

# *Master's Message*

(A Collection of Saint Kasturiji's Talks)





**Saint Kasturiji**



**Saint Kasturiji**  
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# The Introduction in Her own words -

## AS I SAW

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

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

The night descended and at about 1 O' clock, I dreamt that I with my entire family was standing in front of the main gate of a vast temple of Kali. A graceful person with a long white beard was standing calmly in the middle of the entrance gate. I stepped forward and requested the great personality for permission to enter the temple. We heard his dignified and sweet voice telling us, "Yes you can enter but there is a regulation for those entering the temple. Take this sword, cut your head with it, place it in my hand and then enter the temple." It was a strange thing and an unusual regulation. Nevertheless, a regulation was a regulation and it was to be followed. Abruptly, I moved forward and exclaimed, "It is not a great task"; taking the sword from the old man, I cut my head and after handing it over to HIM, I entered the temple. In the temple, there was no idol but there was a unique, divine atmosphere and my condition was also divine. I felt as if I was restlessly craving for such a condition for all these days. I was thirsty to be one with the essence of such an atmosphere. The dream shattered but its remembrance kept haunting my mind.

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

At last, the evening arrived to give us new life with a new spirit. Suddenly, father's voice was heard from outside, "Come and see, Sri Babuji Maharaj has arrived". We along with mother ran towards HIM to welcome HIM. By then, that great person had walked into the courtyard along with father. I saw HIM, forgot to greet HIM and instead said, "Oh! Babuji, I have been searching for you all these days and you came to me only today." I then heard with my own ears, the Eternal Voice saying, "Daughter, I have also been searching for you and you have met me today".

That first day of the meeting had become for me, a symbol of everlasting eternal bliss. The life long search had borne its fruits that day. That beloved yogi sat down and ate a little and then gave us all a 'sitting'. It was not only a sitting but a unique yogic transmission which filled our hearts with the divine grace. It was exactly the same atmosphere as that of the temple in the dream. My eyes did not want to open even after the 'sitting' was over. My condition was peculiar and I was in a fix whether to remain absorbed in this peculiar spiritual condition or to remain looking at HIM with open eyes. But, soon a sweet voice entered my ears "Daughter, open your eyes. What have you seen as yet? If you have courage now you see onwards" I immediately said "The challenges and the difficulties I faced in reaching up to you and getting you have turned me into a soldier and you will not find me lagging behind even by an inch".

The search came to an end and the time for real *sadhana* started. The *Sahaj Marg System* came as divine gift for all of us. *Shri Ramachandra Mission* turned into a home for us. Shri Babuji Maharaj steered to safety the undulating and staggering boat of our life. We started floating in happiness towards eternity in the land of Infinite Divinity.

(Courtesy: The Divinity In the light of *Sahaj Marg* written by Rev. Saint Sister Kasturiji)

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## WE ARE ABHYASIS

*A summary rendered by Shri V G Joshi, New Delhi of Rev. Saint Sister Kasturiji's Hindi article 'Hum Abhyasi Hein' which was published in the January 1974 issue of 'Sahaj Marg'. The translation has been approved by the author.*

It is a truth that mother is everything for an infant. She is the pivot around which it moves. It totally depends on her for meeting all its requirements - physical and emotional. In all situations she is its only strength and support. Her presence makes it confident and fearless. Her absence makes it restless during and sleepless at night.

In spiritual life all of us are like infants and a relationship similar to the one between an infant and its mother exists between the soul and That from which it emanates. In the process of creation the soul gets disunited or separated from God - its origin or mother. It puts on material coverings which hide God - its mother from its view. As a result the soul becomes restless for its mother and miserable at the separation from her. What method should the soul adopt to end this unhappy state of affairs?

To habituate the mind to practise constant remembrance of God, the mother is the only way of ending this misery and restlessness. When a Special Personality comes down from the Immortal Absolute taking a human form it is such a Personality which represents and takes the place of God or the mother for the abhyasis. Since speedy spiritual upliftment of humanity is the main mission of such a Special Personality, His constant remembrance constitutes the most efficacious and speedy solution for the problem. All of us are fully aware that from the time we take birth in this world, we find ourselves bound in chains or some kind or the other. These chains are forged out of our thoughts, thoughts which stir our emotions and produce in us an attachment for them and etch their impressions on us. The deeper such thoughts the deeper are their impressions. Such impressions are foreign and hence uncongenial to the mind whose natural impulse is to keep itself pure in order to facilitate its merger with the First Mind. So it becomes restless and tries to get rid of them. So long as the impressions remain they obstruct the natural and free working of our mind and keep us fettered. The impressions remain as long as the thought is not neutralised. The neutralisation of thought comes about as a result of

fruition or *Bhog* or through the power generated during meditation or as a result of Will of the Master.

These fetters of *Sanskaras* are in fact the cause of our birth and the main purpose of our birth is to free ourselves from them and regain the original purity. *Sanskaras* are the outcome of the improper practices of our mind. Mind is a slave of habit. When we allow it to indulge in unnatural and irregular practices, experiences of pleasure and pain are generated which binds us more and more. When the practice of our mind takes the right and natural path these bondages snap and we march ahead without let or hindrance towards the pure state of simplicity.

I have known of cases where, in spite of lifelong practice, the mind continues to remain in bondage. Careful investigation leads me to conclude that this is because of the absence of the right goal. We allow our mind to indulge in various desires and to misdirect its power for the fulfilment of those desires. This, however, never brings us satisfaction. Besides, the non-fulfilment of desires only reduces, in our estimation, the importance of the Godly Power of our mind and takes us farther away from our Goal. As *abhyasis* or practitioners, our sole Goal should be the Realisation of God or the Ultimate. No doubt, while pursuing our Goal, we are fully justified in placing before Him any genuine difficulties and problems, even if they are of worldly or personal nature like illness, which may be barring our advancement towards the Goal. Such a submission will not only minimise the difficulties but will also attract help from the Divine Power for our progress towards the Goal. Practice which is unconnected with the real Goal cannot and does not bring us even a sense of 'nearness' to Him much less to His liberating influence. Not only does it thus remain unfruitful and hence a waste, but, in reality, it proves even worse as it itself becomes an additional bondage. We should, therefore, be concerned only with Reality and conduct ourselves in such a way as not to form a shadow which would eclipse its aura or effulgence. Right Goal and right practice are the indispensable pre condition to success.

A question necessarily arises in the minds of all *abhyasis* as to how to know whether there are any landmarks or milestones to which they can look for confirmation of their progress.

Ancient Indian Literature has mentioned certain important stages which mark the road to the Reality. They are called *Sameepyata*, *Salokyata*,

*Saroopyata* and *Sayujyata*. In fact, there are only two main stages. They are *Sameepyata* (Nearness) and *Sayujyata* (Union). *Salokyata* and *Sarupyata* are the sub stages. The important stage is *Sameepyata*. *Sameepyata* (Nearness) begins with one's entry in to spiritual life and extends right up to the stage of *Sayujyata* (Union). The terminology however is based not on any concrete sign posts which can be seen with physical eyes, but on the spiritual conditions and experiences during the *Sadhana*. It, therefore, becomes meaningful only if the *abhyasi* knows the concomitant spiritual conditions and experiences which go with the spiritual progress. During the course of my *sadhana*, Master bountifully bestowed up on me, as He does on all others, innumerable spiritual conditions and experiences. I am setting down some of them for what use they may be to the *abhyasis* of *Sahaj Marg* for assessing their progress.

Once we fix the correct goal, it is correct practice which, by providing us with the necessary motive force, brings us up to the unmistakable landmarks and milestones. It makes us aware of the distance which has been covered. It imparts to us a sense of its (nearness) which gives us cheer and hope and inspires us to further effort. It is our usual experience that every milestone which marks our Journey to a place makes us aware that we are drawing nearer and nearer to the destination and this awareness, further increases our impatience to reach it. Our practice impinges on our heart and makes it sensitive. It becomes a kind of milometer. If we turn to it, it will indicate to us, without fail, the degree of intensity of the sense of 'nearness' to it which it has acquired. This intensity increases as we get closer and closer to the Goal till at last it reaches a creaking point when it snaps and disappears altogether as soon as we attain 'one-ness'. Spirituality begins with *Sameepyata* and ends with *Sayujyata* which marks the beginning of Reality. Our journey in infinity properly commences only after our full merger in the state of *Sayujyata*.

During our habitation in the realm of *Sameepyata*, we get certain natural experiences which symbolises our unmistakable spiritual progress. In the *Sahaj Marg Sadhana*, in particular every *abhyasi* gets these experiences without fail. The warmth of 'nearness' gradually melts our gross and unnatural coverings. It increases as we approach the point of *Sayujyata* or Union with God. This experience is so soothing, comforting and thrilling that we try to dive deeper and deeper in our hearts for more and more of it. This experience of getting deeper and deeper is another proof of our having acquired nearness to Him. As we progress further, this passage

towards Him becomes so narrow that whereas in the earlier stage, we used to find Him in all, now the passage cannot accommodate anybody else except the seeker and the sought. We also start getting more and more the feeling of naturalness and purity. Unnecessary thoughts do not now arise to hold up progress. On the contrary, we get in to the condition so aptly described by Saint Kabir:

*"Chalna rah najuk hai, haman sar bojh bharee kya"*

(When we take to the Path which is subtle, why should we allow our head to prove burdensome, in other words, why should we worry?)

It is best to leave it to Him to remove all the weight and burden from our heart. And truly does He remove all the heaviness and burden from our heart and make us light. Every one among us can and does feel this lightness. It is an unmistakable experience. This is followed by another peculiar experience we start withdrawing from the external world and spreading in the expanse of the soul within. But because of its subtlety the experience remains somewhat indistinct and does not always register on every abhyasi. The inner self continues to expand more and more and in course of time, makes us one with all. Further on this condition develops into omnipresence and we thus get connected with one of the myriad qualities which we experience after our Union with Him. Respected Babaji has written that when we attain the state of Layavasta (absorption) in any particular condition or stage of progress, He ensures that the condition fully matures (*Baka*) in us. In other words we get mastery over that condition or acquire the powers which go with it. How incredibly wonderful! We approach Him as beggars holding out the bowl of our hearts. He gives us not only enough for our own requirement and needs, but so much that we are able to distribute it to others.

Simultaneously, we also become more self confident. Every spiritual level attained by an abhyasi through practice which has a connection with Him attracts from Him appropriate power. These powers automatically flow to the abhyasi once he gets *layavasta* (absorption) in each successive stage and help to make him self confident. The achievement of proximity to the Goal on which our heart is set makes us cry out inwardly, "He is ours, He is ours, and we are His, we are His". A remarkable firmness coupled with a novel self confidence takes root in our hearts. We are possessed by a strange, yet simple, craving. The awareness of the purifying proximity of

our Dear Lord gives us an overpowering thrill. It also increases our inner craving for the Union. Shri Babuji Maharaj's words come fully true. Like the proverbial Will, the intensity of our craving by itself finds the way leading to the Goal. Strangely enough, those intensely desiring to have Him become stick of all other desires and are forced to cry out, "Dearest, every particle of mine has wept in your remembrance". But this cry evokes the reply 'While you were weeping, I was laughing. And when you were laughing, I was weeping'. This apparent paradox is, however, easily explained. He was naturally pleased when we wept in His remembrance because, when a child weeps for its mother (Goal), she hastens to meet him, while we get immersed in the enjoyment of the transient pleasure of this life, He was profoundly grieved to find that we who in fact belong to Him should have strayed away from the Natural Path leading to Him and got caught in a tangle. All these experiences fall within the sphere of, what is called, *Sameepyata* or 'nearness' to the Goal.

As we proceed ahead we repeatedly feel even while continuing to do our daily chores that we have forgotten where we are. When we come to senses, we have a feeling of having returned from some place. According to Shri Babuji Maharaj, this is His forgetful State. Gradually the higher point which we earlier used to touch only occasionally in the course of our *Sadhana*, becomes our resting place in a suitable form. We come to know that, even while continuing to live in this world physically in reality, we have started residing in some other place. This condition indicates that we have stepped into the next lap of *Sameepyata*, or that we have attained His *Salokyata*, this is to say, we have taken our residence in a region where His atmosphere alone pervade and the sense of His presence never leaves. But the Goal is still far away. The acquisition of the status of a resident of His region makes us all the more eager to know how our Dear One is and when we shall be able to see and meet Him. It is, however, noteworthy that at this point there is no desire for actual Union with Him. Union comes at a much later stage and only through His grace. Rest now takes leave of us and leaves us all the more restless. This restlessness makes us lose all sense of time. For us, night never falls and day never dawns. Day and night lose their distinction in our eyes. Everything appears to be getting blotted out from our thought. The show appears to be winding up so much so even the physical forms get obliterated from view. The whole world looks like a shadow. This experience constitutes another proof that we are progressing towards Reality. Our condition becomes extremely simple and pure. Purity flows from us wherever we go. What is more, we actually

experience the outflow of our purity. Form no more obstructs our vision. As the fetters of form fall off, the seed of dislike for or aversion to any creature gets burnt. One more covering of maya thus gets torn away. As we are struck by the underlying identicality (samatva) in all animate and inanimate creation, the chapter of Universal Love opens up. But there is no stopping here we have to swim across this condition also. What happens is that when we are in this condition, our eagerness to see Him brings to us from every direction, from every movement and activity reminders only of His presence. We start feeling an air of 'Nirvana' (deliverance) from worldly influences all around. Our eyes do not now catch the impressions of external things because we are completely absorbed in His pursuit. This pursuit becomes so overpoweringly absorbing that it even makes us forget that we have now pitched our residence in His region. It now appears as if our whole being has become just one eye to see Him. Our inner self was earlier crying aloud "I see only you in every wall and every window and in everything on which I cast my eyes". That cry now changes to "Whenever I open my eyes and wherever I look it is only Your Aura that I see".

