of Sahaj-Marg from respected Master Saheb Ishwari Sahai Ji. During the sitting it seemed that something has awakened within me but only a short-time had passed that I had the opportunity to receive the second sitting & thereafter I felt that sleepy-consciousness had suddenly awakened giving-up the state of slumber. When that experience of the heart felt joy & was seeing towards me with wide-open eyes the pen would have refrained itself from writing about that experience. My experience told me that, uptill now I was awakened in the physical or worldly consciousness. Though having satsang since my childhood, my craving to have darshan of Bhagvan Shri Ram & Krishna was linked with this consciousness; hence the sadhna & its achievements of that time, was limited to the outer world. In the Sahaj Marg Sadhna, when I experienced flow of transmission in my heart (while sitting in meditation) with the help of the Guide, it had stirred my sleeping curiosity in the first sitting & in the second sitting it had awakened the inner consciousness that the God is within you. Thereafter, the experiences received through Pranahuti (Transmission) had asked me that "you have already slept too much; now get up & prepare yourself for the journey of your real Home." The third sitting brought

home this truth to the consciousness that in order to awake you & the whole humanity, some divine personality has descended on this earth for transmitting divine power in the hearts of mankind with the help of His Will-Power. Since that time the awakened consciousness remained gazing & waiting at the door of the heart as to when He, who has descended on this earth with lot of love for the whole of humanity, will enter into the heart, purify it & make me fortunate. Gradually this awareness linked itself with the sleeping divine-consciousness, gave birth to curiosity in the heart & like an alert Guard it became the incharge of the entrance in the heart. As a result of this the base & uncalled-for thoughts stopped coming or it can be said that the unwanted thoughts stopped reaching the mind, what remained in the heart then ? Only He or the constant, continuous waiting of Divine Presence & appearance. This truth became apparent only when the eye-lids began to remain heavy due to the divine-drowsiness of waiting for Him to appear before us. With this condition my pen started singing.

“The eyes are gazing at the door with rapt attention,
I have nursed this wish that you will certainly come.”

After achieving this condition completely, one gets entry into the Heart-Region & we lose our senses. When I wrote this condition to my Babu Ji Maharaj, He replied to me, “Now the Forgetful state has started to develop.” Since then its knowledge starts flowing in the subtle consciousness. Gradually the subtle consciousness, taking advantage of the unconcious state of awareness starts filling itself with the purity of divine transmission. A time comes that the subtle awareness merges itself with the natural consciousness & there remains only the expansion of pure (natural) consciousness which after assimilating the utmost Divine-Power, becomes ecstatic & determines that it has to get His Darshan in the heart. Now the question arises upto what extent the Heart Region is spread? It



apparently proves that the Heart-Region is spread upto Virat of God who pervades in the whole of the universe. This is the reason, when it appears itself in the mirror of our hearts, its infiniteness or limit-lessness then breaks the limits of the heart, crosses the Heart-Region. Not only this it (Infiniteness) unites us with the Virat which is spread all over the universe & finally becomes laya in God. In this way we cross the Heart-Region & attain the darshan of His Omnipresent nature. The practice of meditation as propogated by Shri Babu Ji Maharaj 'akes us even beyond the practice & after making us laya with the vast Heart Region, it gives us the divine message of our's becoming Virat or tells us that we have got entry into the condition of Virat. The need of keeping God in our thoughts finishes after getting darshan of the omnipresent (God) because now we begin to remain absorbed in constant rememberence of Him. The consciousness, after attaining its original condition, becomes far blessed. The Big-Mind or Hiranyagarbha or Mind-Region is found present before the subtle-consciousness. Now let us see how the power of these conditions flows in us during its journey. After adoring us with the divine-conditions this power makes us laya with Him who is helpful to us for attaining these conditions & gives us the indication that because of having Laya-awastha you are fortunate to attain these unique conditions. Not only this, in order to impart the condition & power of this region, He also provides us the super-consciousness of this Virat-Region with the result that we **get knowledge** about our entry into the Region. He bestows us the experiences of the journey & conditions of this divine-Region. It is also essential to state that without getting laya-awastha in our Sadguru, nobody will be able to tell us to where we are. After absorbing in the thought of Babu Ji for ever, we can see the invisible-scene of the **interaction** of the Super-Power of the Nature that gives **life to the whole world**. When love, devotion & knowledge

etc. merge here, only then the attainment of super-consciousness in us is possible. With the result that, if any abhyasi asks any question, it seems as if the question has been put to someone else & its reply comes from some invisible source, although I am the mouthpiece.

Now the journey is journey after all & it is to be completed, may it be of the Heart-Region or of Hiranyagarbha or of the Godly-Region. It is more so, if the guide is so super that he would have come with this divine determination & mission that all the human-being may be spiritually enlightened enough as to get His Darshan or Realisation. Not only this, He prepares us after dipping us in all the spiritual conditions, so that after nurshing and bringing us up in divine-Sankalp, He may take us with Him. Since then I have noticed that such a divine-smile presents itself on His divine-face, which wants to remind us that "He is always with us." Although it is just possible that remembrance may fail to remember as to who is with us, but this very scene was before my eyes as if I had become the radiance (Noor) of Divine-Sankalp or in the true sense I had become His real dear daughter. When He himself accepted me as His real daughter, He did not want to hide anything from me. After the journey of Godly-Region, making me laya in divine-Sankalp, He made me to stand in the mid of the splendour of Bhuma. I used to forget in the face of that unique divine-splendour whether He himself was standing or I was standing. Yes, He was kind enough to give me this signal by giving the touch of Identity to my non-existent presence, that it is the central-Region, the region of Bhuma. How kind & generous He is & how unique His divine-work is that whenever He wants to impart us the knowledge of the Infinite-expansion, He then links us with its Divine-awareness or consciousness. What a miraculous state & what a unique character of this region! On getting entry into this region, we are stunned & forget this also that where I am standing or the Identity itself

here refuses to recognise the unique & unequalled wastness or expansion of this region. In this way Shri Babu Ji, before allowing entry into it, establishes us on Satya-Pad & after giving slight push of divine-power, takes us foreward with the result that the identityless identity also gets Maha Pralaya. Here the natural state of the darshan of my Master's infinite beauty & glory becomes unique. It appears that He always gives us the signal of His being with us, but He presents & establishes himself in the centre of Bhuma. I have dared to write about this because, getting stunned, I see the expansion of the glory of that Divine-centre but when I recollected Him, it appeared to me that He was already present in the centre. The truth is that in order to explain the unique glory of this Divine-Region, He bestows us the Divine Consciousness also. As we get progress from the worldly field to the spiritual field, the constant flow of His divine-power goes on filling us automatically with all the four stages of Darshan (Realization) i.e. the stage of pervading the God everywhere the stage of omnipresence, the stage of omnipotent & the experience of the stage of mastery over the Darshan of Divine-Power. It was the miracle of His power, the divine boon & bliss of having laya-awastha with Him. While explaining this, it appears as if due to the effect & impact of Laya-awastha, it allowed entry in the 'distance' from divine personality. When the anquish & agony of seperation crossed the limits, He bestows us the pleasure of closeness. Further more, bestowing the condition of similitude (Sarupyata) into the heart, allowed entry into His Realm (Desh) alongwith the coming condition. In another words He provided expansion in Salokya (His Realm). When the condition of forgetfulness of the self becomes intense, then remaining static there, nobody else except Babu Ji can grant me the capability of presenting before you the spiritual ecstasy in writing. In order to explain it fully, the Master has given me the base & support

of subtle consciousness. Now you may see that my pen, which is ready to explain something beyond this, has no patience to think further, so it is better that it may bow down at His holy feet as was praying & telling that the evaluation of the fourth secret was not possible without His blessing. His benevolence & generosity gave my pen the alms & blessings since then my pen started writing again about it. Now the fourth & the last stage of spiritual knowledge of Darshan is unfolding itself before me as if that superior stage is itself telling everything about it. It is known as Sayujaya-Awastha's (Intimate-union with God) special brilliance & attraction makes our mind spell-bound because the divine attraction of His love & kindness, blesses by taking us out of this condition. After adoring & making worthy of that condition & blessing us laya completely with Him. Now our complete surrender is accepted by Him. Not only this we receive the natural state of surrender in the form of Sahaj samadhi. Do you know why it happens? Because after becoming laya with His divinity, we forget our identity & the condition of the last stage of Sahaj-Samadhi i.e. Zada-Samadhi, rules over our existence. While writing this book, I have found the truth revealed to me as if I am ignorant & living behind the thin veil of the state of divine-forgetfulness. Perhaps this might have been the reason why for writing this book, this line of my poem began to ring before me :

"Putting the veil of dream, I awoke & found that it was all a dream." We do not have divine consciousness. We can explain it in this way also that the divine-consciousness does not exist here because there is no room for consciousness. It is the original-source from where everything originates but it (original source) does not have anything in itself. My Shri Babu Ji Maharaj has also revealed its secret to me. The secret is that there is only a wide-spread natural reflection of the main-centre, the centre of Bhuma which even Bhuma does not know

If Bhuma would have known this, it would have given us the Divine consciousness also. We come to know about it while entering in His realm. The Divine-Personality who has descended on this earth gets us laya in His Sankalp (Divine-Mission) makes us to swim in the reflected-splendour of that place. Divinity can only be described in words after grasping the divine-consciousness. Perhaps for revealing this secret to the whole of humanity, the boon of the divine-splendour has been made available there. For inspiring & filling all the hearts with hope, Revered Shri Babu Ji Maharaj has enriched the pen & gave it to His daughter (the authoress) after imparting it (Pen), the divine touch & linking the unconscious-consciousness with the Divine-character of that Region. Whatever has been written by this pen seems to have been already written in the whole of the universe without being actually written. We are describing in words here which has been 'unseen' & beyond description. It is very amazing when we see that Super-consciousness is like a transparent glass for the darshan of the Godly-Region. After achieving this, we are capable of presenting before the whole of humanity, the experiences of the divine journey of the divine-Realm. Every condition & experience of this state seems to be real. Here in this state, whatever you write, speak & see seems to be real. In other words Reality rules here. The inherited super consciousness here is really like the transparent-glass. It is very difficult to write about Reality further. It is also a fact that when we are unable to write that this is my condition during the journey of the divine region, instead the pen simply writes that "I am writing the condition of the condition", because it appears that this condition spread everywhere in the divine-region (Realm). As blessed by the Master we have only the reflection of that condition. Now here the unconscious-divine-consciousness leaves behind the real meaning &

advances forward as if it has become the glory & splendour of the Ultimate. Not only this, that divine-consciousness here becomes the reflection of the glory of the Ultimate (central-Region).