Even more surprising experiences follow. Without knowing how or why, all of a sudden we seem to forget all as if it was a dram and get into a state of complete settled-ness. The eyes remain open without winking. Death comes, but does not touch our physical bodies. We realise the truth of Saint Kabir's famous lines

*"Man thir chit thir thir bhaya sakal sareer  
take pecche Hari phire kahat Kabir Kabir"*

(When my mind, emotions and entire body becomes steady and still God comes running after me crying "Kabir, Kabir".)

When such a death comes to us we hear within us the voice of some one calling us. He has come out in search of us (His own abhyasis) who have taken residence in his own region. We feel that He is asking every one about our whereabouts. We actually get an experience of His continuous search for us. This happens because our sadhana and practice are aimed at attaining Him. When at last He finds us, His Darshan (vision) produces in us a state which is like that of being either a sleep or lost or senseless or separated from ourselves. Even while we are in that state, we proceed on the journey in His company. We do not know where we are going. We do

not even know whether we are moving at all. We become completely unaware of our attainment and condition.

Inwardly, we now experience an unprecedented Divine condition. While intently watching the Image of our Beloved, we get ourselves completely lost in Him. All of a sudden we acquire His looks. Like the mirror which is not capable of seeing its face when we attain Sarupyata, we become unable to see ourselves so much so that we feel that even our own touch is His. Almost immediately after getting into the state of Sarupyata, He also starts giving us laya (absorption) in that condition. We have got Him. But what is the fun when, in the process, we have lost ourselves? Gradually, we are filled with so much naturalness that we become completely forgetful of any kind of form whatsoever. When form vanishes from view, how can there be any Sarupyata? When Master is actually leading us towards liberation, how can any bondage, even if it be the bondage of his own form, remain? Our thinking becomes so subtle that it cannot stand the weight even of our spiritual conditions. the fact of the matter is that we die repeatedly after thoroughly enjoying the condition of each spiritual stage. For the realisation of our Dearest, for making Him completely our own, we live on even while dying over and over again.

A new chapter now opens before us. We begin to experience that our inner self has started melting and missing with Him. This is the beginning of Sayujyata which is the stage of Union with or mergence or Absorption in Him.

I have only briefly and broadly indicated the distinguished features of the more important stages in our spiritual progress to enable us all, who are abhyasis, to assess properly the experience felt by every one. In fact, there are a number of minor stages underlying and leading up to each of these important ones. And every stage gives rise to a number of conditions which go on changing almost hour to hour. An adequate description of even such condition would be impossible even if volumes were devoted.

Master simply goes on giving. Unbounded, like Himself is His Charity! Countless are His gifts! If we can neither see nor appreciate and enjoy them. The fault lies with our own defective view. This can happen for two reasons. If we have any preconceived notions about experiences rooted in materiality they make us unreceptive to the subtle experiences which

Sahaj Marg brings to us at every stage. Similarly, when we cannot take our gaze away from the distracting external forms and manifestations, we miss the experience of these subtle stages. Our Revered Shri Babuji Maharaj goes on liberally pouring in to our hearts through the power of His purifying transmission. When the moment of laya in Sayujyata arrives, He himself starts leading us by the arms. On entry into this state, our condition becomes only that of watchers of our Escort and of the pervading Divinity. The question of enjoying the bliss of these magnificent conditions also does not arise, since our capacity of enjoying bliss also gets merged in Him. We experience that the barriers limiting our 'I' have broken down and that, consequently our 'I' has spread out and become all pervasive. Whenever we are reminded of any place, we feel we are present there. However, as no thought arises from our mind, we immediately regain our own condition of a completely unruffled Ocean. Consequently, we act like human being when occasion so demands, but relapse into our real Godly state as soon as the task is performed. Our sadhana has served its purpose.

Once I found that although I was sitting very close to Shri Babuji Maharaj and was apparently talking to Him I could neither see Him nor hear His words. All I could hear was some sweet sound coming from afar, when I requested Him to clarify this mystery, I again got some faint sound in my ears, whose meaning, however, I could not miss. He said: "After all, every form of whatever kind, is necessarily connected with matter, I wish to take you all to That State where you will remain connected only with the Ultimate". I can say, with all the confidence and experience at my command, that this is possible only for a Master who is Himself merged in that Ultimate. It is only then that we can by merging in Him and by getting all our tendencies upturned through His purifying transmission be sure of reaching that Goal. But even having reached That, who knows how much further we have still to swim. Only He who knows, knows.

Since early childhood I have tried a number of spiritual methods and yogic practices. It is my experience that meditation which is beyond all activity is the only method for attaining liberation and that practice which is not undertaken for the satisfaction of any other desires is the only true practice for attaining the Ultimate. It is only our merging and swimming in that Reality that gives the experience of real freedom by dissolving all our samskaras and making our heart as light as light can be. It is only that one who enables us to breathe the air of real rest and peace and to shed off all

our coverings and materiality. Who is the real guru and guide. Swimming in the ocean of that Reality, one day we reach the point of origin or real home. It means something more than just realisation of God. The ripeness of the condition of that stage is bestowed upon us by His Grace. The self confidence which we started getting when we were in the stage of (Sameepyata) and which had grown and intensified during the stages of (Salokyata) and (Sarupyata) now breaks through all limitation and merge in the Infinite. Everything starts with limitations and ultimately ends in Infinity. We now find ourselves in a strange condition which makes us forgetful of the unfailing will which we know we have acquired.

We become aware of His unlimited power dwelling within ourselves when He stirs us into activity for the performance of some task of His own. We perform the assigned task most promptly and without the slightest exhaustion, as with the assignment of the task to us, we also get the consciousness and confidence that He has already bestowed upon us, in full measure, the power and strength required for its performance. After the completion of the task we relapse into forgetfulness. That is what differentiates the Master from the disciple. But what a superb living it becomes! In one sense, however, it is not living at all. It is a matter for surprise that our external senses continue to function according to the requirements of the assigned work. Instead of becoming dull, they become sharper and more efficient. We do not know how? We also do not know how far the swimming is to go on. Only He who knows, knows! The first thing to do to realise Him then, whatever He wants you to understand, try to understand it and merge in it. After that, as to a fellow traveller, bid good bye and walk away, leaving everything. What next? You should even look upon His gifts like a detached observer. Then forget even that.

These are the various experiences which should serve as milestones for us to know the progress we are making as abhyasi.

## DIAMOND JUBILEE TALK

*Talk Delivered By Rev. Saint Sister Kasturiji on 24/08/1974  
(Translated by Dr. Bimla Chaturvedi from the original Hindi talk)*

The day has dawned with everything so overwhelming today. The growing grass, the budding twigs, the blooming flowers, the chirping birds, the dancing nature, I am realizing in me a peculiar overwhelming feeling of utmost joy and unfailing enthusiasm. Every beat of my heart and every breath of my being seem to sing and dance with the advent of this pious festival. All of a sudden the throbs of my heart sing out in obeisance to Him, "My Lord! The Supreme! How am I to welcome Thee, I adore and bow before Thee again and again' at this very moment." I also clearly see the sky clad in blue and the earth bathed in green, however distant they may be, both looking up to Him with hopes and prayers of benediction; the deities in the heavens are showering with undaunted pleasure heaps and heaps of blooming, colourful and fragrant flowers. Who is He in whose adoration the entire nature, the self within and without is in a state of absolute self oblivion? Should I speak out to my beloved reader, to my fellow abhyasis and to the entire world? Swami Vivekananda in one of his speeches said, "I am seeing in Heaven that all preparations have been made for the Great Personality is coming down on earth. Beware! He will not come in the West but shall come in the East".

It is seventy five years today when the earth had witnessed the descent of such a sublime power. The divinity of this sublime power today has spread over from the earth beneath to the sky above and from India to regions across the snow clad peaks of the Himalayas.

I would like to tell you, my dear *abhyasis* and also who are inclined to listen to me as to who is this sublime power and who is this divine soul. I feel I will be able to place Him before you because it is He who with His unending mercy has given me the divine power to know Him and the inner light to understand Him some twenty four years ago. I clearly saw with these my worldly eyes a peculiar vision amidst the wide spread sky. I clearly observed the era of Lord Rama slowly disappearing, the era of Lord Krishna gradually drifting away and a Divine person standing amidst the same sky. This person had a very lean physique, an amiable and gentle face with a small beard, and a pious soul just sprinkling divinity from His garment. This vision took me to the state of absolute forgetfulness for a

moment but the very next moment the vision vanished and I found myself restless to meet the Divine Man. Just on the third day I saw to my utter astonishment that the Divine Man has appeared in the courtyard of my abode. He was there at the call of His daughter. He had come to convince, satisfy and to show the divine path to those who were lost in worldliness, to those who were misled and misguided by baseless preaching. For an instant I was bewildered and unconsciously I thought aloud "Who is this Divine Person come down here in my courtyard?" At the same moment I heard my revered father say, "Please take your seat, Shri Babuji". It was now that I had regained my senses. That very instant I realized that here was the real aim of my life and that I had at last been able to witness the Eternal Truth. I was my normal self now, hence had started preparations for worldly hospitality of a guest in our house, but I had a firm feeling throughout that my soul had already offered its real hospitality at His feet. The greatest pleasure for me today is that the Divine had accepted my meagre inner hospitality with immense pleasure then and today too, on the day of His diamond Jubilee. He is accepting it with the same pleasure and honour. Blessed are these moments and fortunate is human life to have Him amidst them today. He came amidst us with a 'Sahaj' Path and we have surrendered our entire selves at His pious feet.

My revered Babuji! In fact what You are is not a subject of interpretations or annotations, You are just an emotional experience, real realisation. But, at moments of realisation, gradually I experienced that you are not restricted to your own human physique but you are a part of the infinite. On such an occasion all the divine conditions seem to assemble in the inner self and the entire seems to be overflowing with unprecedented delight. Hence my Adorable! How to believe that You are just a subject of mere emotional experience? Yes, may be you are the essence, the epitome of divine experience, of realisation. My beloved Babuji! Not knowing and not understanding You is perhaps knowing and understanding You the most. It is not in one life that one can know You. One has to live hundreds of lives for this supreme knowledge. With all this, I find myself absolutely incapable of finally determining what You are, what is your real introduction to the world. Why? Because the more I try to understand and define, the more I feel that my own self and all that is not me, gradually becomes comprehensive and colossal and I am lost in it.

With the influence and mercy of Your love for me, my Babuji, my heart becomes invincible and firm, it enters the colossal and mingles with the

extensive, the 'sava vyapaka'. Your divine power then, like the power of electricity, infuses the inner self with divine rays, the conscious human being who has been dormant for ages, then realises the divine enlightenment, the divine awakening, the divine urge for You. The human bathes in Your sublime affection and the heart lost in worldliness now looks up to the divine, towards the sacred, and then the restless heart cries out, "Babuji! Babuji!" It runs to You for real peace and shelter. Thus after waking the dormant, depriving him of his restful existence, infusing in him the urge to be near You, so very near You, You disappear to some unknown place. You disappear to some unknown place! Where? Who knows?

It is only at the time of the 'Holy Union' that one can realise the significance of meditation established by Your Divine Self. The aim of this meditation is mainly to gain Your Divine auspicious nearness. This nearness has ever been a boon for the abhyasi because it is then only that the scattered worldly thoughts, in the bindings of which man has been wandering for lives past have gradually accumulated and this accumulation then has been diverted towards firm and permanent meditation. It is this nearness only that has been relieving human beings from the knowledge, the feeling and the fascination of the self. Your proximity, my Lord! bestows such pleasures of *Salokya*, *Saroopya* and *Sayujya* salvation to the hearts of the *abhyasis* of Sahaj Marg that the devotees forget their being; they find themselves present in each and every atom of space, in each and every instant of time, in absolute nature, their existence is spread out in the entire universe, still to know their being remains an unsolved task. Why is it that being everywhere and amidst everything, they are unable to out themselves? Are they lost somewhere? Yes! In Your divine and affectionate lap, where saints and sages, the sheltered, the perfect and accomplished have played and dwelt like little children, where they have gradually grown and gained all attainments and then have scattered in the entire universe as flowers of veneration.

It is true, my venerable Babuji! That it is you who dwell in the entire universe in the form of *Atma*. The secret of my continuous spiritual development and that of others is the constant remembrance and nearness of your lean person, a person which is away from all binds and even approaches of *Maya*. Our Sahaj Marg is overflowing with your pious '*yogic pranasakti*' and it is this '*pranasakti*' that is clearing our divine path of eternal progress, rectifying us the *abhyasis* and it is the overflowing stream of your natural love and affection that is giving piety and sublimity

to our souls; it is You who are taking us to higher and higher altitudes, up; to the Lord, to mingle us in the ever flowing stream of *Yoga* and through it in Ultimate Reality. Kabir too, in one of his hymns says, "Sadguru is like a pious flowing stream, when you bathe in this stream, then only does your form turn to the form of the *Sadguru*". So it is after such a pious and fortunate moment that the *abhyasi* attains the spiritual pleasure of union with the sublime, he becomes a part of the entire universe. Fantastic is Your *Sahaj Marg*! Sublime is Your firm method of meditation and unfailing is the support of your '*pranahuti*'. Our ego vanishes with the instant glimpse of Yours and the very moment mingles with Your sublime self. Blessed and fortunate is human existence!

My beloved Babuji! The philosophy of my life today is nothing but what I have witnessed in Your deep philosophic eyes. It seems that only after having a '*darshan*' of yours, the saints must have gained the capability to create volumes of philosophy but deep deliberation must not have been possible for them even then and the '*darshan*', the philosophy of Ultimate Reality must have been their philosophy in the end.

Today, the day of pious and sublime 'Diamond Jubilee' is day, when we are attaining the pleasure of the '*darshan*' of our Lord. We carry in our hearts today, the deep desires and unfailing pleasures with the very best wishes when we will be celebrating the festival of your 100<sup>th</sup> birthday in your nearness and under the affectionate shelter of your sublime self. This day of Diamond Jubilee and the awaited 100 years of birthday to come by the grace and mercy of the affectionate capability of Shri Lalaji Maharaj is a matter of eternal felicitations and blessed good wishes to Him, to You and to all of us. Felicitations! Felicitations! Felicitations!

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## THE PRECEPTOR

(S.M. Journal Vol. XIX No. 4<sup>th</sup> July 1976)

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Who is a preceptor? What is he like? Once, Master said that it could mean nothing but a *Guru*. At which stage of merging in the Master does this description of His become really applicable? Then I found that He had written that when an *abhyasi* informs Him of such a condition of spiritual elevation, that wherever he goes he carries a wave of purity and spreads a sacred power in every nook and corner, he must be given 'Permission' for Master's work so that the power or the current which is entering the atmosphere, should not go unutilized. When permission is accorded after the *abhyasi* develops an attitude that he should be utilized for the spiritual uplift of others, His work becomes easier. When does such an attitude come about? When by remembering Him constantly, we attain such a stage of absorbency in Him, that we do not remember ourselves, even reminded. How does this happen? because Master has brought him up to such a pass where he has lost all consciousness of everything. How can one, who has really never lived, understand death? And how can one who has not understood death recognize life? One, who has got over the feeling of living or not living and even transcended this stage, must have come to recognize, to an extent, the real Element which is beyond all elements. Having now recognized Him, he does not recognize others. What is he to do now? He can at least introduce Him to those who have lost their way. There are those who are treading a difficult path and are unable to reach the destination. He could show them the natural and easier way, give them the support of the power of Transmission bestowed by Master, free them from their 'self' and attach them to Master. He could enliven the chant of Love in their heart in such a way, that the seed of craving sprouts forth. Himself living a Divine Godly life of simplicity and beauty unattached to the world, he should strive to lead people out of pomp and show and bedeck them with such a sacred and truthful existence that a look at them lights up the Beloved Master's face with a smile of approval. He should recognize that His serf, whom He choose to call a preceptor, whom He has nurtured breath by breath of His own and has reared up inside His very *shunya* heart, feeding him every moment with the life of His life, His *Pranahuti*, has started working in conformity with His wishes, assisting Him in the

great task of purifying and uplifting humanity. Let us adopt such a divinized mode of life, which while making us shining examples, also gives us success in brightening the whole world.

There are a lot of subtleties of the work, which I came to understand only after I had done Master's work with full devotion for a long time. When Master bestowed the 'Power' and ordered me to do His work, initially, I used to feel that Transmission would start as soon as I willed, but there was a feeling that the power was strewn all over, inside me and outside. I was not able to make it my own. Whenever Master instills spiritual condition or power in us for His work initially, it carries great force which is felt around us. But as we proceed along resolutely doing His work exactly as desired by Him, our absorbency in Him goes on becoming deeper and deeper. Then the power inside and outside us, enters our being and a great subtlety permeates all over. The more empty and subtle our inner condition, the better and clearer will be our reading of others. And the clearer the reading the higher the quality of work we shall be able to perform.

I have observed in a number of cases, when Master gives permission to one of our *abhyasi* brothers, he starts work, but has neither confidence in his own work or the requisite firm faith in the power bestowed. Again and again he does 'cleaning' and repeatedly he wills that Transmission is flowing. But all the while firmness and faith are lacking in his inner self. Why is it so? Because he has not been able to become 'HIS' He has not yet made His gift 'his own' he has not yet succeeded in absorbing the power conferred by Master. In course of time by remaining absorbed in Master, the power from all-round converges and penetrates in to the 'inner' of the person, Until this happened whenever anybody would address me as a preceptor I used to feel that preceptor was as if His power (personified) separate from me. But as mergence in Master proceeded apace, I felt that the power from all-round was collecting and margining into me. Then, I wrote to Master I am actually, drinking in your 'power' was now at my beck and call. He has bestowed it on me long time back, but it took me so much time to drink it fully and make it mine own. Really speaking, only after I experienced that the entire power was absorbed in me, I felt nothing wrong when others addressed me as a Preceptor, but the surprising thing that happened was that instead of feeling something special about it, I felt as if the heart had become a complete void. It was again reduced to a beggar and the 'impatient wait' started afresh. Of course, work now

assumed a different complexion altogether. It could take any direction or shape desired that was necessary for the progress of the abhyasi.

Confidence not only enveloped to the extent necessary for His work but embraced a dimension which could result only from making His 'Power' mine own; additionally the 'power' became the instrument of my own spiritual progress. After drinking it fully, it appeared as though a much vaster expanse was lying in front waiting my drinking.

If I were unable to drink and absorb the initially given power, what could ever have come next? When we start experiencing our mastery over 'power' conferred by Him we also feel as if, along with His 'power' He himself has entered into our being. It is only then that our labor starts bearing fruit before our very eyes. A feeling starts growing that we should completely sacrifice ourselves and such indications also appear within us. I very well remember the occasion when Master told me that HE had conferred on me complete mastery over the *Pinda* and *Brahmada* regions. Then I felt as if boundless 'power' was spreading within me and outside, all over, which was to be made mine own. But the fact is it took me full three years to acquire real mastery over three regions. Mastery means that the power becomes one with your living and is no longer felt as a separate entity. It flows inside us in such a natural manner that its presence is never felt. But after this attainment, whenever we speak in the midst of *abhyasis* or sit for *puja*, the condition automatically spreads all over and the *abhyasis* or other people sitting in front start experiencing it although at times they are unable to describe the same. In the case of worldly matters also, sometimes I have felt that when we relate our pain or illness, we become so much one with the condition that sometimes the listeners and the atmosphere get affected. It is therefore essential, that the 'power' should take its real shape; this happens when along with His power, we become one with him too.

A very important part of the preceptor's work, is to build up the organization and discipline in the centre. First of all every one of us must keep himself completely balanced and well organized. With moderation of heart, sweetness of speech, tolerance of outlook and feeling of affinity in behavior towards all, we can very well organize even the biggest of centres. There is absolutely no doubt about this. But this can happen only when Master enters our entire living, our mind, intellect, in fact our whole inner being. It then becomes so disciplined that the reflection of outward

personality of others cannot affect us. On the contrary the complete uniformity of our inner and outer reflects on others and becomes helpful in moulding them. An utter plainness and simplicity develops in our living which elicits respect and regard for all our actions, from outsiders. Our Sahaj Marg is an institution of practical spirituality, where love is valued more than regulations. Here the infinite expanse of heart is considered priceless. So narrow-mindedness must remain nowhere near. A sacred brotherhood resting on the goodwill of all can alone make it well organized and firm. When Master enters our living, narrowness of mind and heart must vanish. Then our organization moves away from limitedness towards width. Our heart becomes so expansive that it starts communicating with every heart. But with all this, alertness must be there. I observed in some centres the hearts of *abhyasis* eagerly awaiting a mere signal from the Preceptor a fragrance emanates in the entire atmosphere of the centre, which is conducive to the uplift of the hearts of all *abhyasis*. Thus purity of heart, sweetness of speech and maturity in practical dealings with all, are very helpful in making a centre well organized. So we should always remain alert that real work for which Master has prepared us should not remain stunted in growth because of the narrowness of our heart.

One more point is worthy to note. It happens at times that a preceptor allots some of his time for sittings to *abhyasis* of centre where a brother preceptor, duly 'permitted' by Master is already there. We should do this only when our brother requests our help. And once having agreed to allot our time, we must work like a warrior to brighten the internal condition of the *abhyasis* of that centre.

Really speaking, the main purpose of His preparing us for assistance in his work, is fulfilled only when with the help of His 'power' abiding in the purest of conditions we clean and purify the hearts of our associates, like our own, to the best of our ability. But this becomes possible only when we work with love and submissiveness, towards the *abhyasis*. The reflection of this outlook in its turn creates unknowingly a feeling of submission in the *abhyasis* also. It is similar to our learning submission gradually while absorbing in our Master. Frequently even without our knowledge we commit the mistake of considering ourselves somewhat superior to the *abhyasis*. This automatically creates a sort of reservation towards them. It reflects on the *abhyasis* in such a way that they do not open up with us, and even sitting close to us, feel themselves at a distance. The moment we come near them, they feel something like a pressure; this becomes an obstacle

to our work as also in their evolution. In fact our Master has undertaken to sacrifice anything or everything for the upliftment of the whole of humanity, without any reservation and proved it beyond a shade of doubt, by lifting us up like straw, in the wind, as related by the poet in the following line - "There blows a storm of love, the straw flew up to the sky." The straw met its like, what was His, merged in Him. (There is a pun on the word 'Tinka' here. In the first three cases it means a straw. In the last two occurrences 'His' and 'near Him' respectively).

So we should not only cultivate immense love and respect for 'His' *abhyasis*, but also learn something. Only then shall we succeed fully in realizing the aim for which He has prepared us. To consider ourselves as superior persons is not such a grievous fault, as to forget the fact we too are *abhyasis* only. We should constantly endeavor to mould our living towards fully becoming His and completely merging in Him only. A notable deficiency is that we fail to adopt a wider outlook. This retards our full expansion. It becomes a great obstacle in the path of our progress and also prevents us from lifting the *abhyasis* fully. This further results in a sort of narrowness and in solidity entering in our heart, in thoughts and in speech. While giving Transmission, this creates inside us a sort of reservation. I have noticed this creates inside us a sort of reservation. I have noticed this in a number of persons. The fact is that our Master acts like an accomplished dancer. We are like ankle-bells fastened to His feet. Like a fine artist at His own sweet will He tinkles just one of the thousand bells (*abhyasis*) makes one a preceptor. If the bell starts thinking that the tinkle bestowed upon it by the Master, is actually its own, it gets captivated by its own sound. It does not even realize that it longer rings in the Master's tune; actually it has fallen out of tune. The result is gradually, its fastening on the beloved Master's feet becomes loosened finally looseness increasing to such an extent that it hangs aside and starts hurting the tender Holy feet of Master. But it remains unaware of all this. Frequently I have noticed Master Himself feels the pricking and thinks. How long shall He go on cleaning and improving? A further disadvantage of this loosening from Master's Holy feet is that He cannot acquire the subtle intellectual evolution, constant internal purity and tenderness of heart and the resultant sweetness in speech. People do go to him to receive Master's Holy gift of Transmission but their hearts cannot accept him as their own. The unqualified regard and pure current of love resulting from universal brotherhood, which should normally develop in their heart towards the preceptor, fail to strike roots. Gradually it goes on becoming less and less

and finally it disappears. The reason is obvious. The affinity and oneness prevalent in the hearts of the *abhyasis* flowed from the same relationship which kept the preceptor firmly fastened to the feet of the Master and made him speak perfectly in tune with Him. Who would like a note which has fallen out of tune?

When we start mistaking His gift as our own property and get puffed up, thinking His Grace as our earned possession, we begin to slip down from our real living. The last line of our prayer constantly reminds us 'without thy help we can never reach Thee'. We must always attach ourselves firmly to Him and only then assisting in His work, we press forward on the path of our own spiritual progress. All the while we should remain deeply absorbed in His thought, so that both our sides that of preceptor and that of *abhyasis* develop fully. No bird can fly on one wing alone. Engaged in His work, we should have a restless craving, side by side to realize and merge in Him thus completing the other wing of our *sadhana* also through constant meditation. Meditation itself will tell us one day that its job is complete. It grows in His expanse and strewing Reality before us, merges into it.