* * * * *

"The Being & Brahma are subjected to bondage. The difference between the two is that the bondage of the Being is gross while that of Brahma is subtle. However they both have thus own limitations for certain point of views. In vedas there is a mention of twenty four or twenty-six Brahmas and the last Brahm is called "Bhuma"."

(An extract from Babu Ji Maharaj's letter addressed to sister Kasturi).



Chapter - IV**Zero (The Third-Source)**

This humble head of mine bows down at His holy feet who has descended on this earth in the form of Divine-Personality. He is inspiring me to write & explain further. I am going to reveal in this book that universal & unique secret which He has named as Zero in His own book. A Zero is after all Zero, what would be written about the state of Zero. Neither I have any idea about it nor even my pen knows anything. The truth is that even the Zero does not know what it is. Now it is clear that the subject concerned is Zero (Round). Hence its answer should also be such. Now the pen is acquiring some knowledge to write about it because somebody is lifting the veil of secret to speak out something about it. After all He would bless me to write something about the darshan of the Ultimate-power. Only then the reality of this line of my song would come to light. "Sandhya Salvat Odhni Ki, Dekhte Hi Rah Gaye" i.e. according to Sandhya (Pen name of Kasturi Bahin) she remained seeing the creases of the veil.

Now the subject matter of this divine-state begins. The required power, coming out from the original-source fell down & got established at some place which is called the Godly-centre. The power coming down from the original-source will also be infinite & for the creation the limited or necessary power was also required. Hence the expansion of this Power did not take place in one assimilated-form but it got distributed in the form of round Rings so that the flow of the power of the Original-Source may not remain direct. Instead it should remain in even & balanced position & may not produce force. The second thing is that the extracted-Power from the original source was in its naked (real) form. It could not be sustained & assimilated by any atmosphere. In this condition, it was also possible that if this power could not be sustained in atmosphere, it was

likely to return to its original-source. This is the reason why this separated-power of Original-Source, took the shape of seven-rings automatically. Thereafter the pressure of the direct-force gradually became less & the expansion of the power remained expanding. Shri Babu Ji has named this as central-Region. He has explained & revealed this Reality to my eyes. I have realised that the condition of all the seven Rings has been named by Him as Zero in his writings. The whole description of this divine-secret has been explained by Babu Ji Maharaj in His divine book entitled "Efficacy of Rajyoga" that the unlimited power that has been extracted from the original-source got distributed in seven rings. In between the origin & Godly-Region, the condition of Zero prevailed. Here one secret I come to know that in the absence of the person who can retain this power in himself, the value of this great force or power became Zero. This is the reason that in the field of spirituality until we achieve the super condition of Negation, or in other words the state of Nothingness the human-existence does not become a mere identity or Zero the entry into the central-Region is not possible. We can get entry into the supreme-power of seven-Rings only when this divine-state of Zero may not identify its own identity or may not recognize its identity or forget its own divine-character. Shri Babu Ji Maharaj is a Divine-Personality, hence He has got full right & power to the entry of an abhyasi into the central-Region, therefore the pen is compelled to write this fact that He is the Incarnation of the Ultimate-Power (Bhuma). Another remarkable fact is to be noted that after forgetting our existence in the central-Region, the realm of Bhuma and attaining the supreme-condition of Identity, we remain in the swimming condition, but in order to reach the condition of Zero or the Negation from Negation the above thought must get laya so that the abhyasi will remain the same (Zero).

Perhaps the condition of swimming is not possibly

present in the seven Rings because, being very close to the centre of power or the source, there is no flow of Power & there is no vibration there. It appears that there was never any vibration. I am surprised to note that even with the thought of the presence of Shri Babu Ji Maharaj in my mind, I can not do it because, by supposing or thinking like that the consciousness is gone. Do you know the reason why we can not do it? The reason is that the very Remembrance or even the touch or the vibration of the fact that, "Who am I & where I am? Which is associated with our name, can not be felt there at all. Here it appears that the flow & force of the divine-power starts after these seven rings only. Revered Shri Babu Ji Maharaj had written to me, "I am glad that you (daughter Kasturi) are getting entry into the third Ring. It is the divine-miracle of our Lala Ji Saheb that He has brought this good & auspicious news for you." I remember well that when I had written to Him about this condition that, "your divine Mission is the only base for keeping me firmly established there. Even then I did not remember about my spiritual condition at that stage. Instead there was only a divine-scene (Nazara) & for having a view of that, you had bestowed upon me the divine-vision. The stability of your divine sankalp allowed me entry in the divine character firmly & seemingly forced me to accept its invitation." What a divine, unique & super sublime conduct of love is noticed here that on the invitation of the Original-Power (The Ultimate) Shri Babu Ji Maharaj the divine personality, allows us entry into the central-Region & at the same time provides us capacity to establish us firmly in that state. Once He had written to me in His letter that, "Do you (daughter Kasturi) know, what the Final State is? It is like Sang-Patthar i.e. marble without even a pinch of salt & if given earlier to any abhyasi, He would quit & run away from Sahaj Marg-Sadhna. He had again written that, "It is correct that nobody would relish food without salt. The tasteless-condition of this place would

not satisfy & stabilise anybody. Hence you would have seen that giving a touch of tastelessness in the condition of Bliss. I prepare the abhyasi for standing firmly here." Hence the importance of the whole book lies on one side and He, who has provided the material for writing this book, who has bestowed upon me the divine conditions of spirituality & developed in me the mature condition of Laya-Awastha is nobody else but my revered Shri Babu Ji Maharaj. At first He has bestowed upon me with the condition of Darshan & thereafter developed in me the unique condition of God-Realisation to Ultimate-Reality. Not only this but making me fortunate enough of my undertaking the journey of Divine-Realm by blessing me with the power of explaining with the help of my pen & hence writing all the divine-condition, stages that presented itself (conditions) before me. He blessed me in the form of the Divine Boon i.e. my book. It is my earnest prayer with Him that with this book, He may remain nursing the whole of Humanity in His lap of Love.

Shri Babu Ji Maharaj has kept the condition of laya-awastha only for living, breathing & establishing oneself in divine realm. The key of attaining laya-awastha is nothing else but remaining absorbed in devotion. The true fact is that I have noticed in seven-rings that there is no feeling & nothing to experience. In fact 'It is what it is' & whatever He wants to show us, presents itself before us. It seems that even that Infinite Power had no knowledge about its own existence in Seven Rings and Its knowledge remained Zero. Hence only the expansion of Zero existed there & the force could not come in the Power. Perhaps this is the reason why this belief prevails over here that He Himself is making Himself known, which can not be seen but can be attained only by becoming oneself as Zero. This question can arise here that if the entry into zero is ensured then where will remain the zero? Its correct answer is that Zero has no value in the domain of zero. It is zero & nothing

but zero. No doubt, it is an important question that how can we have any entry into zero? This book is by itself the answer. He who loves all, is Himself illumined with divine-light for sharing & distributing His love & for purifying the earth, as well as for awakening the awareness in all the human beings for God-Realisation. We, after following His footsteps, becoming one with His divine-Sankalp & even living on this earth, get entry in this divine condition of Zero. The footsteps of the Master are the proof that somebody has descended on the earth with the eternal power of Bhuma to take us to Bhuma, the Ultimate-goal. He helps us with His divine power of Transmission, reforms & purifies the mind, heart direct, links us with the God & makes our life blissful. I have been able to know now the secret of this line of my poem (Geet) :

'Divyta Bhi Har Jati Thi, Jabhi Dekhey Tera Mukh', i.e.

Even the Divinity surrendered itself & accepted defeat when It happened to see Thy Face. What is its secret? It appeared that Divinity is an adjective or a subtle adoration which has been used in this context. But, even this is Zero. The truth is that, when the reality sees the face of its Beloved, it (reality) remains nothing but one with the Beloved. Perhaps this is the reason why a time comes when our own existence denies our own self. When I wrote to Revered Babu Ji Maharaj about this condition, He called that condition 'Negation from Negation i.e. we get complete Laya in Him. I have tried to explain this through diagram in my book. Now the question arises as to how do we get the knowledge of it & judge the condition of 'Negation from Negation'. However I can only say this much that this condition itself gives hint of its presence & existence. The alertness & the strange awareness is the life & soul of that super spiritual condition. My pen is ready to disclose the supremacy of it. This eternal truth becomes clear for all through this line of my poem:

"Yeh Haquikat Apki Najron se ham chute rahe." i.e. I remained touching & relishing this reality through your eyes. The question of seeing things does not arise there. Our Babu Ji has imparted spiritual insight to me through His divine-eyes which has guided my pen for writing something about it. Though the distance is only so much as it is expressed by my pen with a heavy heart that: According to Sandhya (Kasturi Bahin) everybody remained seeing the creases of the mantle (ornhi), Or it can be explained in this way that the distance of creases lie in between I & He behind the divine-veil or Orhni. If we may see upward beyond it, we can have His darshan clearly but God knows, what etiquette or culture has made my eyelids heavy. May I call it the end of the subject Zero or conclude it by saying that Zero is aftera! Zero. Now It depends on you to accept whichever you may like.



Chapter - IV (i)

Bhuma

How has my pen dared to write about Him, who is beyond its (pen) reach, because He is not the subject which can be described by us in words. He is 'what He is'. This pen is only giving certain indications of Him & I am surprised how it has gathered courage for the same. The simple reason for the same is that, in order to complete the Divine-Work, the boon of the divine-personality that humanity should reach the original-source is the impetus for us to develop craving for Realisation. Not only this, He, who has mastery on the power of the original-Source blesses us with His pious transmission that helps us to reach the Goal. He has been making the Infinite-spiritual journey very easy & within the reach of everybody through Sahaj-Marg. The book named 'Anant Yatra' is not only the collection of spiritual letters but He has such divine-power to enable the human beings to reach all the spiritual-stages about which He has mentioned in His books. He is revealing this Truth by saying "I will not leave this world with any of the divine-secret lying buried in my heart & mind & if anybody is not found capable of attaining & assimilating the Power, I will leave all of them (secrets) in the atmosphere, so that abhyasies of the New-Era may be capable of assimilating them (secrets). If an aspirant reaches the ultimate-goal, he will notice & read these secrets scattering in the atmosphere & thereafter will have the ability & power to unfold those secrets through his/her writing for the benefit of the whole of the humanity." His divine-boon has borne fruit for the people to see & enjoy by having the base of His love & grace. This very blessing & the boon of Shri Babu Ji is the soul of this book which is getting life & inspiration from Him, who infuses spiritualism among all & will remain doing so in future also.

It is not possible to neglect or avoid this truth whether it is the writing in the spiritual-books or the hint about the attainment of the divine-conditions that Bhuma is 'what It is'. The Virat-power of God is sticking to It (Bhuma) in such a way as if It is synonym of 'It' or it may be said that its complementary meaning is the same. The divine state of Realisation gives us faith of our existence & beyond this also points out to its abhyasies regarding the original-source through Sahaj-Marg. The Godly-Power is linked with the Ultimate Power (Bhuma) in such a way that after attaining the highest spiritual conditions & reaching at the spiritual-summit, we feel that the introductory recognition of Bhuma is God. It is always the out-come of the sadhna that He is the Ultimate Reality (Truth). That is the reason why He is beyond the reach of human-being as if it is like Non-Existant. But to-day the human being is getting the blessings of the Divine-Personality, who is descended on this earth. In this way, in the field of spirituality the efforts of the abhyasi's devotion & sadhna for God-Realisation remains limited because for taking beyond the stage of God-Realisation, the courage & power for entering the central-Region can only be provided by Him who has descended on this earth having Bhuma's Power. As a proof, you may just think that after getting help through His spiritual transmission, God, who is omnipresent, omnipotent & is present in our hearts, becomes more near & dear to us. Though before sadhna, it is felt that He is beyond our reach but gradually His presence is felt in our hearts. At a later stage after acquiring the requisite spiritual help & power, He makes us feel His presence. That is the reason why the pen could probably exhort everybody freely to come to Him who loves all. When the inner feels divine bliss while absorbing ourselves in meditation through Sahaj Marg Sadhna, we always feel in the innermost of our

heart that 'He loves us all'. In this way we go on progressing. Gradually we feel the presence of God not only in our hearts but starts having His Darshan also. Bhuma wants to say something to us so His nearness gives acquaintance with It.

"The place of 'Brahmarandhra' is such that when God wants to convey us something, it emanates from there as if He is the Receiver & when He wants to send any message to humanity, He takes the help of the middle petal of the 'Sahastra-Dal-Kamal'. One thing serves God & second one is helping the humanity as if Sahastra-Dal-Kamal is a transmitter."

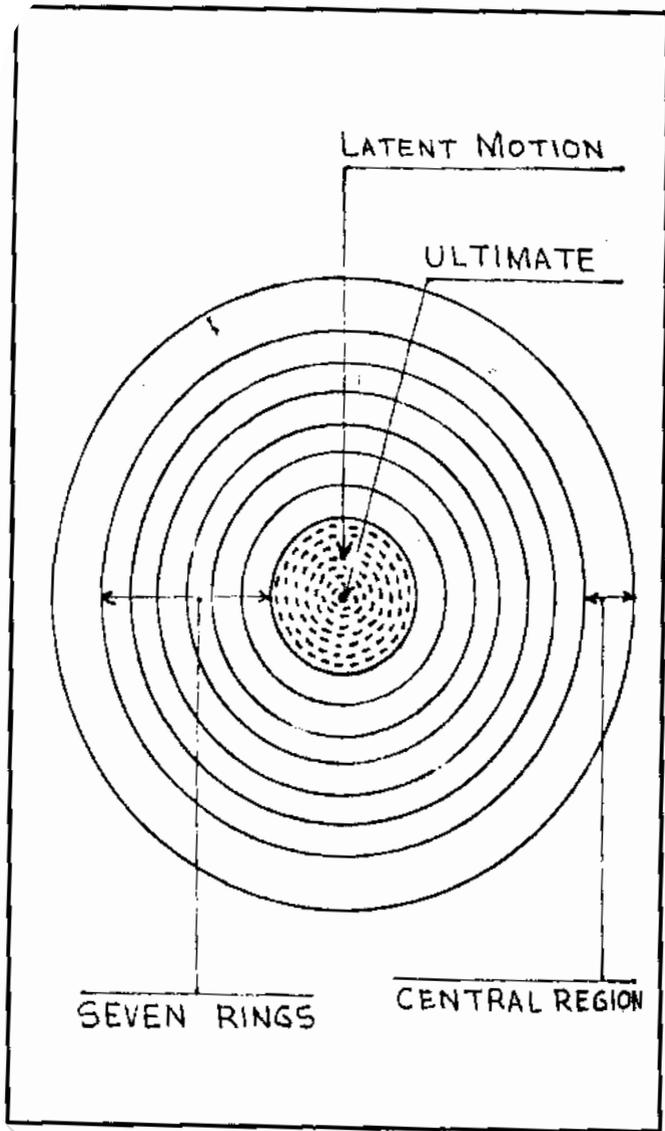
(An extract from Babu Ji Maharaj's letter addressed to sister (Kasturi).

Chapter - IV (ii)

Latent Motion

Once when I wrote about my condition to Shri Babu Ji Maharaj, He congratulated me & said that it was an extraordinary spiritual condition bestowed upon you by Lala Ji Saheb. I had then written to Shri Babu Ji that "You had said that my condition was that of Negation but I did not know even the meaning of the term 'Negation'. That question seems to have been answered this day i.e. Aug 24, '93' by my Babu Ji & He personally guided my pen. There should not be now any reason for any further delay. At that time He had written to me only this that Negation may be called nothing but the unrest of Reality. Shri Babu Ji has given me power, capacity & enriched my pen to justify the Title of this book, to reveal the secrets of His deep, ordent Love for humanity & explain clearly the meaning of the last point is latent motion as referred to in His book "Efficacy of Raj Yoga."

Since July 5, 93 this question arose curiosity somewhere within me that after all why are the dots (...) present in the Latent motion which (Latent Motion) is all around the central-Region. Since then I remained ready with pen & paper in the hope that He would certainly provide answer to this question at certain point of time. It has always been the case that the question arises first & later comes its answer. Shri Babu Ji has said that 'Negation means "Unrest of Reality". So Reality is hidden in Dots (...) & Dots (...) are negation. Now the question arises as to how can the space left around dots (...) be explained. A close observation of the Diagram provides the answer that if the whole & entire energy would have the covering of Negation, there would have no space left, and the power would have frozen over there for



not getting the space for breathing would have been changed into Negation. Consequently it would have become of 'No use'. Further a new thing has emerged out of it that this would have the reason for the creation of the 'Space'. One more Reality attached to it has further become clear that the Space gave birth to time because the phenomenon of the filling up of the space is a proof of the movement of time. What a wonder? It seems to me that there is an other secret which wants to reveal itself. you would like to know as to what this secret is. Now listen : It is speaking itself that it is a 'Natural Thought' which has come out from centre Bhuma due to Kshobh. But at that time it (Natural Thought) was not in motion but it was locked up in the compass of the movement of Time & the Time could expand itself with the passage of Time. I had written to Shri Babu Ji Maharaj in my letter about my condition that "what should I write about my spiritual-condition. Now the Reality is spreading all around me. I see nothing but Reality, touch nothing but Reality as if the Reality has adopted my own Form."

At this stage, my pen will not hesitate to write & reveal this truth that the aforesaid truth belonged to Divine & the region of the Ultimate truth. Again when the thought itself took birth & started its expansion, the same thought came in the minds of human beings in which narrowness was mixed because the thought had expanded itself. Our Beloved Shri Babu Ji Maharaj has advised the abhyasies of Sahaj Marg Sadhna to keep this thought that the God is present in our hearts to give a colour of permanency to this original thought (God is omnipresent). He has given us the boon of the Transmission so that the human being may become free from the bondages of thoughts.

The further development of Vedas has not yet taken place, because the saints concluded on Non-Duality. It is called the last point of the spiritual-race. Is it not possible that there may be something beyond this also. The Vedas have forcefully said, 'Neti-Neti', as if it is an indication that there is something more even beyond this :

* * * *

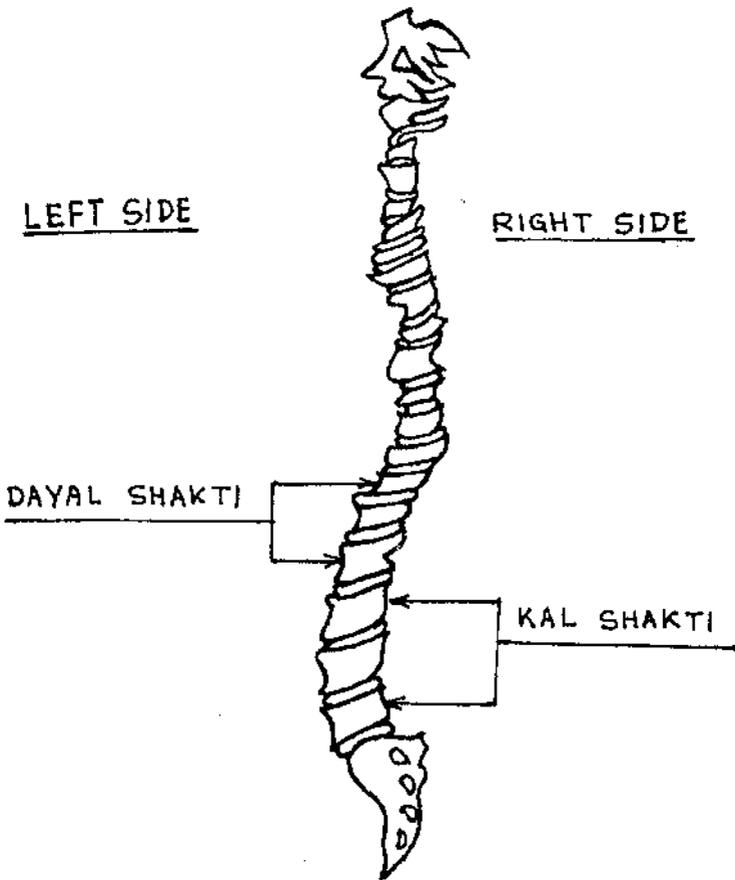
"Everybody sees the God as described in the Books but there is hardly anyone who tries to see the living-God who really exists & who is the soul of both the Gods. Such a God can be seen only by one who has completely forgotten himself. The more one is attached to Him, the more one is successful in spiritual field."