Our *sadhana* starts with meditation. The purpose of meditation too, is to remind us constantly we are His. Why? Because we are, forever His only. Now meditation keeps on reminding us of what we were. Gradually as our absorption, increases, with the help of His Pranahuti, the same condition that we were always His and still continues to be so, starts descending into our heart. It is a gift of our Master that immediately after descending, it starts spreading into the heart. The beautiful outcome of this is an increase in our capacity to absorb it within ourselves. Ultimately it assumes the form of restlessness and opens up a path in our heart which is paved with constant remembrance. On our march towards Him, even deadly thorns turn into flowers and surmounting all barriers, we forge ahead. During meditation we are constantly refreshed by the remembrance that we are ever His and still continue to be His and find ourselves absolutely light. Really speaking, meditation is the only link which keeps on reminding us of our Destination, from where we came, and to which ultimately we have to return.

Whenever we forget this, we feel we are pulled by a shock. Sometimes after deep absorption when we come out of it a little, we again feel a similar shock. When all the thistles and bushes on our path are cleared

away, we are able to perceive distinctly a clean Natural path (Sahaj Marg) leading from our heart to the Destination. Shocks which were felt earlier are no more there now, and breaking up all shackles, our speed becomes unprecedented and unique. In our restless craving and ceaseless vigil for His 'Darshan' every pore of our being becomes an eye, and every eye wants to take him in and become eager to absorb Him. Then He is forced-He cannot but descend into us. He has to come and clasp His child close to His heart. It therefore becomes our sacred duty that when He has made us Preceptor, we must mould ourselves in such a way, that we can participate most successfully in His Divine work. While making efforts to raise ourselves, we should become instrumental in lifting up our dear *abhyasi* brothers also. May Master will it to be so.

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## CONSTANT REMEMBRANCE

*Talk Delivered By Rev. Saint Sister Kasturiji On 30/04/1978  
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In order to progress on the path of spirituality, saints have always insisted specially on constant remembrance. How to remember? How to fill in the beloved in our memory? In an attempt to get an easy solution to this problem, I have found that a desire for His realisation is created. This desire for realisation automatically makes the remembrance constant. How does it happen? The very problem becomes easy. Constant Remembrance, i.e., the remembrance of the beloved whom, having forgotten ages have passed, gives us an indication of the fact that we have relegated him to the position of a guest. Or we can say that the remembrance of that essence of Reality which is found in us all; or that spark of Reality which is lost in us on which the dust of worldliness has accumulated and which we had forgotten till now, is the true remembrance. When we remember Him who is very dear to us, Him who is seated deeply in our heart making the human mind restless, we will eagerly proceed as soon as possible to search Him out inside our own heart. But it becomes difficult to get His light buried under innumerable coverings coloured with the imprint of worldliness on the heart. Moreover, remaining in such a dark condition of mind, such a long time has passed that we ourselves have forgotten the definition of the divine light in our heart. We do not even remember the handsome figures of our Beloved. That is why whenever people ask us as to on whom they should meditate, how He is etc., there is no answer with us. How can it be told that when the mind becomes restless to search Him, He begins to give us a glimpse of His sweet and lovely form even from inside the coverings enwrapping the mind which makes us constantly immersed in joy? He whose remembrance this is; is Himself constant, balanced and infinite; and hence, as we go on drowning ourselves in His remembrance that remembrance naturally becomes constant, because it is one's origin which automatically gives a turn to one's perspective towards it. Here I cannot but disclose the truth that when a Master of calibre, by His will power makes a Divine current descend into our heart, then only such a remembrance is awakened in us towards Him and the consciousness to remain turned towards Him and reach Him having been awakened fills our entire being with the remembrance of our Beloved i.e., our Origin. This

alone is the true remembrance. This alone seizes our mind and makes it restless. This awakening begins to withdraw in it, our sense which is drowned in the external world. Only then do we feel awakened all of a sudden towards the 'highest goal of life' of which we were totally oblivious so far with our subconscious mind immersed in the world. Inwardly drowned in His remembrance, we begin to feel restless to attain Him. But the truth of the fact that in spite of our seeming wakefulness we were totally sleeping will come to our knowledge, only when by the power of Revered Babuji's transmission we begin to feel our subconscious mind awakened, first during meditation and then constantly. When the inner coverings begin to melt and be cleansed in our effort to be absorbed in meditation through constant remembrance, we also come to know especially that 'He' is very dear to us. Then in our mental agitation to possess Him we often exclaim, "OH! What a thirst in our heart that it is never quenched at all! It never allows me to be at rest!" At such a moment Babuji had written to me that craving is that current which, when overflows in the heart through meditation on the Beloved, starts making its own way to reach up to Him. We also feel that how really dear He is to us! In the ardent thirst to attain Him, all the precious things of the world lose their charm. Happiness, misery, life and death - every thing appears to have little value. Perhaps it was in this holy condition that Meera's music began to sing: "Oh! I got the precious jewel of the name of 'Ram'." Who gave us the idea of this jewel? My gracious Master has given this invaluable thing to me and has kindly accepted me. It is His holy transmission that makes our mind illumined by the divine light of God. The same divine light also imparts divine sight to see Him with our inner eyes and to feel Him in our heart. We get another boon from Him; when the string of our remembrance, the flow of our meditation, becomes unbroken, the state of balance goes on getting absorbed in our entire system. When the heart always feels His presence, it becomes fearless due to the entrance of His supreme power. Firmness or self confidence automatically goes on becoming strong and inexhaustible. We do not have to labour for them. By attaining one, everything else will begin to be attained of its own accord in our heart. Now, the strength of the external mind begins to dwindle fast and that of the inner mind having grown stronger fills the remembrance with the 'goal' and attains a fullness with inner bliss. I have observed a strange phenomenon that the coverings which have fallen on our internal mind and the dimness that obstructed our inner vision, begin to melt away so quickly that we are forced to say, "Master's glance is a sword that cuts the coverings of the inner mind, having entered therein." Nay, another

wonderful peculiarity I have found is that His invincible will power is always at work to bring down the divine flow permanently in our heart. Now, it should be said that remembrance at this stage remains constant. It is only constant remembrance that can hold together in the heart the Divine flow brought by the Divine Master. When, on sacrificing ourselves on Master's love, His sharp and sacred glance cuts the coverings of the constant remembrance, only then does this remembrance becomes constant. We come to know the constant union of our remembrance with HIM when we do not remember even our effort to remember HIM. Then alone we will succeed in gathering in us the Divine current introduced in our heart by Master. Nay, then alone the gates for allowing the flow 'permanently' in our heart will be opened for ever. It is then that I have observed that Kabir's words, "The Divine Master taking the bow in His hand shot the arrow of love which pierced the whole body" actually comes to our inner experience. I cannot resist saying that when remembrance becomes constant, when we become the cynosure of His eyes, after sacrificing ourselves for His Love, the Divine current perpetually flows in us. On merging ourselves in the experience I have found that the real nature of the Divine Master begins to assume concrete shape in our heart. Yet another wonder happens; as His real form goes on assuming concrete shape in our heart, we begin to feel ourselves 'formless'. In other words, we forget that we have a physical body. Why does it happen so? I have understood it now. Our inner goal of God realisation is said to be formless. How can a formless thing be brought into our bound in a form? So, as it goes on assuming a form by the grace of our Master Shri Babuji, we become formless. I have actually experienced this truth. I have not only found myself becoming formless but also found that all my limitations are broken down and that I expanded internally which can be called as *Virat*. This is another preparation for the proof that God is Infinite. How then can the Infinite be contained in this finite body? This is the reason why we have to imbibe in ourselves the Master of that condition so that we may actually experience it. Then He collects us together in Himself and expands us. Now, I have also understood the mystery of His being formless. He is so because He is Infinite, Omnipotent and Omnipresent. How true is Shri Babuji's statement that if God had some form, He too like us would have been present at one place at a time and would no more have been Omnipresent and would not have been found in the hearts of all. Another speciality of drowning in constant remembrance is that it marks the beginning of our negation in Reality. In other words, we automatically gain the current in the state of negation. When the remembrance merges

in Reality, it gradually gives us momentum in Reality or God. I have written that when Master begins to assume concrete form in our heart and we ourselves become formless due to constant remembrance, a profound condition follows wherein our own form begins to merge in that sacred most form; and ultimately a day dawns when our form is completely effaced in our life. Now, the form that appears in us will be the Divine Master's *Sarupyata* through this only. In spite of our existence being separate, the form remains one and the same. Now, the inner condition becomes deeper and goes on expanding in subtlety. Remaining constantly merged and assuming purity in Godly current, our inner condition becomes beyond us, having reached the bottom of depth. Now our condition is beyond our understanding. To put it otherwise, we abandon our lives in our own lifetime and go on expanding in Godly condition. We can neither drown in the condition nor get out of it. "Constant Remembrance is gained at this very stage" is the voice that comes from inside our heart. He who remembers is drowned and lost in Him together with His remembrance. Now, on remembering, it appears as a lotus leaf which dipped in water comes out dry again. The inner condition becomes lighter and subtler and remains always drowned in the Reality. Even when merged in constant remembrance it does not wet it. That is, going beyond the essence of remembrance it remains drowned in the Beloved Master who is the ocean of the quintessence of all. At this stage I have found that we really experience that condition in which we transcend ourselves and go far beyond being enraptured by the loving patting in the lap of the mother Master. Say, we go on in the realm of the beloved merging more and more in the negation in our utter rapture of realising HIM. Now deeper you dive, the more you feel that you are adorned with 'Divinity'. We feel that every breath of ours touches HIM. We experience that 'He is so near to us that the warmth of His sweet touch produces in us a joy of communion. Now, which is the thin veil that remains in between, barring us from His realisation? It is the same duality, the subtle veil of egoism, which is only to be reversed. Gradually the veil begins to recede by Babuji's will power and His desire that even the common man should attain realisation. Constant flow of body current and the boon showering lotus hand of the Divine Master in the form of Divine Will Power, now wants to open up this veil even. Now, it is felt that we stand naked in ourselves and are not aware of it. The awareness or the remembrance of remembering HIM never occurs now, because the One who was remembered till now want to reveal HIMSELF. The one glimpse which is obtained on tearing that thin veil makes us such that our entire consciousness, the whole of remembrance

and the power of remembering Him are all sacrificed on Him without our knowledge. Even the strength to remember Him does not remain in us. Perhaps it is so that He Himself supports with His own hands the thread of remembrance. He goes on withdrawing us in Himself. Now, it is felt that there is no necessity of the chain of remembrance. We try to remember one who is away. What could be the remembrance of one who is standing close to us or one who is abiding with us all the while? When the limitation of distance is broken, then who comes and who goes? The thing which is His (i.e., remembrance) is surrendered to Him unconsciously. The earnestness of attaining Him, the string of remembrance, also gets lost in Him only. The gates for our entry into His Omnipresent Infinity are suddenly opened before us since the subtle veil which was between both of us so far, has been pulled off. That dormant spirit of remembrance which was awakened by the power of transmission of the beloved Master, first of all established a link of constant remembrance and then dipping it in the Divine essence made it permanent. Then by the support of its own will power put it in the natural current which was connected with the Divine only. The constant remembrance also merges in the state of realisation for good, since its work is completed. The statement of our Babuji Maharaj, "Remembrance is that which never occurs" comes true in the form of our inner experience of the Self. We become that which we ought to become. Human life attains fulfilment.

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## ONE AND ONLY ONE

*Talk Delivered by Rev. Saint Sister Kasturi*

**One and Only One:** We cannot help wondering what how and who such One is.

Whatever affects Yoga (conjunction) with Him, gives the impression of being somewhat different, but He remains just the same, just what he is. The 'Only One' is He who is the Source and who has also no end. Since we are drawn out into existence through His power in His Will, it is clear that He inheres in us as the cause of our being. That we are connected with Him is also amply borne out by the phenomenon that we start using the concept of 'Thou' For Him along with the concept of 'I' for ourselves as soon as we come into existence. It is, however, remarkable that so long as He alone remains in our view for addressing as 'Thou' our whole being appears to be dyed only in His colour and to emit only His glow. But when disjunction sets in, according to the Law of Nature, the process of multiplication and division gets triggered and we start moving away from our origin. Grossness, which is the cause of our drift from reality, keeps on covering our *Manas* (psyche), *Buddhi* (intellect), *Chit* (consciousness). The duration of our separation from our origin also produces in us the power to create plurality. A day comes when, forgetting our real existence, we begin to identify ourselves with the particular form in which that shrunken 'real existence' now gets embedded.

This drift comes to a halt only when we start keeping our inner self drowned in remembrance only of the Origin or the Source. The effort to do so is called *Sadhana* (spiritual practice). Our power, which has been scattered in the external, has to be pulled back from the 'many' and gathered together in our own inner self. For this purpose, we use the means of meditation focusing only on Union with the 'Only One'. To the extent we succeed in doing so, we feel that we have been able to 'meditate well'. Having withdrawn itself from the many, our attention becomes one-pointed and makes us restless for the realization of our sole goal. Our *sadhana* (spiritual practice), thus begins with the idea that "He is mine". Continued absorption in that idea for longer and longer periods matures and transforms that idea into its real condition. In other words, we begin to feel that we have become His, that our affinity with Him has been established. In due course, this *anubhava* (experience or intuitive perception) of *sameepya* (proximity with Him) becomes constant. This signifies that our initial idea has now blossomed in the feeling that He has already become ours. It is only then that we begin to feel that we have become His.