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Extract of the letter written by Babu Ji Maharaj to sister Kasturi.



BACKBONE OF HUMAN BODY.



Chapter - IV (iii)

Kal-Shakti & Dayal Shakti

I want to explain the functions of two kinds of Powers i.e. The Power of Destruction (Kal Shakti) & the Power of compassion (Dayal Shakti) as mentioned by Shri Babu Ji Maharaj. I have tried to explain their powers with the help of the diagram. It is a divine secret which I am going to disclose before everyone with the kindness of Shri Babu Ji Maharaj.

The Divine-Personality uses the 'Kal-Shakti' for 'Destruction' but in the ordinary case of Destruction, His will is mixed with a slight power of Destruction i.e. Kal-Shakti. Its full use is done at the time of Pralaya or Doom-Day.

The wave of Dayal-Shakti remains flowing continuously & it is tampered with mercy & love for the humanity. Besides them (mercy and love) this Power is not seen but the special time for its use comes only when some special personality descends on the earth for the upliftment of humanity. This special divine Personality illumined with the Power of Compassion (Dayal-Shakti) transmits power through His divine-Pranahuti (Transmission) for the benefit of humanity.



Chapter - V

The Confluence of the different conditions in spiritual Field

(A)

Sahastra-Dal-Kamal or Sahastrar

The flow of the main current of the Power of Nature is from upward to downward & it remains ever-active for the safe maintenance of the whole creation. The force & Pressure of this current of Power divided itself into innumerable tributaries. In Sahaj-Marg Sadhna, through the system of Raj-yoga, when an abhyasi reaches upto the point or place of Sahastra-Dal-Kamal by gradually progressing in the spiritual-field, he then realizes that at this point he has the capacity to assimilate the great force of the main-current of the Power of Nature which is divided in so many currents. This is the reason that on entering in the sphere, we have always such a feeling that the centre (middle) of the head is connected to somewhere above through which the whole power is getting assimilated in us automatically. Our thought constantly remain centred in the atmosphere somewhere above. It can also be called Sahastra-Dhar because it has the Power to assimilate the flow of the main current of Power of Nature when it (power) gets divided into thousand currents. One important point to be borne in mind is that without getting Laya-Awastha, one can not imbibe the capacity to assimilate Divine-Power. Yes, it is true that by the grace & divine-power of revered Babu Ji Maharaj, it is possible for every abhyasi to attain the condition of higher spiritual-stage. My pen is writing about spiritual condition having the practical view & vision, It (pen) would never have been possibly so fortunate in the past. Do you know the reason why it is so? That love-laden divine-eye which visualises the picturesque facts

of all the spiritual stages & consequently enable me to draw a realistic pen-picture of the same, belongs to Shri Babu Ji Maharaj. While co-operating with all my near & dear ones in all the activities in my daily domestic-routine & life, He never lets my attention to drift away while writing the book. Even if I have to leave writing for a short time for some other work, He again links my thoughts with my writings. He bestows upon me such a capacity & spiritual power as if He has determined that all the facts should be explained in my writings. It is so because He wants to fill the whole of the humanity with His divine grace & bliss. One more secret has revealed itself before me. In my childhood, I had read that Lord Brahma became highly pleased with the continuous devout meditation of Bhagirath, hence as desired by Bhagirath, He granted him the boon of bringing down River Ganges on the earth. It was the burning question that if Ganga would have come down on the earth directly, the terrible speed of its flow would have created havoc & mass destruction. Who then absorb or assimilate it (River)? Lord Shiva assured him (Bhagirath) of all help in this regard. "Lord Shiva is standing erect, seeing upward with the locks of hair scattered all around to receive & assimilate River Ganga on His head." Now I have been able to understand and appreciate the meaning and importance of the particular posture of Lord Shiva. The capacity to assimilate innumerable currents flowing from the main source of the Power of Nature, is present in the main centre of Sahastrar & Lord Shiva has complete mastery & command over it. Due to this reason whenever the advent of Power is needed, Lord Shiva has then been remembered. Now my Babu Ji has explained me this higher condition also. As depicted in the centre of the emblem of our Mission, the main current flows in the middle of Sahaj-Marg along with the mountains, rivers & other obstacles around it, are the proof of this fact that

when the divine-personality, who has got complete mastery over the Power of Nature & who is purifying the universe, keeps us (after becoming laya in Him) in gaining control over the power of Sahastrar by His grace, we get entry in the Natural current of the Adi-Dhyan which is linked with the Unlimited & Infinite-Power. I observed, that the spiritual-journey onward remains free from impediments & charged with subtle Divine-Power which leads us to enter into the Ultimate-Truth mentioned by Revered Shri Babu Ji Maharaj.



Chapter - V**B****Brahma - Randhra**

Mostly people read in books and discuss references of the spiritual conditions & stages. How much they have experienced the conditions & how much they have gone deeper into the inner-conditions of various stages & what they have achieved, possibly none would have the fortune of reading, observing & experiencing these condition by visualising the true picture of them. With the blessings of Revered shri Babu ji, I am going to explain in writing the well-discussed condition of Brahma-Randhra. When it (the condition) starts, and how Shri Babu Ji helps us in crossing this divine-condition. How difficult this work is? This is the reason that except the Sahaj-Marg no system of spiritual training has till now been prescribed so far, in which mind, heart & chitta are made pure by transmitting the divine-power & dip them in spiritual colours to glorify them. He guides & leads us with love & care in the spiritual-field through subtle conditions of various stages. The divine condition of Brahma-Randhra has a separate place & identity in the History of Spiritualism, which is silent giving description of its experiences, but to-day this pen would deal with it by breaking this silence.

I remember the day quite well when I had accompanied Shri Babu Ji Maharaj on His tour to South India. While at Hyderabad, I found Him worried for the last one & half a day. It seemed that He was facing some special problem & He was busy in solving the same. One night, at about 2 'O' Clock, Shri Babu Ji entered my room in which I was staying with some other abhyasi sisters. All of us got awakened on His arrival. I asked Babu Ji "What is the matter?" He asked me if I was quite well? I replied, "I am perfectly alright. I asked why had He not slept till now? He

spoke, "Now I will asleep." I could not understand as to why He could not sleep. Yes I told Him only that I was feeling enough vibrations at the foot of my scalp & after that it was not felt there because it appeared that some point got opened. I slept thereafter. When awoke in the morning & went to Babu ji Maharaj, I found that He was busy in discussing something serious with Dr. Vardachari. There was no talks at that time & I returned to my home from Hyderabad. After a few days. I received a letter from Shri Babu Ji. I could find out the reason as to why He was so perturbed at Hyderabad. He had written to me in His letter that, "It is easy to take an abhyasi upto the condition of Brahma-Randhra but without the help of the Sad-Guru, it is impossible to let the abhyasi cross that point to reach the other end. Do you know, why? When the gate of the house is in front of us, it is difficult for us to move ahead leaving it (Gate). In all the human beings Brahma Randhra is not only the entrance of the Soul but 'it is 'Its' exit-point also, Hence when the abhyasi reaches this divine-place it becomes almost impossible to stop the exit of the soul because this point is just in front of the abhyasi. The power of the Soul which is the very life of human-being, leaves us and we become lifeless. That is why it is very difficult task for the Sad-Guru that He may make the abhyasi cross the divine-point of Brahma Randhra & his body may remain safe." He had further explained to me that He had only one solution that He might stick the soul of the abhyasi with Himself & thereafter cross the Brahma-Randhra & then establishes it at the other end with the help of Divine Will-Power. It could also be possible that I might cover the Brahma-Randhra by my will-Power at that moment and let you cross it & again remove the cover but by doing so, it would have brought disgrace to Shri Lala Ji Saheb due to cowardiceness on my part. I could not accept & bear it. So the above solution of this was also suggested by Him." After this He narrated few names who had lost their lives

reaching at the entrance of Brahma Randhra & it was also one of the main reason for His suggesting me the above solution. Swami Yoganand was one & Swami Vivekanand was another such person. Reading this letter, I was totally aghost. In this context, it is important to explain this point that I have understood that there is a vast difference between Guru & Sadguru. The Guru imparts knowledge & training but if we fail to learn, it is not His responsibility but the Sad-Guru besides teaching us the way of Divine-living, has capacity of work which is unique. He, with the help of His Will-Power, transmits Godly-Power in us & take us to the end i.e. the Goal. He also protects spiritual-conditions that are given by Him & also takes the responsibility of protecting the physical-body of the abhyasi during the period of training. To-day I have come to know that without having complete knowledge of Brahma-Randhra this point can be the cause of death also, if somebody is not there to protect the abhyasi.



Chapter - V - C

Avyakt Gati

Spiritual-field is so unique, subtle, vast & wide-spread that while progressing, we must remain alert & cautious every moment. If the abhyasi assimilates each & every condition during his spiritual journey he automatically develops in himself the instinct of remaining lost in meditation. Then we would be able to know the natural-simplicity as well as the intricacies of Sahaj-Marg Sadhna. When we experience the spiritual-conditions & go on becoming laya in each condition, we then naturally feel that the words 'Condition' & 'State' are synonyms but if we may think analytically it becomes difficult to differentiate in between the two. Now I am putting before you inherent definition & meanings of these two words. You would yourself decide if there is any shortcoming in my writing. Condition may be defined as the actual experience we get during the spiritual journey onward, but Gati refers to the condition of that place or point where we reach due to the grace of Shri Babu Ji. I had written to Babu Ji in my letters "What should I write about the State (Gati) here? There is expansion all around me & the barren field is spread before me or I can say that this state (Gati) is of that place & not that of mine." After I became free from the bondage of the soul, I had written to Shri Babu Ji, "It is not possible for me now to write about my own condition; I am simply writing about the condition of the condition. Do you know why I had written so? When both 'I' & 'Mine' lose their identity, then one can not associate the condition with oneself. Revered Shri Babu Ji Maharaj has explained it in a beautiful & appropriate manner that "Condition & its Reason Co-exist. When the condition gets laya with the Reason, only then the condition is taken to be real & everlasting". After this when the cause may spread before us & we may go on progressing, whatever condition we

write, will be the State (Gati) of that wide-spread field & not its condition. Now think over Avyakta Gati. We can not actually experience the state (Gati) but it seems that in its divine-feeling, we get saturated or become laya with it. Mind the words that "We are not experiencing but the inner is becoming saturated in the nector of the divine experience. It is such a divine-nector that the inner is drinking automatically & the ecstatic-inner is unable to express anything about it (nector). In the higher stage, a more subtle & natural state comes. It is called "Avigat-Gati' or Stateless State. See that state is stateless. It can not be experienced ever at a higher stage of spiritual-Bliss, though it can be attained. It can only be made possible with Shri Babu Ji's grace. When the condition becomes laya in its cause, it is difficult for anybody to describe about the cause. In this context, now I am trying to describe briefly about Sahaj-Gati (Natural-State). Please try to understand it deeply, then you will be the right-person to understand the pure Godly-Region & the Godly-state. You would be blessed with the fortunate & auspicious entry into the Godly-Region as well as the love of God too. How kind He is about whom I had heard that "He walks without legs & hears without ears". This saying has clearly revealed the mystry of the wonderful greatness of the Natural State of God. I have felt such a system of Nature that every divine condition for revealing itself before us, at first enters into us with its full force & intensity so that the feeling may assimilate & own that force. Again the condition of that place springs up gradually & naturally in our inner. How beautiful & unique way is adopted by the divine for giving us entry in His own Natural-State which can be understood only by some rare spiritual-person or it can be said that he, whom the Master may Himself let it know, can only be successful. The substance or essence of Sadhna is that our standard of spiritual progress softens the road that leads us to very close to God-Realisation & it is the climax

of our spiritual progress. Babu Ji's this saying comes true that 'our condition & its cause or longing for God-Realisation and the yearning for God's presence exists & move together. Now here the journey of Heart-Region & its subtle phase come to an end. Now He should Himself take care of us. Hence we get entry into the Mind-Region or into His Big-Mind. He, Himself takes the whole responsibility of our spiritual progress. Our attitude on our helplessness that "Where to go leaving your feet" (Jaun Kahan Tagi Charan Tumahare) & with this attitude we automatically get entry into His Mind-Region or Big-Mind. At this stage what can He do & what can we do is not known.



The Difference Between Noor & Divine-Light

I came to know to-day i.e. the 8th July, 97, that there is difference between Noor (Divine-Beauty) & Divine-light & the difference is quite vast. The Divine Light is the Prasadam of Divinity & Noor is the beauty of the Main-centre. It can also be said that Noor is the beauty of the divine. There is vast difference between Hallow & Noor. The Divine-Light remains spreading around the Godly-centre. It can also be said that it has no entry in the Godly-Region. Hallow (the lighted-circle) is of Divine-light & the apprehension of light can accompany us upto this mark only but Noor remains attached to the Main-centre. It has no expansion. Noor can be seen clearly on the face of Shri Babu Ji Maharaj. What may be said about it & how to express it. I fail to understand it but His descendance on earth has disclosed this divine-secret. When I started meditation by having the thought of Divine-Light, I had felt that Divine-Light is spreading in our heart. But now I try to recollect all that while practicing to remain drowned in divine light. I had absorbed the whole light in the each pore & particle of my own self. I kept on feeling for certain period of time that the divine-light was emitting out of my whole body & was spread all around me. I am now recollecting that, when it got merged in me gradually, I felt that my laya-awastha with my Master had started & thereafter there was no light but a divine-beauty (Tej) used to spread all around me. When I wrote to Shri Babu Ji in my letter that 'When I go out for your work, then your beauty (Tej) emits out of me & spreads everywhere & when I return home after completing the work, it appears that Tej (Divine-beauty) absorbed in me again but this divine-beauty (Tej) had no hallow.' Probably to-day I have

Chapter - V - E

What Is Manas

On August 6th, 1993, one question began to ask me something by presenting itself before me in its silent language. You know what that peculiar question was? It was anxious to reveal its own identity & it did not want to go beyond the reach of my eyes. It persisted & demanded my attention. The question was, "What is Manas?" Early in the morning, the next day i.e. on August 7th 1993, the question was again present before me with its answer. The pen had no alternative but to yield the demand of the solution. This is also a secret which has been made clear to me through the solution offered by it that from where it (solution) has come. Now, please listen that no secret may remain a secret anymore & no covering may remain a covering. Do you know the reason why? because there is nothing behind the curtain or covering.

It has always been said for the Manas that it does not get absorbed in meditation. My Manas does not want to do this & that etc. It remained disclosing its reality & wanted to tell something about itself but it fell on deaf ears. It seems that now its dear friend i.e. the pen, knowing something about it, is ready to project it itself. Today I have accepted that there is nothing what we call 'Manas' & so it bears no name whatsoever. You may call it friend it does not mind you call it unfriendly, this does not affect it & does not bother. It drifts & deviates when we try to remember God constantly in our thoughts. It then becomes restless, tries to remove all the thoughts standing in between itself & its true existence. Really speaking when we feel restlessness in spiritual field, it is nothing but the restlessness of our Manas. The restlessness of having God-Realisation in the inner is that of 'Manas' but we write it by naming it as our experience. I have come to know today that Manas is a part of that Original Will from which

the creation (universe) had taken place. The impact of the movement of the will turned to Manas & scattered all over the entire power, which got separated from Bhuma for the entire creation. That original will-power was called as Manas in all the living-beings. Therefore it has no form & colour. It is also beyond the grasp of the imagination of any living-being. The only machinery that governs & directs all the activities of human-being, is in the form of 'Mind' which works always without rest. It is the saying that it is the manas in the human-beings which loses or wins. There is active movement or flow in the will & the process of creation of the Universe is also dynamic, so when they both combined, its flow or rapidity becomes infinite & unlimited. This is the reason why the flow (movement) of Manas which is a part of the Unlimited, is also infinite & unlimited. Perhaps the second name of Manas is 'Restlessness of the Original-Will'. This is the reason, why after becoming laya in the divine-conditions, we can not write this sentence for ourselves that "my Manas is this or that etc." After attaining this condition, the saying of Revered Shri Babu Ji reveals the truth that "God has neither Manas nor mind (brain)." This fact becomes clear when the steps of our spiritual progress enter into the Hiranya-Garbha or Mind-Region. In fact after that, while writing my condition to Shri Babu Ji Maharaj, I told Him that these days my real condition is like 'Sahara Desert' which has got no ray of hope or support.



Chapter - V - F

Jerk

When we are deeply absorbed in Meditation & we fail to stay there for a longer period & come out of the meditation, we feel a sort of Jerk. We should remember & recollect that condition again & again from where we had returned during meditation. Thereafter concentrating our mind deep in meditation, we should try to touch that very experience. We may try to let our inner absorb in that condition the day comes, when that condition, which we enjoy during meditation becomes part & parcel of ourselves. We get a good reward of this that if more subtle condition in meditation is attained, we can enter in its sphere keeping this in our meditation. Thereafter it becomes a sort of sequence. With a view to drowning our inner into the bliss of the second stage of meditation, and attaining each & every subtle state of meditation we start experiencing the second stage of Jerk in our inner. Its experience is of such a nature as if our inner gets awakened again & again from deep slumber. It is felt as if it has returned after going a long distance & then, we feel the inner-Jerk again. It can also be said that we feel it in our inner alone. We feel this Jerk only because when our thoughts go deep in the meditation, it (meditation) melts the bondages of the subtle body & begins to enter the Causal-body. There it fails to establish itself in the depth of the first stage because undoubtedly the subtle-bondages get melted but does not become clear even after breaking (bondages). Gradually we try to stabilise the meditation at that stage and try to absorb our inner deep in the feeling of that stage. It then becomes the habit of the mind to do so automatically. Since then this work is completed automatically & it seems that the capacity to stabilise the thoughts in meditation at that higher stage develops automatically.