And we also come to regard Him as being our dearest, although, strange though it may appear, even now, we do not have any idea of 'how' or 'who' He is. This is the proof of the fact that our relation with Him is an original and abiding one and we begin to feel it to be so. It is a common experience that the formation of new relationships or an increase in the number of our total relationships dims the memory of the older ones. The older relationships, however, though forgotten, do not die. Off and on, they do try to rise to the surface of our consciousness, but the new relationships prevent them from doing so and keep them submerged. Even so, He does, no doubt, repeatedly try to awaken in us the recollection, of the One (Goal), but we do not always readily find a *Sadguru* who, after energizing our mind and consciousness with his His power, can take us by the hand and, removing all the obstacles, lead us in that direction. Through His unfailing will, He pours the divine current in the innermost core of our being and cleanses and purifies it so thoroughly that our hearts begin to dance at the realisation of our real relationship with the origin. It is this phenomenon, which enables us to recognize Him as a true *Sadguru*. And it is this divine flow of *Pranahuti*, which Babuji transmits to the hearts of the *abhyasis*. The realisation that He (*Sadguru*) is ours brings home to us its natural corollary that we have become His and we begin to feel accordingly. And it is not just our imagination, we do, in fact, become His, for, after we perceive the real relationship between us and That (Goal), it is only time and the coverings of the grossness of our *samskaras*, which stand in the way. It is these intervening impediments, which had blocked our perception of how He is. And now, therefore, we become restless to know how He is, where He is and when we shall have Him. As a matter of fact gradually our attention gets withdrawn from the plurality around as and fixes itself on Him more and more, so much so that this entire world begins to disappear from our sight altogether. Having lifted itself above this material world and having become restless in its search for the One, our mind begins to move in His kingdom. As our diffused desire becomes unified and one pointed, our restlessness to achieve our goal without delay also becomes almost uncontrollable. Our intense desire for union with Him compels our mind to use all the power, which it can muster, only for searching Him. Gradually, the restlessness to realize Him gathers such a momentum that the covering of our ego get loosened and drop off; the lightness becomes constant and we come to feel as if we have almost become one with Him. So, we now have the spectacle of He, the Only One, at one end, and we, though separated from Him, in a state of deep meditation longingly peering at Him, at the other end. Immersed in the one thought of union with Him, in course of time, we even begin to doubt whether we had ever been dissociated from Him, although in point of fact we still remain dissociated. When we are in the thick of this condition Master's

direct reflection starts reaching us and we then tend to assert that His form itself has become ours. The moment we begin to feel that we have taken on His appearance, we also begin to realize that we have started acquiring His power and pervasiveness. And, now, it is only our dear One alone who remains perceptible to us. For the Realisation of the 'The One and Only one', all that we in Sahaj Marg need do is to practice the sadhana diligently, fixing our sights only on the Only One. Thus firmly entrenched we automatically get the finer related condition of *Ati Sameepya* (close proximity), which makes us aware of the depth, and purity of the relationship between *Jeeva* and *Ishwara* (Soul and the Supreme).

For any *Sadhana* to be fruitful, one of the essential requirements is to have only one goal before us. Generally, in the initial stages of our *sadhana*, we have a number of desires besides that of having Him. In that sense, therefore, the mere fact that we have started the *sadhana* does not make us true *sadhakas* (aspirants) immediately. We become true *sadhakas* (aspirants) only when we begin to live in such total absorption in the sole desire of realizing Him that we become oblivious of everything else. Even when we proceed with our *sadhana*, we find that our attention gets divided into a number of attractions. The only solution to this problem is to continue to remain devoted to our goal. If any other desire or attraction tries to overpower us, we should think that desire or attraction has come our way only because it is helpful in the realisation of our dearest one. In other words, when other objects start attracting us, the attraction should be disconnected from those objects and linked to our goal. If we continue this practice, it does happen that 'Realisation of Him' becomes the centre of all our desires. The practice of constantly reminding ourselves that our sole linking or desire is for 'union with our dearest' alone, one day does necessarily lead us to the state when our attraction or desire for various objects automatically turns towards the realization of our goal. Our mind then dwells on the external objects only in proportion to the real need and it is only our dear one who claims and monopolizes all attraction and desire. Restless for 'Union with the One', our inner self begins to get dissolved and to live only in Him. Cleansed by tears of love, our inner vision begins to perceive His presence within ourselves. It is only then that our *abhyas* (practice) bears fruit as our mind refuses to come out of its state of absorbency in Him.

If we follow Sahaj Marg and we are devoted to our goal, attaching all our diffused desires only to it and thus fixing it firmly as the only object of our desires, the Sadguru throws wide open the floodgates of His Grace and crowns with success our quest for His realisation. Similarly, our involvement in the Mission's work also takes on the quality and serves the purpose of meditation

provided, of course, that we are honest and discard all showiness and artifice. If we do not either understand or care for these basic requirements, all that we can possibly get from Sahaj Marg is what Babuji calls "Only wages due to a manual labourer". Whatever duty is assigned to us should be performed in such a light manner that it should not in the least put any weight or heaviness either on us or on others. This is possible only if the performance of our duty is completely free from the weight of ego or the idea either that 'we are doing it' or, and much worse, that 'we are doing it for others'. That will relieve us and all others of all burden and pressure and will create an atmosphere, which is natural, and hence the only atmosphere in which Sahaj Marg. The Natural Path of God Realisation can possibly thrive and yield its best fruit. Really speaking, if we are filled with love and allow it to inform all our actions, the problem of any burden or pressure or force either for us or for others would never arise. Its lightness has the power to enable us all to soar quickly to dizzy heights. Babuji always teaches by example. We must, of course, have the necessary alertness, intelligence and also, the will to understand and follow His example for the advancement of ourselves and the Mission. It cannot possibly escape anybody's observation that He, Babuji never even thinks that He is engaged in the world-shaking and superlatively miraculous task of divinizing the entire fallen humanity. He does not even get an idea that He has made, moulded and prepared us. Similarly, if we do not allow the thought of self (*Aham*) to touch us, or, after performing a small duty, start thinking 'what a big job we have done', the spiritual progress, which He, through His effort, has enabled us to make, cannot but cast its spell on others and even fill ,the atmosphere with its purity.

The lightness, which He infuses into the *abhyasi*, is so pure and subtle that even the pressure of I (*Aham*) in our thinking is also keenly felt by him. As Kabir has aptly said "The path is so delicate that if we carry the load even of our *Aham* (ego), we shall not be able to negotiate it". Like a greedy man watchful of his hoarded treasure, we have to be ever vigilant in preserving the spiritual condition which Shri Babuji continues to shower upon us in His unparalleled bounty. It is only then we shall be able to contribute constructively our mite to his epoch-making mission of spiritualizing the entire world. Our behavior with our fellow *abhyasis* should also be such as to reinforce rather than disturb the condition, which Babuji, with His untiring and ceaseless industry, bestows upon them. Such an attempt on our part will be greatly helpful to the progress both of us and of our fellow *abhyasis*. I vividly recollect Babuji's wise dictum that while walking, we should carry ourselves in such a way that we do not tread on the toes of, or collide against other fellow walkers. There will thus be no occasion for them to look askance (doubtfully) at us. In Sahaj Marg, the question of treading on others' toes should never arise. On the contrary, we

should conduct ourselves in such a way that we would be at least of some help and assistance to others. As we progress, we should try to take others along with us, cleaning and purifying their thinking and attitudes, rectifying their defects and shortcomings, and offering them help and support, whenever needed, with a real brotherly and kindly feeling and without the least touch of self importance or condescension. This is the natural and the most effective way of breaking our limitations and acquiring divinisation. We shall then find that all our actions and transactions and even our entire lifestyle and living, become imbued with the same divine touch which we acquire with each ascent on the rungs of the spiritual ladder. That is the hallmark of the abhyasi who has adopted the one and the Only One as his Goal. That is what constitutes our co-operation for the progress of ourselves and our contribution towards the advancement of other abhyasis and the cause of the Mission. The grace and love of Babuji Maharaj is continuously pouring on us in torrents. It is not enough only to be drenched in it. We should get completely drowned in it in such a way that we continue to exist on the surface of this world like a corpse, while our life gets detached from it and unites with the one and the Only One. In total surrender to Him, we should submit to be moulded by Babuji, as He wants. He and He alone should remain in our View so that even when we are engaged in various kinds of activities, our attention will always remain absorbed in our goal. It is only when action ceases to be mere activity, and becomes an act of surrender to His pleasure, that He will descend into us and we shall be able to realize that He is truly ours. The life of a genuine sadhak (aspirant) is meant only for dedication to Him, the 'One and Only One' alone, because the 'He from which we start, is not different from the 'It' which we desire. As Babuji has said, "What is at the beginning is also at the end". Though apparently two, they are really 'One and Only One'.

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## REALITY SPEAKS

*Talk Delivered by Rev. Saint Sister Kasturiji on the occasion of 81<sup>st</sup> Birth  
Anniversary of Shri Babuji Maharaj*

*(Published in the Delhi Souvenir and Translated from the Original Hindi Talk)*

When Reality speaks in the core of heart, the language of God descends in the form of feeling. Today it is so clear to me the saying of Shri Babuji Maharaj, "Feeling is the language of God". The language of God is heard by our 'Real Self'. Now we have to do this much that the Reality speaks in us. When the covering of artificiality falls off the Reality speaks. The covering of artificiality begins to fall the day the aim of Realisation imbibes in our heart. Feeling of separation increases the longing for realisation - when we think that He is ours but is separated from us. Now, how, when and where will we meet Him? This feeling of separation is created in our heart. From that moment the obstacles begin to get removed. We have a feeling of silent message of Reality that He would certainly come to us one day. When heart becomes silent, the feeling of nearness gives the glimpse of Reality. This is only the glimpse, Reality has yet to speak. It speaks when the thirst becomes unfathomable, because it crosses the limit of thought and we feel that we are thirsty for Him who is within us. He is there, but we are unable to meet Him because we have ignored Him or we have forgotten Him. In the time of pain and misery He comes in the form of a sigh and gives us strength to bear the pain and misery. But even then, we do not welcome Him. When we have clear aim of realisation of Him our every moment welcomes Him. First, we make an aim and, therefore, the craving and eagerness is created. When the condition so created becomes reality, the inner self calls Him every time. What a wonder it is, we feel moments of separation so long that the real aim manifests in us. Reality itself speaks. Then our inner self begins to enjoy the feeling of this nearness. Even then Reality does not allow us to rest because it is only the reflection or beauty of the Real. When we reach the centre of His beauty, it gives only the feeling of the air of His arrival. Our heart is attracted towards Him leaving all its artificiality and feels the existence of God or Real. Now we can say that the voice of Real compelled us to forget the real self, because we can feel His existence. Even then His realisation is still awaited.

When Master manifests in us we become aware that neither our form nor that enjoyment which we got in the form of feeling till now was real. When He manifests Himself within us there is no more need of His language. Now, He speaks and He listens and we remain an astonished observer. Even after realisation we are observers. The feeling still remains because Shri Babuji Maharaj wants to merge us in the Ultimate Reality. Now Reality becomes silent. The real self and the language of God merge in Real

The *sankalpa* of Shri Babuji Maharaj to take us to Ultimate Reality becomes an observer; gives awakening to the individual *sankalpa* and enables the individual to understand his abode. Reality ends or reality ends in Real and real self merges into Master's Great Sankalpa.

We *abhyasis* should try that the Reality should speak in us. We must embrace the idea that He is ours and continue to remain absorbed till we are lost in it. Then this *Bhava* will transform in the feeling of Reality. After this the connected feelings start to descend upon us. First of all, this *Bhava* creates the real feeling in us that He has become ours but this feeling ends when He appears in us.

When we touch ourselves or see ourselves, we feel as if we are touching or seeing the Master. Thus speaks Reality.