We consequently step into the third stage of Jerk. When Shri Babu Ji Maharaj blesses our soul with the spiritual condition of getting laya in God, then and only then the phenomenon of Jerk takes place. I have realised this unique thing in Sahaj Marg Sadhna. If our aim is of a very high order & if our movement in this direction is stable & firm without any distraction, we begin to feel which of the higher condition is spreading before us. We also begin to realise as to where & how to do meditation there in a easy & natural way according to the condition. Now I am going to write about the third phase of Jerk. The thoughts (mind) starts living & getting laya in God after becoming free from the bondages of soul. At this stage of mind, there comes a change in the movement & feeling of Jerk. Since then it seems that someone brings us back to this earth again & again by awakening for discharging worldly responsibilities. We have a wonderful feeling in this Jerk. I am writing only to express that feeling. While in the kitchen if I forgot to add salt in the pulse or some other important work, I was reminded of that work by Jerk. At the attainment of this condition, our heart starts singing that 'Sadhu Sahaj-Samadhi Bhali i.e. Natural Samadhi is better. In fact I have experienced here as Shri Babu Ji Maharaj has said that 'In Sahaj-Marg we can not go deep in Samadhi but we get awakened from Samadhi in which we are sleeping for the last many births & rebirths.' Natural Trance (Sahaj-Samadhi) plays its part here at this stage. In fact I have realised here that without the guidance & help of Sadguru Shri Babu Ji Maharaj, no body can keep us in these higher stages. The last stage of Jerk is before me & it is beyond the capacity of the writer to express it. This condition is unique in itself in the sense that after achieving this condition, the feeling of 'Dualism' becomes laya permanently with our Goal. We get the idea of the fourth & last state of Jerk, when after God-Realisation, this fact is brought home by this Jerk that although we lose our

identity but still we are somewhere. For instance, the foot is seriously injured or there is some unbearable pain in the body, at that time somebody awakens us with a Jerk & makes us feel the physical pain. Thus we take a deep sigh & cry out of pain. In other words we regain the sense of Perception. Then this Jerk makes us feel about our physical presence & reminds us of our worldly existence. After the unbearable pain is gone, we regain our original state. Perhaps we do not know about the stage where we have reached because the Goal of human being i.e. Realisation of God, is achieved. But where will our Babu Ji's Sankalp will take us, how He will keep us & how will He bring this unique stage to us? The answers of all these queries are known to Shri Babu Ji only. Yes one thing is sure that when we get entry into the Central-Region the Jerk loses its very existence for ever because the Goal of human-life is achieved & the life becomes blessed. Thus the great saying of our Babu Ji that, "Who knows that this birth may be the last which may make us immortal."



Chapter - V - G

Sanskar

I have tried to remove certain doubts that are prevailing in the minds of the people regarding Sanskars by observing them minutely.

This subject should be made crystal clear to us as to how & why the Sanskars are formed & how & when they cease their formation while making progress in the spiritual-field. The experiences in sadhna tell us that under what condition of the Manas, the formation of Sanskars stops. While progressing in the spiritual-field, it appears wonderful & astonishing as to when the previous sanskars starts fading & burning and when we totally become free from the bondages of sanskars.

We all are aware that attraction of everything in material life has its own limitations. For example take a flower. How much we may smell it, its fragrance will remain limited. Anything which we think as a source of entertainment & recreation, has limited entertainment or recreation. We may try to exaggerate their worth with much mental zeal. How-so-ever profound may be the grief or sorrow or we may weep & cry loudly, but the heart accepts it only for a certain limit but the bad effects of excitement pollutes the perception of mind. Gradually the excitement & irritation leaves adverse influence on the natural working of the mind; Consequently it (mind) develops the habit of getting irritated soon. Finally the grossness starts spreading in our system. The work of sense-organs (Gyanendriya) which is meant for the pious experience of divine-conditions becomes inactive & thereafter mostly disappears, the sense-perception reaches to sleepy-state & our whole thoughts drift into material world. In the Sahaj-Marg-System, the attempt to meditate on Divine-Light in our heart & to remain absorbed in it, is the attempt to re-illuminate at first our sense-perception. Again

Shri Babu Ji with His Will Power transmits the pure spiritual-power in the hearts of abhyasies, thus melts the coverings of the sense-perception & begins to throw them (coverings) out. We begin to feel its good effects and start feeling pleasure in our meditation. Our eyes frequently close, as if they naturally attempt to drown themselves in the divine-light. Do you know the reason why? It is so because the sense-organs start working automatically & they turn their face towards drinking the nector of divine-bliss. This divine-boon that we get, is unique in itself. It is so, because the divine-heart or inner can be associated with the divine condition. We remained till now associated with our mind & thoughts. We remained untouched with the Manas (Inner) but now, our speed of progress starts advancing towards God-Realisation. Very soon we realise the higher-condition as described in Gita that 'Guna Guna Main Hi Bartate Hai i.e. we go high in spirituality beyond virtues and qualities.

Our inner begins to dance with the spiritual ecstasy & bliss. After attaining this condition we feel that 'He' who regulates our body, mind & heart is hidden within ourselves directing & conducting all our activities unknown to ourselves. In this way, when our inner remains drowned in meditation, it remains guided by the divine-power. The good result of this is that the divine glory begins to reflect from our faces & we also feel that our face is shining with the spiritual-glory & grace. This pure divine-glory adds grace to our outward Personality. The inner firmness & determination becomes unlimited by the divine transmission. It seems that by His love & affection, the grace & beauty of our inner increases. One truth has become crystal clear that the point upto which the ego of the self remains, is also haunted by the shadow of sanskars. We will have to face the consequences of the shadow of sanskars. When the divine-power pervades into our inner, the heart becomes the place of divinity. Now our feeling provides us the proof of the presence of this state that

“while our body remains on the earth, we live in the Region of God. On writing this condition to revered Shri Babu Ji, He had written to me that, “Thanks to Lala Ji Saheb for blessing you with the condition of Salokya.” On drowning in condition of this supreme-bliss, certain writer would have felt elevated & thereby expressed this that “When a drop of water may absorb the sea, that drop of water is called the sea.” Not only this when this condition adopts its natural colour, we then write to our Babu Ji that “Whenever we go to any place, everybody feels a strange spiritual grace & glory.” Eternal-peace always remains with us. Wherever we may sit, either in the midst of Marriage-gathering or in the atmosphere of a fair, a pleasant silence pervades in the atmosphere. The more the bondages of the ego go on breaking, we begin to live in such a manner which is beyond sanskars. Our presence rises above the physical-body, Time, space and worldly atmosphere spread in the Virat Mandal after taking a dip into divinity. Such a strange condition exists and the formation of Samskars do not take place anymore after crossing the Heart-Region but on entering in the Virat Mandal we become free from the consequences of previous samskars & our condition becomes such that we become free from the bondage of meditation. There are several mis-conceptions prevalent among the people regarding the Bhog (experience of pleasure & pain) of sanskars. Let me clarify too. I feel much disgusted to note that the abhyasies believe that “Master is facing the consequences of our samskars.” In fact, we have no knowledge about this fact that after we become free from the bondages of Sanskars, we can not experience the Bhog of the samskars of others even if we may wish so. It can never happen. For example God is beyond the parameter of virtues & He can never come within the compass of those virtues. When I asked my Babu Ji about this; He smilingly replied that, “ Daughter, the abhyasi who has totally absorbed in the divine-love &

got laya in Laya-awastha, that (abhyasi) may enable me to accept his samskars, but I can not promise to bear the Bhog of his samskars. yes, I can only burn them with my will-power or can throw them out in the atmosphere which would become somewhat purified gradually during the course of cleaning-operation of the atmosphere poison by the divine-power". It was His greatness that He had once written to me in one of His letters. "When, with the grace of our Lala Ji Saheb, the laya-awastha in a abhyasi, crosses the limits, he then attains the third stage of Liberation which is known as 'Sarupyata." Even to-day my heart, wants to drown deep in the supreme bliss of that very stage i.e. Sarupyata. Now the remembrance has abandoned me & have taken refuge in the lap of forgetfulness. The grasp of the Intellect, after touching & offering itself to His divine-feet, has deserted me entirely. Now the 'Waiting' is not finding any base. After all how long it would have waited for my return, hence it also entered into the remembrance of my Beloved. This is the reason why this unique divine scene (Nazara) which is a boon to me has disappeared from my eyes of remembrance. The eyes of meditation, after capturing it from somewhere want to pen it down. The Master has given such a success to the eyes of my thoughts that He himself has taken my pen in His graceful hands & after blessing me with the divine-awareness, has ordered me to write further about the spiritual condition.

Do you know what the pen is writing? When the spiritual condition of any abhyasi is such that even in his lifetime, he becomes free from the bondages of Anna Mayi Kosh (Physical body) which is impossible to attain without the help of the divine power and the divine-will, Revered Shri Babu Ji then develops the natural condition of divine-bliss in the abhyasi in a natural form. Now you can well realise that the bondages of sanskars & its Bhog are left far behind because it fades out after crossing the Heart-Region. But

without drowning deep in this condition, what will you speak. I say firmly that when the condition of 'saint' remains untouched with the outcome or Bhog of bliss, what is then beyond that- let us go on and not take rest till we attain the blissful state of laya-awastha. This is my earnest request to you all.

Another misunderstanding about the Bhog of Samskars which is also prevalent especially among the preceptors is that, if an abhyasi is sick or surgically operated upon in the hospital, they have been heard saying, "It is good for you that your many samskars have washed out through your illness". But they have never thought what the patient's near & dear ones think & say on hearing their views. Shri Babu Ji's saying is that, "There is only one Bhog of one action but the reaction of the reaction goes on spreading without any limit. When reaction becomes gross, it adopts the form of Bhog. Hence the abhyasi should try to remain drowning his thought in the divine-colour under every circumstance, that he may not develop any thought of concentrating upon anybody else." The aforesaid saying of Shri Babu Ji is itself answer of so many questions.

Further there is also one more misconception that if the Master is indisposed, He is either facing & bearing the Bhog of other's samskars, or showing some miracle (Lila). The abhyasies and preceptor Brothers & sisters express their views about the Master's indisposition in such a carefree way as if neither they are concerned about His pain & sickness, nor they have any depth in their love for Him, which may force them to do prayer for atleast ten minutes for His (Master's) complete recovery. Contrary to this, they roam hear & there without any sign of worry. While many a time Shri Babu Ji's illness has converted my sleep during nights to prayer. Before receiving His letter, I had written to Him on many occasions that It seemed to me that either He was suffering from stomach pain or from Asthama. As a result of that I found that often with the receipt of my letter, He

regained His health with cheerfulness on His face. Do you know, who was responsible for this miracle? It is due to that deep love which He bestows upon the abhyasi. As one of the poet says to His beloved that as the hairs do not give up their curliness, as the lips do not remain without a request; as the serpent does not leave the jewel; in the same way I do not remain without your remembrance.

Indeed our original form is the beauty of our inner in which we go on drowning our heart. The flow of the divine transmission in our inner which is due to the kindness & grace of Shri Babu Ji, is a proof of His capacity of Research on the path of spirituality. Now through my pen He is presenting a real example of truth in the form of this Book before everybody that 'He Loves All', so that all the human-beings may become laya with Him & take breath in pure air.



Chapter - V - H**A Divine - Secret**

Now, while progressing in the Anant Yatra of the spiritual field, my pen is prepared to explain the secrets of His every saying by His grace and by giving references of my own spiritual conditions. In the chapter named "Different conditions of spirituality" which He had given to His daughter (Kasturi) in the form of divine-conditions, is getting ready to-day to disclose one more secret to all of you. His saying is that "Doing or practising meditation, every particle of our body is changed into divine-light & on taking a turn, it becomes energy. From energy it becomes Absolute & after that every particle forms its own centre seperately." Now when the centre of divine-power can not keep its seperate Identity, all the various centres combine together to constitute the main centre. The pen has been able to achieve the capability of presenting the sayings of Shri Babu Ji clearly only after getting the darshan in my inner.

In Sahaj Marg Sadhna while meditating on the Divine-light in Our hearts, at first every particle of our ownself gets changed into Divine-Light. As a result, when this process of meditation reaches the summit of spiritual-progress, it creates such a condition that wherever we see, we see the divine-light is spreading around us. The material form of everything vanishes from our eyes. Not only this, where ever we go, it appears that the divine-light is spreading all around us. After this I found that every particle gets flooded up with divine-power. Gradually it appears that every molecule of ourself gets changed into divine-energy. When we realise this condition, I wrote to Babu Ji that 'Wherever I go, it appears to me that the glory (Tej) of Power spreads everywhere. This grace or glory is only of Divine-Power. Please see the simplicity & success of

Sahaj Marg System that in the preliminary stages, at first by meditating on the presence of divine-light in our hearts, there comes stage when this divine-light melts all the particles of our material-elements by giving the fomentation of its closeness. Thereafter our materialistic thoughts & ideas gets charged with divine-light. Gradually a stage comes, when we see the divine-light spreading all around us & our own form appears as if it is a source of divine-light. Do you know why does it happen?. This is also a secret of Sahaj-Marg system that the thought of divine-light gets totally absorbed in meditation and then & then only we experience the pure & real glory of divine-light in us. The experience then brings before us the Master, whose divine-light it is or the divine-power which is present in the hearts of human-beings. After this experience, the condition gets changed & we feel as if this divine-glory (Tej) gets absorbed in its own real self. In other words, it changes itself into Absolute. It appears as if the pen stops, waits and thinks about the subject to write about. Now see, the pen is going to explain the saying of Revered Shri Babu Ji that "Energy turns into Absolute."

We are compelled now to note in our Diary this pure feeling that "Every particle of my body seems to adopt the form of the God." After having this super feeling certain divine-secret presents itself before me & my pen starts telling loudly that, "It is not writing about the condition, it is now writing about the condition of condition." After this it writes to Shri Babu Ji that, " Each & every particle of our physical being has got shattered even in the life-time." After wards, it seems that, " As every particle becomes one with the divine and each and every molecule becomes a centre itself independently." Now it is clear to me that the particles which are full of divine-power can not form the body again by assembling themselves. Hence they get laya in the main-centre. To-day my Babu

Ji has also made it clear to me that this is the main-centre from where the divine-power emerges out, spreads everywhere & everybody receives the transmission from the main-centre. The saying of Shri Babu Ji Maharaj has revealed this truth of unique divine-secret to all the human-beings. It can be explained in this way also that He has disclosed the reality of the Reality.

My Babu Ji Maharaj has brought-forth these divine-secrets to light for everyone. This pen can describe only His contributions but it is unable to write and describe anything about Him. However, He has blessed it (pen) with His abstract & spiritual-touch.



Chapter - V - I

Identity and Negation

For the last one year my mind is craving to think about two sayings of Shri Babu Ji Maharaj. The first is that, "Identity fails to identify itself." The second one is that, "There is Negation; thereafter Negation of the Negation also takes place." These two sayings, with His blessings, are eager to find out the solution. Perhaps this is the reason why thrilled by the unique-mysticism, my pen has determined to explain these two sayings for the benefit of all the human-beings in the hope that the depth of this ultimate-truth would make both the divine-conditions quite clear for the upliftment of the whole of mankind.

Due to these two sayings of Revered Shri Babu Ji, one question that has come into my mind wants its clarification & answer. When Laya-awastha gets completed & immerses its grace & glory in Realisation, what then remains which my Babu Ji carries onward with His Sankalp & finally gives entry in the field (sphere) of Ultimate-Truth. It also proves the truth of Shri Babu Ji's this saying that, "It is Identity & on progressing further Identity can not identify itself i.e. it may not recognise its own being or its own existence but it is quite clear that though it is not able to identify itself, 'something' still remains. Revered Babu Ji immerses it in His sankalp and carries it to the central-Region. After this He by developing the thoughtless thought of our existence & crossing the seven-Rings of the Main centre, carries us through the mid of Latent-Motion. Thus He enables 'it' (thoughtless-thought) to stand before the main-centre gloryfying the power of Bhuma. To-day in order to explain His own saying, my Babu Ji, Himself has taken charge of my pen. Now please read, what it is writing. For giving this description, He has presented before me, my training period of forty-six years back. It is so because whatever may be written, should be based on my practical

experience as has been expected by Him. This description consists of the complete details of my spiritual experiences since the beginning of my training till the experiences of the Ultimate-Reality.

Sadhna in Sahaj-Marg starts from this thought that we should keep our thoughts on the divine-light within our hearts & should also remember that God is present in each & every heart. The immediate effect of this is that it (thought) becomes divine & blessed with the condition of Sarupya with the grace of our revered Shri Babu Ji, although we have the feeling that we are Physical-body or Anna-Mai Kosh. In this condition when we are addressed by name, we turn spontaneously towards the voice & the physical-body also responds to it but that address by name fails to touch & affect us. What a wonder! The actions are done by us but we are not conscious of our association with these activities in any way & we remain unaware of our being addressed by name. Thereafter, because of receiving the fomentation of spiritual transmission continuously from Babu Ji Maharaj, I have felt that our subtle-body begins to melt gradually & the subtle-element (Tatva) starts getting laya in divine Sarupya. Gradually remaining laya in Laya-awastha, it (subtle-element) gets the condition of Fanaye-Fana. After the subtle-body melts completely, the time to enjoy bliss comes. Thus while progressing in the spiritual-field, or the Godly-Region, one day the soul craves to get laya in Parmatma. Please see His magnemity & grace that this craving which is the condition of Negation or the life of the Ego also gets laya in the Godly-state (Gati). When I wrote to Shri Babu Ji about this condition of supreme-bliss, He replied as if He Himself had stood before me to witness this miracle-that the soul got laya in Parmatma. In reply, He wrote to me that 'I am very happy to observe your condition of Param-Milan and my happiness felt more happiness. You have written about your condition that your inner, which is totally

immersed in some unknown spiritual-happiness, is dancing with ecstasy. Truly speaking this condition can be said as the 'Dance of the Soul'. On attaining this supreme, unique condition, an abhyasi crosses the Heart-Region.

Now you have seen that the inner longing for becoming one is the Negation. The life of the feeling of our own existence (being) becomes lively in the Mind-Region & becomes very powerful after immersing itself in the Omnipotent stage of this Virat-Region. This is a simple contribution of the Natural state of the Sahaj Marg System. I am hesitating to say about this powerful condition that whether it is mine or it is the craving of Negation which becomes more powerful in the Virat-Region. According to Shri Babu Ji, it (craving of Negation) receives constantly fomentation of the power of Hiranyagarbha. Each & every particle of the body starts melting to get laya in Hiranyagarbha or Mind-Region. Now our Babu Ji brings for us the auspicious time for laya of our causal-body. Now the life becomes spiritually blessed & it appears as if shower of white-flowers is going on. When I told about this condition to our Babu Ji in the centenary celebration of Shri Lala Ji Saheb in the year 1973, at Madras, His reply was just like flowers which were showering in the form of power on me internally & externally. He said that, "The physical-body can not bear the power of this state & this is a divine-contribution that it (Power) showered in the form of flowers and is getting immersed in you." Listening constantly His divine-words, it seemed to me that my ego (Feeling of my being) had completely become laya with Him. Then unknowingly my pen automatically had used the word 'Negation' in describing my condition, because when the cause of my existence got merged itself, the idea of Ego could not exist any longer.

At first, it became clear what Babu Ji really means by the term Negation & its condition. It is natural that you would like to know what identity is. Now this quer

is also being answered rather explained by me. Now listen, when the idea of our existence gets complete laya with Him, even then that 'Something' remains due to which the thought of our being had developed. That 'Something' is called Identity. This can be termed as cause of the cause (Karan). Now with His grace, the condition of Identity has become clear to everybody, but certain vibration of His love is touching & telling me that this 'Something' should not exist. Hence this divine-call, "O, come my child" give life & strength to our sacred sankalp (determination) of realising Him. Now our Babu Ji merges our sacred Sankalp with Divine Sankalp that "He has to take the whole of humanity to the state of Bhuma" & there after give start to swim in the central-Region. It does take place naturally because our Babu Ji merges the cause of our existence with the divine-power (during God Realisation), then the wonder gets itself puffed up with wonderful joy when it finds that after doing this He makes the cause of the cause or the Identity of Identity take a dip in the main divine-centre & carries it further after getting it (Identity) laya in His own divine Sankalp. After allowing entry into the Anant-Yatra of spirituality, He allows it (Identity) to swim, because, after God-Realisation, our Sankalp becomes solitary that we have to reach to the Ultimate-Reality. Here the saying of Shri Babu Ji Maharaj also becomes clear before us, "What is the anand of the Bhuma's Region? It is tasteless like saltless marble-stone." Its meaning becomes clear when we enter into the seven-rings or in this region. In fact the character of that place is the proof of its. "tasteless condition" but the reality is that the feeling of that state is just like the salt in saltless-salt Rock & we are pleased to lead lifeless life of that place. This is the reason why Shri Babu Ji Maharaj's divine-Sankalp owns it (lifeless-life) & gives us entry into the doors of Satya-Pad. That is how the Anant spiritual

journey in Bhuma's divine-kingdom or the central-Region commences.