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## THE ABHYASI IN SAHAJ MARG

*Talk Delivered by Rev. Saint Sister Kasturiji on the Occasion of 82<sup>nd</sup> Birth Anniversary of Shri Babuji Maharaj at Malaysia on 30/04/1981*

*(Published in Malaysia Souvenir)*

"Opening yourself to Reality is Love". This saying of Shri Babuji Maharaj is indeed a unique indicator of the condition of a true *abhyasi*. And true it is that till his heart spreads itself fully naked before the goal he should think that he had been practising only to become an *abhyasi*. The prayer of the Mission is in fact, the mirror of *abhyasi*'s real state. Clasping the goal of God Realisation close to his heart and immersed in its search his inner vision keeps on a constant vigil. That is, it gets securely implanted in his heart the first line of the prayer of the Mission: "O Master! Thou art the real goal of human life". Thereafter, he starts experiencing the emergence of the second stage, automatically in his heart. That is, the second line of the prayer: "We are yet but slaves of wishes putting bar to our advancement" takes leave of him. No other desires arise in his heart, deeply engrossed in meditation as he happens to be. The will to realise God becomes meaningfully active. He now enters a bit subtler state. His mind, ceaselessly engaged in attaining the goal, remains submerged in ITS contemplation. Then merges in his mind the third line of the prayer: "Thou art the only God and Power" as the very essence of the *sadhana*. Drowned in the transmission, unconsciously invoking the Beloved and restlessly awaiting Him, when he forgets even his own self the fourth line of the prayer: "to bring me up to that stage" sets in form of complete surrender condition. He in His presence stand bewildered and lost an applicant! He even forgets praying before the Giver. Shri Babuji Maharaj had once mentioned in one of his letters that the beggar (*abhyasi*) should be such that despite his begging bowl (heart) quite at hand he has no consciousness of begging. When his consciousness, too, is surrendered to Him, the Giver starts remembering him. When remembrance by Him starts, the benevolent Master loses no time in letting him achieve his goal. And why delay at all. The distance being only of three lines! The time for covering it depends upon the *abhyasi* himself. How nice it is that today on getting the supporting hand of the Sadguru even lame persons are confident of reaching the goal.

The only way to forget himself is to remain drowned in the remembrance of the Sadguru. It becomes the medium of pleasing Him. In the midst of His pleasure even a momentary consciousness of one's Self becomes the cause of irritation and compels him to re-merge in Him. When the will to attain Him becomes deep rooted in the heart the expanse of receiving widens. He becomes what he ought to be. Then divinely adorning in the best possible form, the lost and love stricken *abhyasi*, the Sadguru prepares him for His vision (Darshan). His life, thus, becomes a blessed one! The saying of Shri Babuji Maharaj, "Opening yourself to Reality is Love" then blooms in the heart in the form of true love.

What, if at all, is the need of God Realisation is a question that is asked generally from some quarters. The only answer can be the all round polluted and conflicting atmosphere indicating man's separation from his original, real Goal. Rather, ages have gone by since that separation. The passage of time brought forth change in thinking. With the change in the mode of thinking has changed the Ultimate Goal of life. And with the change or invisibility of the Ultimate Goal the living and in fact everything has changed. The living thus is what it should not be. This sort of living contributed to the loss of the peace of human mind and also his goal. The result is that to day like a wingless bird he finds himself in a helpless situation. And whenever the desire to soar high arises, being wingless, falls down scattered on the ground. Fluttering (disturbances) increases. The habit of search innately inherited from the Origin when got stimulated in him, it was diverted towards materialism due to the already wrought change in thoughts. He, thus, got himself entangled in its own net.

"The being of man" as Shri Babuji Maharaj says, "was therewith enwrapped after coverings". Our own reality became hidden to us! Instead of living in the world of God we started living in the world of our own creation. Separated thus from the Homeland (Centre) we started living in strange and separate individualities (existences) forgetting the invaluable mutual love and brotherhood. We started quarrelling with one another. And as Shri Babuji Maharaj says we were compelled to act strictly according to the dictates of our own mind. That is why, today, a type of practice (worship) was needed through which we could attain the eternally peaceful, pure original state of mind. The need of the hour is the type of a teacher who by the infusion of the Divine Transmission into the human heart is able to enlighten it with divine light after having removed all narrowness of thought by His unfailing will power. In Sahaj

Marg Sadhana, Shri Babuji Maharaj has given to the human mind a direction to such a practice - meditation on the divine light in the heart. By the thought of divine light in the heart and the practice of getting absorbed in it the light spreads in the heart, mind and in the whole system. From darkness we turn towards light (Divinity). And due to the expansion of Divinity the mud of narrowness is removed! On the other hand, due to the constant flow of transmission from Shri Babuji Maharaj the dormant divine consciousness in the human heart is awakened. As a result thereof the will to realise God becomes intense. From the will emerges attachment and from attachment a stay in the goal. This stay having become strong, the mind being in unison with the Sadguru becomes habitual of clinging to Him - the Beloved. Gradually this condition, too, attains maturity. The extrovert mind having now become introvert starts recognising the goal unconsciously as it were. The rise of worldly desires stops. Work is performed as per need. The *abhyasi* does not get entangled in it. By and by the natural moderation permeates in every particle (atom).

In the spiritual field the meaning of *abhyasi* is a complete definition in itself. *Ab + Bhyas*, i.e., the *abhyas* that sprouts in the heart; faith in God is real *abhyas*. Types of *abhyas* are many and varied. That which is done solely for the sake of doing something regularly is known as action oriented *abhyas*, such an *abhyas* becomes his habit and he becomes attached more to the means (mechanical) rather than to the real *abhyas* (*sadhana*). The other is that of the aspirant's which is goal oriented. He through practice gets blissful experiences of the nearness of the goal in his inner. The warmth of the divine nearness melts and prevailing grossness and coverings and throws them out. It then equips him with divinity and prepares him for attaining God. In other words, in the former type is added a habit while in the latter the *abhyasi* himself is subtracted from the *abhyas*. His being (self), thus having gone, and getting mergence in God, a day comes when he becomes a perfect *yogi*.

In Sahaj Marg the *abhyasi* has only one Master, Shri Babuji Maharaj, one Mission and one goal. The sole purpose of Shri Babuji Maharaj's coming to the earth with Sahaj Marg is to help mankind attain perfect human condition and reach the goal of God Realisation. His holy power of transmission has indeed brought for us today the message of Divine Age. He may not be a speaker but a 'silencer' as He says; but surrender to Him in such a magic that dominantly fills the heart will all Divinity.

The practice of surrender to Him goes on creating in a most natural way subtle conditions that are the inspirers and essentials for the attainment of the divine goal. Invoking the divine light in the heart for attaining God and the practice of remaining drowned in it dispel all material darkness. Expansion of the restlessness of love in the heart is the result. The heat of restlessness reduces all material elements to ashes. The inner of the *abhyasi* then constantly experiences the holy and loving presence of the Beloved. The truth of the saying of Kabir 'Lose yourself in the pure current of the Sadguru then alone can you become so' is then genuinely felt by him. Gradually, that facile, pleasant experience, too, starts getting naturalness. He feels constantly that his heart is like a spotless mirror wherein the smiling master is attracting him to take him within Himself. Find Him face to face the impatient *abhyasi* starts merging in Him. The *abhyasi*'s subtle form starts tasting or drinking the subtle experience of that divine touch. The result is that his subtle form melts and starts mingling with the Reality. By and by his causal form starts getting its smell. He then starts feeling as though he wishes to merge in the very cause of *abhyas*. Very clearly he experiences Shri Babuji Maharaj's saying that there comes a day when the cause and condition going side by side, the latter starts merging in the former. In this manner the causal form of our being starts melting and merging in the *Sadguru* seated in the heart. The *abhyasi* starts feeling that the condition has begun merging in the cause. So long as the experience of merging lasts he experiences Supreme Bliss; but when the experience itself wishes to merge in the Master words fail to express that stage. Neither the medium of words nor of experience exists then. Only He says and we hear - as if there be two bodies but only one soul (*pran*). The *abhyas* of the *abhyasi*, thus, stands vindicated. The medium of giving and receiving (that is Love) also merges in the Giver Himself. He feels himself blessedly elated finding the Giver (Master) in himself. From that very moment he starts getting the experience of power instead of condition. That is the reason why whenever and wherever such an *abhyasi* goes people are compellingly attracted to have a look at him. For, the current of divinity cannot resist spreading over the entire atmosphere. Howsoever, atheist the mind of man might be his inner is compelled to acknowledge the presence of the Godly energy in that atmosphere.

The very simplicity and naturality of the Sahaj Marg of Shri Babuji Maharaj is a unique gift to the whole of humanity. His ceaseless efforts and wonderful capacity for re-giving to man his natural progression are really laudable and heart touching. He has simplified the natural means of reaching the divine goal by remaining drowned in the practice of its meditation. Through the flow of the holy transmission and by His loving care He has awakened that dormant capacity and consciousness of the *abhyasi* that upsurges in him the remembrance of being His own part. His heart bent down with all faith and reverence is unable to utter even a word of gratitude. The divinity that descends in his heart through His holy transmission is, indeed, inexpressible. An *abhyasi* drowned in meditation under the Sahaj Marg *Sadhana* becomes a model of agility in body, of truthfulness (of the inner) in speech, of behaviour overflowing with the natural feeling of brotherhood, of natural equipoise, and of Godly-energy-permeating inner. Through his medium, thus, it becomes conclusively evident that the present age is really a golden age for all mankind to achieve union with God.

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## AVOID CONFUSION

*Talk Delivered by Rev. Saint Sister Kasturiji  
(English translation of the speech delivered at Madras on the 30<sup>th</sup> April, 1984 on the occasion of the 85<sup>th</sup> birth anniversary celebration of Mahatma Sri Ram Chandraji Maharaj of Shahjahanpur)*

This auspicious day is indeed an occasion for supreme happiness and joy. Still, one can sense some confusing thought befogging the brains of some participants. In fact, this confusion has been there ever since the *Mahasamadhi* of the Master- Confusion as to what one should do, upon whom one should meditate, etc. In fact, Master has left no room for any of confusion to arise as He has given us *Sahaj Marg* - a system so simple, direct and complete in itself. Confusion is therefore our own creation arising out of an inadequate understanding of the unique system.

There will be absolutely no room for confusion if we understand that the system which He has laid down in His divine wisdom admits of no change, and also of no additions and subtractions.

We must continue to follow *Sahaj Marg* as before. No change of circumstances should make us deviate from the system. We must also understand the principles underlying that system. The question as to whose meditation we should do will also not arise if we remember that Master is the central point of our system. And He should rightly be so, because He is a Personality. Here, it is useful to note the difference not only between an ordinary human being and a Personality but also between an Avatar and Personality. An Avatar is brought down and we should note carefully that He, the Avatar, is the creation of some power for the specific purpose which He is meant to serve. When He goes away, He merges in the power from which He had come. As against this, a Personality comes down by itself, and when the physical form which it has taken goes away, the power which comes down with the Personality stays back to continue to serve the mission for which it comes. The disappearance of the physical form does not result in the cessation of that Personality. It comes down with the power or the will to effect some universal changes like the transformation of man, and its work continues and hence its power and will also continue, Although we say that Babuji Maharaj has gone away, a peep into our hearts will tell us that in fact He still continues to be with us. It is this form of

the Master, the form which is deathless that we have to know. It is this intangible form which sustains and informs our meditation.

So, the question of on whom to meditate should not arise at all. Even in the case of Avatars, people are advised to meditate on them, e.g., Rama, Krishna, although they are no more, and although the work for which they were brought down having been done, they do not remain behind in the form of their will as the Personality does. It was the will and wish of the Personality that He should leave His original physical form. All confusion will disappear, all doubts set at rest, if this is fully and firmly grasped.

Our meditation should thus continue as before on the same form. He has also willed that He should have a representative as His symbol in physical form. And it is for Him to choose the physical form in which He should take his abode. He has already done that. So where is the question of any confusion? He has left behind for us a *Tirtha*, and a *Tirtha Sthana* - Centre and place of pilgrimage. We, of course, do not meditate on the place, but on that which hallows that place. Thus He Himself has chosen the body where He will reside. This can be likened to *layavastha*. In *Layavastha* or mergence with the Master, which the *abhyasi* has to attain, it is the *abhyasi* who has to make suitable efforts, so that mergence takes place in the Master. In regard to the representative, Master Himself has chosen a particular physical body where He would reside. He will, of course, make it as fit and proper as He requires for the purpose of His own residence. It is not our business to question His choice. He can choose anybody, and He has the necessary power and capacity to make His place of residence worthy of His presence. Thus, whatever physical change takes place, He and His power remain uninvited and undiminished. His representative has it in full measure. After all it is Master Himself who is now residing in the physical form of His representative. We have, therefore, no reason or justification to change our *Sahaj Marg* as we were practicing it when Babuji Maharaj was there. His representative will also tell you to continue the same meditation with love and surrender.

In these matters we should never allow others to lead us by the nose. We must be careful to understand that nothing has changed. We should not think that he was physically different. That will only cause confusion. We should continue with the meditation of the Master. He has created for us a physical substitute. Hence we accept the substitute with due veneration and respect. After all, our main training has been to obey His Orders, and not to question or challenge His discretion and wisdom.

A question is sometimes asked as to how we can love the representative. The question shows our ignorance of the process of our love for Master Himself. Babuji Maharaj had once said that He was not taught how to love Lalaji Saheb. It came automatically. Love cannot be taught. It must come by itself. If your surrender for Master is there, love will come automatically. The mere oral repetition that Master is doing this for me and that for me is not enough. Master must get into your heart instead of just mechanically out of your lips in words. We have to empty ourselves, minus ourselves, if Master is to occupy us and do our work. That is the real meaning of saying that Master is doing this work and that work instead of me. If we only allow such mechanical mantra to form part of our *sadhana*, our *sadhana* will get unnecessarily loaded with stultifying practices which will only cause delay in our progress and damage to our cause. Go to the root of everything; find out the priority of every practice which Master has prescribed. Then alone will you be on the right lines and will derive the maximum promised benefit from our unique *Sahaj Marg*. Instead of mechanically repeating some clichés, we must feel that Master is sitting in our hearts.

Of course, His power is bound to work in spite of our defects. But if our co-operation is there, His will, shall be fulfilled quickly. So do not let us question His wisdom. Why question why Master has chosen a particular person for His abode? Who are we to do that? Instead, in our own interest, as well as in the interest of the abhyasis and the Mission which were too dear to Him, let us accept His choice and His verdict whole-heartedly and let us wish His representative and successor 'Long Life' to enable him to fulfill Master's expectations and work. Let us also assure him our full co-operation. We shall continue to flock to him to loot whatever Babuji Maharaj in His bounty will be pleased to bestow upon him.

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## FAITH

*Talk Delivered by Rev. Saint Sister Kasturiji on Founder's Day Celebration of Karnataka on 14/09/1986*

*(Translated from Hindi by Shri Atmaram Jajodia, Bombay and published in Bangalore Souvenir)*

Faith defies all definition. It represents the fact that an ultimate power pervades the whole universe, and man should abide in it. When we remove the world away from the power, we get entangled in the web of illusion made of its merits and demerits. The world is called a web of deceit, but we can save ourselves from that deceit, if we learn by practice how to mould our living in terms of The Creator of this universe. Then we are away from the pale of the influence of that illusion. Faith cannot be brought about; it gets generated of its own. When our mergence towards God realisation, in the form of mergence in Master starts to permeate in us by degrees, such firmness is born in our inside, which is connected not with our self, but with the divine power pervading in us. We cannot connect it with our Self, because we cannot search out the Self; and, when we fail to discover our self, then, whom could we unite it with? I have concluded this to be the true definition of faith. When our 'self' is renovated and is awakened inside us in an unflinching super worldly form, then we are completely removed from the ego which we considered to be our Self. While remaining merged in our Master Shri Babuji Maharaj, I have come to realise only this that the renovated form of the self is beyond form and name. This is that Divine priceless and treasurable entity, which is a part and parcel of God, and is known as *Jiva*. How much love for each and every living being this super worldly divine power encompasses within itself, the truth of this could be realised in our heart, only after we become united with it. After achieving such a state, the truth dawns upon us, that if we take one step towards it, it advances by ten towards us. Such is the unique love of our Samarth Sadguru Shri Babuji Maharaj, which from the expanse of His heart, rains incessantly as divine affection as well as power for the benefit of every being in existence. For us *abhyasis*, only this much remains to be done, that we gather it together and treasure it inside while we are absorbed in meditation. But this is not all. His divine transmission fills our heart with such a union with that Divine power that our faith gets enriched with an actual experience and exclaims, "The water maid is blessed with union with her ultimate object. She stands with her vessel

filled, but lo! The pulling rope is no more there" (*Surat shagin hai paniharin; bhare thadh bine dor re!*). We might say that faith is the first step towards uniting and when 'surat' is blessed with union, faith too merges and disappears (like the rope becoming invisible).

The *Upanishads* remind us, "O, the living beings, wandering all over this universe, if at all you 'desire' for something, desire only to realise *Bhuma*, the Ultimate State". How could we possibly, make such a desire? Desire we could, only for that, a shade of whose presence might be felt somewhere, in some form, in the core of depth. It is the sacred flow of our Master's transmission alone which, as though, fills our heart with the cognition of the Ultimate. This cognition develops into constant attraction, and the attraction automatically takes the shape of a craving to get Him. The substance of all I want to say is that without the grace of the *Sadguru*, it is absolutely beyond our reach even to establish a contact between our heart and the Divine Power. And desiring we cannot undertake also, as the Ultimate is beyond 'desire'. It is only the Divine Power of the Master, which is capable of connecting our heart with Him; and then, we start feeling that He has become 'ours', and with His sacred appearance, the whole heart becomes sanctified. Then one more experience starts pervading every atom of our entire being, which renders every cell of our vocal to exclaim, "God realisation is so easy indeed!" An unquenchable thirst, crying, "Give me more, and yet more O, Master" starts pervading our complete self. The heart is awakened and alerted by a natural faith once again, that there is something remaining still, which is ours; and to achieve this, unknowingly, a strong craving has burst forth in our innermost core.

Shri Babuji Maharaj has revealed the truth that although we have felt a beckoning towards God realisation all through the ages, a restless craving for it could arise in our heart only through His Divine Will, and that too after mergence in Him. His Godly wish that all humanity should be able to realise God starts descending in the human heart in a natural way, through the agency of His divine will power only. That God wants to see Nature, his own creation, beautiful, is a great truth. The perennial advent of saints on this earth is caused by this desire of His. The march of time has today removed man, so far away from God, that he has become full of disbelief even about the idea of His existence. At such a juncture, the arrival on earth of *Pujya Shri Babuji Maharaj* symbolises His sublime resolve to make man realise the Ultimate Truth; and also, His natural and complete mastery

over the Godly power necessary for the fulfilment of such a great resolution. Master is a mirror in whom we have to merge, to enable us to attain God Realisation. Shri Babuji Maharaj had written to me that without mergence (in God), the gate which leads to the path of *Bhuma* (the Ultimate) does not open. In this respect my own experience has shown that when the supreme bliss of the Ultimate Realisation is also surrendered automatically, then the desire to realise the Ultimate or faith in it also cannot thrive. How could faith come, when faith and its basis become two separate things? I then wrote to *Pujya Shri Babuji Maharaj*, "The very thirst for God Realisation is extinguished. There is no trace of faith or love, nor am I able to locate any devotion in myself. Please tell me what I should do now". His reply was only this, "We set out in search of one; and things which were necessary for it, went on merging and disappearing within our self. Now that the goal has been reached, all of those things which we felt, we got as inheritance, have themselves merged and disappeared in the Goal itself". Further on He wrote, "If you really want to know the correct position, it is only now that I got the opportunity to do the work after my own heart". Instantaneously, I felt as though the Ultimate had become mine own. But I cannot resist revealing a wonderful thing. It was impossible even to create a will for the attainment of the Ultimate; but, what wonder, that to realise it looked possible! Today it has become imperative upon me to disclose this secret, as to why it is so. Whenever, I tried to awaken in myself the will to reach the Ultimate, I felt as though only one will was present there, and it reigned supreme all over. This was Master's own will that the whole humanity should realise the Ultimate. And one fine day it was His great will power only which in its infinite Grace gave me entry into that kingdom of His supreme will. There were no ripples of movement, nor any ocean; all the same the feeling of swimming was there. Faith was not there, nor was there any devotion; but some will seemed to encompass me within itself. *Abhyas* (practice) had ended even earlier, when the experience of remaining merged in Master started being felt. When the string of meditation also merged in Master, then the sweetness of the exquisite fruit of Realisation pervaded all through my inner being. After the achievement of Realisation that power and movement splash out themselves. Unless the Master is imprisoned inside the heart, the bliss of liberation cannot be experienced. And, unless the bliss of liberation is not surrendered, God cannot be experienced inside us. It is felt as though every particle of our structure, which was connected with each other through a physical system, gets torn off. And then? Every cell attains the condition of liberation. After this, in order to

sustain our living existence, Master rejoins each atom with His divine power, and makes us stand as a transformed and divinised entity. Then follows *Darshan* (Realisation) as a consequent boon from mergence. We watch this supreme dissolution of ours merely as a witness. If anyone were to question me today as to whose witness am I and what sort of a faith do I possess, what could I tell or show? Because, after being graced with the boon of mergence, the gate to the Ultimate truth is flung wide open. What a wonder my Master has wrought in me! After renovating and beautifying everything, He has left not a trace of what He has beautified or whom He has renovated! After bestowing everything, Divine Faith has robbed me of my own self! From where should I bring in faith now? And whoever could give me that which can never be given? Who, pray, would bring in that which cannot be brought in? When divine mergence of mergence in Master too takes place, who ever knows where faith gets merged? Nothing, called secret has now remained in the field of spirituality, because *Pujya Shri Babuji Maharaj* has made spirituality easily available to everyone of the whole humanity. Even beyond this He has, through His sacred transmission, made the path of spirituality natural and easy for all beings endowed with life. This statement of His is literally true that Nature knows no distinction and keeps no secrets, all that is the result of our covering. The *Samartha Sadguru*, by means of His divine will power, tears this veil off, which is centered in us. Then He (God) along comes in our view and remains there. The resting point of faith too, is now passed. After providing us an abode in the all pervading Ultimate (God), faith also merges and disappears. Being propitiated by the surrender of *sarva* (all) that is *sva* (ours), He becomes *sarva + sva = sarvasva* that is our everything. My prayer is that our Great Master *Pujya Shri Babuji Maharaj* who has made the Natural Goal easy to attain by one and all,

May He forever keep us protected under the canopy of the power of His Grace!

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## SIGNIFICANCE OF SAHAJ MARG PRAYER

*Talk Delivered by Rev. Saint Sister Kasturiji on 19/09/1986 at Vijayawada*

Dear abhyasis,

Today I would like to talk to you about a significant aspect of our *sadhana*. Our Prayer starts with '*O Master! Thou art the real goal of human life*'. Some abhyasis put a question as to why the word '*O Master*' has been used and not '*O God*'. I had never thought over this point earlier.

Shri Babuji Maharaj said and He has also written it in the books that the name '*Sahaj Marg System*' and also the Prayer have descended from ABOVE and it is not a human creation. This is also proved by the fact that if Shri Babuji Maharaj had written it, He would not have addressed '*O Master*' and had He done so, He must have addressed it to Lalaji Saheb. Thus it is definite that the word '*O Master*' has not only descended from above, but has been used for Shri Babuji Maharaj. It is so because the Nature knew this fact that only Shri Babuji Maharaj has descended with full powers of the Ultimate.

We also find another proof of this. We take God Realisation as our goal of life. Saints and *Rishis* have also given the similar goal of God Realisation to human beings. But Babuji Maharaj has given to us the goal of achieving the Ultimate. We should therefore know as to why He has not given the goal of God Realisation.

First of all we need to know what is God. To define Him, we can only say that the First *Kshob* (thought) was for creation, and the power required for it was separated from the Ultimate which is God. The power between Ultimate and God may not be called active or silent. We cannot call it active because the goal of human life was deemed only as God Realisation and not achieving the Ultimate. Whether there is silence or not, no one knew about it. But when Shri Babuji Maharaj gave us the goal of achieving the Ultimate, then while progressing on our path, I wrote to Shri Babuji Maharaj that whatever is God I have seen Him. Shri Babuji Maharaj wrote to me that only seeing God is not enough - we have to realise Him.

Realisation means to realise God with that full power. When this happens and thereafter if anyone talks about God Realisation, it seems that this is

meaningless, because Shri Babuji Maharaj then appears as Master in the sense it has been used in the Prayer 'O Master' Thou art the real goal of human life. After that when we stand before Him and find no one else then, the role of the Master starts. At that time His Sankalp that we should realise the Ultimate, again creates *Kshob* (thought) in the *abhyasi* that we should achieve the Ultimate. A feeling of vibrations or 'latent motions, as Shri Babuji Maharaj refers it, is felt and it seems that there is definitely some vibration between Ultimate and God. That vibration becomes '*lay*' with Shri Babuji Maharaj's *sankalp* of achieving the Ultimate, and our own *sankalp* to '*lay*' in Him merges and I say that I am swimming. It is from that stage that the work of Shri Babuji Maharaj with Ultimate Power starts for the *abhyasis*. Before achieving that state, Master's grace and guidance always work. But after achieving that stage there is no place of grace and power also, because power of creation is limited in God. He wants to take us up to the Creator. So He had to work specially. In between Ultimate and God there is no power and no grace. Then Master has to work alone to take the *abhyasi* to the Ultimate.

*Hence the word 'O MASTER' has descended in the Prayer for Shri Babuji Maharaj only. It is neither for Lalaji nor for God. The prayer thus indicates Shri Babuji Maharaj as 'O Master, Thou art the real goal of human life and ends with 'Thou art the only God and Power to bring us up to that stage'.*

At the end I would like to emphasise and impress upon you all that we should endeavour to progress on our path for achieving the goal overlooking and excusing the weaknesses and shortcomings of others which may be due to human nature. We should all pray to Shri Babuji Maharaj for our elevation to the highest level.

Thank You.

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## WELCOME DIVINE IN HUMAN FORM

*Talk Delivered by Rev. Saint Sister Kasturiji in 1986*

What a wonder that Divinity descended, unveiled on earth in the form of Shri Babuji Maharaj. Form became necessary only for the reason that to bear the contact of bare divinity is impossible in the same way as it would be to touch the uncovered live current of electricity. Then again, how could it be possible to see divinity with our physical eyes? It is only through the help of the physical body that our eyes were enabling to see HIM.

One fact which also I discovered was that in order to enable us to have the 'darshan' of Divinity, a divine sight too, enters our physical eye sight on such occasions. It is the boon of God's Grace; otherwise we do not even have that affection which would draw us towards the divine. The capacity of physical sight is limited to fill itself with physical attraction only. For this reason, whenever the Almighty is incarnated on the earth, God given Grace is surely made available for man's benefit, so that he could get attracted towards that divine form.