Now the following question reverberates into my mind, "What is that things which, even when the 'remains of the remain' gets totally laya is carried by Shri Babu Ji with His Sankalp & allowing entry into the condition of the Seven Rings. What is that thing which is auspicious, more auspicious & which enjoys the Darshan of all the seven-Rings one by one with the result, the condition of that place or the reality of the Main Centre prevails upon us by His grace. The truth is that, only the divine vibrations there bring to our knowledge that, for staying at that place, you have to adjust yourself with the atmosphere prevailing over there which is nothing else but divine-vibration itself. I am standing there bewildered & baffled with my pen as a witness to the character of that place, but it is beyond me to understand how to break its silence. But what is this? The pen had to break the silence because Gopal (Shri Babu Ji) who was full of the power of Bhuma, had adorned me with the vibrations of that place which He has called 'Divine' in His book and also said. "Hear Identity can not identify itself. "This is reality also that the divine-vibration can not identify the Identity that has been adorned by the Divine-vibration itself. This is also one of the conditions here that introducing the word Pahchan or Recognition, there will be throbbing, quivering or quickness in the Divine-vibration with the result that the Vibration & throbbing will then become two words. How this divine question has become easy to-day as to what is that thing which is carried by Shri Babu Ji alongwith His Sankalp to the region of Bhuma. Here the reality of Negation from Negation has come to light. The Reality of the divine region of Bhuma has also revealed this secret for everybody, that primary thought, which links the creator of the Universe with His creation and which is present in every human-being indirectly, is merged by

Shri Babu Ji Maharaj with his divine-sankalp & thereafter allows us entry into the region of Bhuma. Hence, this is the reason why He is the only personality, who has descended on this earth & who after kissing the lotus feet of the creator, assures his abhyasies or devotees for taking them safely to the Ultimate-Goal.

"When the man sleeps, he roams most of the time in the field marked to him for this purpose but when the limitations & bondages are broken or shattered, his field of activity becomes vast or his field of activities expands & I would say that this is the most appropriate time for meeting with God."

Extract of a letter of Shri Babu Ji Maharaj written to sister Kasturi.



Chapter - VI

Divine - Gift

My Book 'He Loves All' can have no closing or end because Love never dies. This book is being presented as a Divine-Gift for the welfare of humanity. My pen, which is totally drowned in the feeling of touch of the pure divine-feet of Revered Babu Ji Maharaj, would spray showers of Divine-love for the whole of mankind & would bless us with the hope & enthusiasm, continue providing us everlasting impetus & awareness for achieving the Ultimate goal. This divine personality, though living beyond the earth, remains spread all over it (earth). In the form of our Babu Ji, it is always a divine blessing to us & will continue to be so in future also. He adores us with divine gift of love. No body can even fathom the depth of love. It (love) loses its identity only when it tends to forget its own definition & merges with its own reality. Its reality encourages us when Realisation of God has become the sole aim & God's love has been achieved, then why is this delay? Run fast & meet your Beloved i.e. God devoutedly. The first chapter 'Realisation of God' of this book deals with only these two words i.e. Realisation and God. It will infuse new life in all the abhyasies for achieving the Realisation & will also develop fresh awareness in their hearts.

While progressing in the spiritual field, we come across the three sources as described in this Book. The First source is the God Realisation or the Godly-Region. After getting laya in the First-Source (God-Realisation) Shri Babu Ji allows us entry in the second-source i.e. central Region. After making us to swim along the Divine Region, He brings us up to the door (the seven Rings) of the Main Centre or Source i.e. Bhuma, the original centre which is described in Babu Ji's divine book 'Efficacy of Rajyoga'. It appears as if Revered Shri Babu Ji has revealed this secret before the ultimate Truth that," you can no more hide

yourself behind the curtain. your secret will no more remain confined to you only. I will certainly reveal it to the world before I depart. Undoubtedly I will have to search for such devotees, who crave to reach you." But we would take this decision whether He would ever succeed in finding such aspirants? No, certainly not, not even one or two. He would have certainly moulded & made such a true devotee after dipping him into the colours of His own divine-love. Yes, it would have been for the devotee or abhyasi to fulfil the condition that he may remain totally laya in his guide Shri Babu Ji Maharaj. My Beloved Shri Babu Ji has written to me on several occasions that "I am happy that my condition has got repeated in you."

To-day I feel as if this book is His divine-gift for humanity. He has dipped it in the First & foremost source of the divine-prasadam of God-Realisation embellished it with several jewels of spiritual experiences & dipped it in the second Source or central Region & thereafter made it to swim also. Again my Babu Ji allowed me entry in the gate of ultimate-Reality or Bhuma in such a way that even the eyes of Reality fail to explain clearly what they have seen there. That is why it seems to me as if this book is simply a collection of the outburst of His feelings. The truth of His saying is well expressed here that, "I will give & distribute all that which Revered Lala Ji has bestowed upon me. If a deserving spiritual person will not be available, the time might itself express it in writing in the form of a book for the benefit of the posterity."

You may forget everything while absorbing yourself in the contents of this book but you will not be able to forget why has this pen bowed down its head in all humility after getting admission into the Ultimate source Bhuma. You have understood correctly that after getting entry in It (Ultimate Source), seeing the grace & glory of Bhuma, which is by itself a manifestation of beauty, I am standing totally stunned & startled losing myself in such a way as if the 'Search' by

yourself behind the curtain. your secret will no more remain confined to you only. I will certainly reveal it to the world before I depart. Undoubtedly I will have to search for such devotees, who crave to reach you.” But we would take this decision whether He would ever succeed in finding such aspirants? No, certainly not, not even one or two. He would have certainly moulded & made such a true devotee after dipping him into the colours of His own divine-love. Yes, it would have been for the devotee or abhyasi to fulfil the condition that he may remain totally laya in his guide Shri Babu Ji Maharaj. My Beloved Shri Babu Ji has written to me on several occasions that “I am happy that my condition has got repeated in you.”

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I am thinking as to how I may divide these three divine sources seperately. It is just possible that while reading this book, the experience itself may go on telling you about the source in which it has taken bath. This is the reason why, in the last I have described the different condition of the original-Source (Ultimate) & left it for you to take bath in it, you must complete this journey yourself.

Now after attaining & enjoying the practical experiences of the power & glory of the Seven Rings around Bhuma, the pen has become totally stopped for saying anything more as the existence has refused to identify its own existence. Do you know why does it happen? It is so because the divine itself, begins to attract us towards it like a child, Who has reached his dear mother after long seperation. Due to ecstasy of bliss, he has completly forgotten his dear mother along with his own identity. We feel the same condition after experiencing & enjoying the power & splendour of the original source. In the end I would like to say this :-

Lala Ji has brought such a great personality & such a spiritual-lamp (Shamma) on this earth that the whole age begins to love Him. He has become the beloved of the whole universe which has seen His unique spiritual power-Sandhya (Kasturi Bahin) says, the time has itself tested His spiritual divine secrets.

After leaving this mortal body of the teacher the abhyasies derive this benefit that the whole spiritual-attainment of the teacher reaches the taught i.e. Initiated members. Apart from this, there is one thing more, that everybody gets the share in proportion to his laya-awastha & love in the teacher & such abhyasies remain reaping the benefit even after the departure of the teacher from this world.

* * * *

The second benefit that the taught derives after the teacher leaves the physical body, is this that the abhyasies get the pure transmission & they also get such a kind of training which they can get after He leaves the physical body. There are one or Two points more which are beyond words.

Extract of the letter of Shri Babu Ji Maharaj written to sister Kasturi.



Song

Sapan Ki Orhni Ka Sapna

1. Bhool Gai Main Toa Ghar Apna Re,
Sapan ki orhni main jage sapna sa re.
2. Yad aai unka tha, peechey mur ke dekhna,
Bida dete Eash ke, pasare ka pighalna,
Mamta ka sagar mano, inme Hi samaya re.
3. Sadiyon ki praticha Boli, bida ki taiyari kar,
Shunya ne chadar orhi, ja baitha doli par,
Sanga mein dhire se main bhi SATH holi-re.
4. Paichar bataye thi koi saath mein hamara tha,
Zindgi ke jeene ka, sahara kitna pyara tha,
Palkon ki palki se utri Mein akeli re.
5. Samjhega kaun palki ka palla kora tha,
Laage tha aisa koi aaya aur gaya na tha,
Anchar ki kore pe likha tha, 'tu hai nahin re'.
6. Dekh rahi vaibhav adi-shakti ki havelli bhi,
Swajan se dware-saat, lage thi naveli bhi,
Maat ujjalta ko bhi, de rahi andhere se re.
7. Adi Chavi Ka aina bhi, tera mukh neharre hai,
Pairein thi Hastiyan, ye raaj kitne nyarey hai,
Bhaunchak hai lekhi aab, aage kaise likkhe re.
8. Lala tere chaune ka yeh adbhut kamal hai,
Swami Ji bole yeh toa "Bhuma" ka Gopal hai,
Kaun kisse pooche hasti, kaisi thi yeh aai re.
9. Zuda Hai ga zaat ki, jhalak ka chalan bhi yahan,
Aaftabe-marifat ki garima bhi laya hai yahan,
Sahibi bhi inki aur, saman bhi inka phaila Re.
10. Babu Ji bole 'Sandhya' bela bida ki kar,
Chaunka Sankalp tab tha, dekha unhe Jee Bhar,
Aarjoo bhi siskey vakhta laye Tu yeh sabka Re.

In fact for seeing the Reality, no physical eyes are needed. When the attraction of the material-world go out of sight & mind, then we are able to see and enjoy it (Reality).

Extract of a letter of Shri Babu Ji Maharaj written to Sister Kasturi.