It is thus clear that the auspicious advent of our Divine Babuji Maharaj was for the main purpose of attracting all human beings towards the Divinity radiant in this divine personality. As I had His first glimpse, I felt as if God has presented Himself before me in human form. When I regained my senses, I realised after his 'darshan' that I had lost my ownself. But now this truth has dawned upon me that to be able to get this darshan, a divine vision was necessary. His personality was a divine mixture of utter simplicity and ease. Even today when I recollect His supernatural power his soothing and attractive voice and his heart arresting affectionate looks, I find my heart totally absorbed in Him as if He is still present on this earth in His Divine Form. This was the reason why after His darshan, the capacity and curiosity to see anything else began to merge itself in the same divine attraction, of course, it was a different affair that my physical eyes saw outwardly and had automatic give and take externally.

I accepted this truth as well that I became one with Him. I could not have obtained the link to unite with HIM. After seeing Him in the innermost of my heart, if I would not have started surrendering myself before Him. This can be called as a link of His Grace only. By degrees, this process of surrendering also came to an end, when I myself could not find out my own

self and then this bewildered form of mine failed to recognise itself even. Now I can say this much only that I did get this darshan, but only because of this grace, but I failed to understand His Love. I know not if His darshan was His love or charged wire or a current or was it the reign of complete balance or again forceless force, such a power from which the very feeling of power has been withdrawn and then entered the capacity and capability at this stage. Now let us see that as result of His darshan I felt detachment first from the material enjoyments involving even the mind and then also from the 'Yoga' (Union) involving the heart (Manas). Thereafter came the realisation of this Absolute Power (Ultimate Power) and also reached the source or origin of the Transmission. Power from where the Divine Transmission can be automatically given to the whole mankind. Beyond this at present I can only say that it leads to the union to Ultimate Divine Power bestowed by Sri Babuji Maharaj.

Now the question arises also why the Divinity manifests itself in human form at all on earth. The only reason for this, what I can say is that after descending on this earth He gives a right direction to the thoughts of all the living beings on this earth through His Divine Will Power by rejuvenating them and filling them by Divine Power. As we experience by gradual spending our mental energy goes on getting reduced and a day comes when we feel depressed with the thought of being absolutely weak and exhausted. If this power that we remain spending can be continuously replenished, then beyond the sphere of five elements, we can remain inwardly strong ever for.

After descending on Earth, Shri Babuji Maharaj has, through this Sahaj Marg System of sadhana filled the human heart with the divinely glow by charging it with His Divine Pranahuti (Transmission Power) and transforming it. Thousands of *abhyasis*, who have come in His Contact, bear witness to this phenomenon. By transmitting Divine light in the heart. He has bestowed upon the *abhyasis*, the power to concentrate their attention on it, thus connecting them with the self effulgent 'Atman' (soul our self). This divine 'Yoga' through Him, filled us with spiritual power, and his justified the existence of mankind. All *abhyasis* stand witness to this experience, that the moment they remember the Master Shri Babuji Maharaj, they feel an intense flow of *pranahuti* in them. About His divine auspicious advent, only this much can be said that He was the very embodiment or personification of Divine Power. Not only this; after reaching the highest stage *Sahaj Marg Sadhana*, the most surprising revelation came, as if 'Bhuma' (The Ultimate) itself has descended in this

form on earth and pervaded all over its expanse. He, after drinking the poison of the atmosphere has filled it with divine nectar. He, by removing the materialistic darkness has illuminated the whole earth with divine light that will some day enliven the dry harvest of the human mind and heart with Divine Power. What a wonder, His Divine feet wrought on this earth that the stage of this universe began to overflow with divine diamonds and pearls of devotion, love and knowledge.

The earth's smile treasured His natural smile that created devotion. The sky, at the touch of His head, became aglow with knowledge. As a result of his auspicious Divine manifestation on this earth, the mankind after getting the boon of His Divine affection and enriching himself with love and devotion felt complete satisfaction. By vanishing misery and poverty and filling the human heart with inspiration towards Realisation. His auspicious advent on this earth gives him the message of his auspicious return to his homeland. There is one more speciality that His arrival fills the Universe with the Divine welfare but His departure by forgetting its pain, is not separated from it because His glorious arrival will continue to fill the earth with divine light until His Supreme Mission is fulfilled. As a boon of Babuji Maharaj human mind will continue to develop in divine atmosphere, and would glorify the human being.

O Master (Babuji) the earth has observed fully your auspicious Divine Advent. We shall continue to spread the message of your auspicious Divine advent from earth to the sky for ages to come. Your Divine Manifestation in Human form has left its deep imprint of your divinity on the entire atmosphere in such a way that those *abhyasis* who have not a good luck of having your Darshan will be fortunate enough to see you minutely. They will therefore, have no regrets that they were unable to have a physical darshan of their Master Babuji Maharaj. We are getting its proof of it even from today. And why it may not be so when the Divine radiance manifests itself in human form, it never fades to finish even when the curtain of life's drops, because the Truth never dies (truth is immortal), it may go out of sight for a short while.

My prayer to our great Master Sri Babuji Maharaj is that His Divine auspicious incarnation should for infinite ages to come, continue attracting the man kind towards Divinity by tearing off the coverings of the human hearts.

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## SHRI BABUJI MAHARAJ AND HIS NATURAL PATH - SAHAJ MARG

*Talk Delivered by Rev. Saint Sister Kasturiji*

(Translated from Hindi 'Shri Babuji Maharaj aur Unka Sahaj Marg' - first appeared in evolution towards Divinity', Delhi-Feb.3.1987 by Atma Ram Jajodia, Bombay)

"He alone comes to know, whom God makes know". This special feature is applicable only to that Personality, Who came with His proclamation of Divinity, could remove the darkness (Materialism) of this earth by His Divine power, and enlighten it with His Divine Light. This thought flashed in my mind when our Master, Babuji Maharaj wrote to me, "I wish I could do my research on you, embodying the various spiritual conditions, stages of progress and their experiences." I thought to myself, what research could it possibly be for Him who has come down with the firm resolve of chiseling the human mind through His Divine Power of *Pranahuti* and moulding it in spirituality? He Himself purifies our mind, brain and thoughts, and imparts such a Divine sight simultaneously to us that enables us to fill the heart thus purified with mental conditions induced by Himself, making them part of our own experience. Again, it is He Himself who brings about the Divine transformation of our mental make up, telling our experience as to whom spiritual condition has percolated in us and from which point our journey (*yatra*) is continuing. He is standing before us in the role of the eternal giver and donor. In conformity with the childish nature of a youngster I wrote to Him, "That perfect divine 'search' which you have brought forth in the form of Sahaj Marg to fill humanity with divinity, cannot be changed into 'research'. The simple reason is that, "THAT" whom you have seen and inherited, and whose power you have utilized to shape us, is one and the self-same. Now it is the turn for us, your *abhyasis*, to search or research and discover and find out as to what sort of entity is our Babuji, who has descended to this earth to bring about the divine uplift of all living beings. We see Him, and yet we feel we are unable to see Him. We hear His voice, yet it is felt as though a symphony, melodious like an other-worldly musical strain, is entering our auditory cavities from afar. Sometimes when His blessing hand is on our back under the grab of giving us a pat for something, then the mind with all its efforts, is unable to feel that Divine touch. An internal thirst remains, unquenched and the heart exclaims, only he comes to know, whom He Himself makes know". Gradually that day also

arrived when deep inside, His presence started being felt. When the heart achieved this presence of His, my own existence was lost.

Sahaj Marg, in fact signifies naturalness, and its *sahaj* (natural) training has proved beyond doubt its actual realisation. There could be no proof of the natural since no simile could be cited. I have written that when His coming up inside the heart was felt, it was also realised that the *sahaj* also had lost its own existence. This feeling persists up to the time the feeling of 'duality' persists somewhere in our heart in a very hazy form almost due to become extinct. When the feeling of 'giving' and 'taking' gets terminated, then the realization of Master (Babuji) 's incoming fills our inner-most gaze with the realization of His cosmic form (*Virat*) in an easy and natural sequence. The *Sahaj* (naturalness) of Sahaj Marg (Natural Path) is its only *Sahaj* (Natural) characteristic which can bear no addition or subtraction to it. It was as though in the form of the Personality of Shri Babuji that Naturalness itself got personified and pulsated on the expanse of this earth. The terrestrial courtyard of the smiling earth, as if, got filled to brim with lustrous pearls of Divinity. The firmament as though bent down in an attempt to kiss His lotus feet moving on earth. The ultimate too, as though, wanted to reveal the secret of ITS Ultimate Reality to all living beings, through the power of His divine *Pranahuti* (Transmission). When Shri Babuji Maharaj proclaimed, "I shall not allow any secret to remain secret, even if people take their own time to understand", it appeared as though the Ultimate Reality Itself had burst forth into speech. What an exquisite beauty its form had. The heart instead of collecting and absorbing in itself, was forcibly allowing itself to be expanded through the *Sahaj* System of Sahaj Marg. The greedy desire and consequent craving to catch the *darshan* of unparalleled beauty stalking the land gave the realisation all the four conditions - *sampiya*, *salokya*, *sarupya* and finally gave merger in *sayujya* (proximity, same region, identical form, and mergence). At that time only I gained the actual experience of the truth of His statement, that He who is pervading all through the entire creation is Ram.

In Sahaj Marg, the power of Transmission of our Babuji Maharaj, who is the ultimate end-all and be all of our life, fulfils our practice of remaining steadfast in meditation, with natural (spiritual) experience. The heart brimming with such experience, therefore, dedicates itself to Him in a natural manner. The *abhyasi* progressing on this Sahaj Path, becomes endowed with *Sahaj Gati* (natural spiritual condition). Then his inner

experiences are absorbed in the *Sahaj Gati*, which at long last starts knocking at the gate of Ultimate Reality, exclaiming, "O Master, Thou art the real goal of human life" and then it is through Him alone it is through Him alone it became easy for us to land at the frontiers of the Cosmic Form (*Virat*) of Divinity. My Master's Cosmic Form, which is one without a second (*ananya*), could possibly, if at all be attempted to be defined thus: that *Sahaj Marg* of Shri Ram Chandra Mission represents His sanctified lotus feet; Realisation is His heart and all that balance is Ultimate Reality. Experiencing all this in its entirety means the divine, '*Sakshatkara*' (realization) of Shri Babuji Maharaj.

When the pen rises to write about science, it is the brain which becomes active in search of the new, and the thought process consummates in the achievement of discovery of the attempted. The same pen when it arises to write about spiritual science, supported by the power of *Samarth Guru* Shri Babuji Maharaj, then it unfolds the secrets of the ONE who is beyond all secret, who was always like that and for ever continue to be so.

The Divine is thus the practice of *Sahaj Marg*, so much so that when the head was bent to see (have darshan of) the Master, the divinised sight took away day-to-day living also and merged it deep within itself. When the gaze was lifted up to obtain the 'darshan' of His lotus-face, the gaze naturally turned subtle and merged in His omnipresent, all-pervading form. When I wished to obtain a glimpse of His true form of the sublime Ultimate Reality, the desire itself bid farewell and the sight no longer remained what we call sight. Pray, how could this poor pen write about Him, and what? It has only attempted a description similar to one of *Ghatakasa* (the great void). He Himself has made me hold the pen, which has made it possible to write something on *Sahaj Marg* as an offering at the lotus feet of the Master Shri Babuji Maharaj.

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## THE PRACTICE OF BROTHERHOOD

*Talk Delivered by Rev. Saint Sister Kasturiji on 21/07/1987 at Vijayawada*

Dear brothers and sisters,

I am glad to be here with you this evening and to share with you my views regarding *sadhana*. We are all devoted and worthy *abhyasis* of the Mission founded by Shri Babuji Maharaj. Shri Babuji Maharaj by bringing us to His Divine feet has taught us the lesson of brotherhood with mankind and expects us to practice it as a way of life.

The practice of brotherhood, as He has shown us, is based on mutual love and respect. He had very deeply sown the seeds of love and devotion in our hearts and I am delighted to say that I find these seeds highly illuminating in your hearts. Wherever I go, I generally find the same result. My only sincere and humble advice to all of you today is, that you all spread this illuminating light of love and devotion all around you, without any discrimination between *abhyasis* and *non-abhyasis* or old and new or of any kind.

Shri Babuji Maharaj said, "I make Masters and not disciples". It simply means that He creates in us the capability of showering love and affection to one and all. By 'Master' He never meant 'Master of Power' but 'Master of love and affection'. The Master of Divine Power lies in Him and Him alone. He alone is the Master of Divine Power for the whole universe and that is why He has a vision of Universal love for mankind.

In order to develop brotherhood therefore, I suggest that our contact with others should always be motivated with and a reflection of our love and respect. In fact, this should be taken as the identification mark of a *Sahaj Marg abhyasi*.

I am further delighted to say that in each one of you I find that you all have before you, Shri Babuji Maharaj as your goal of life, a firm determination and dedication to realise Him and un unhindered craving to make progress. It is possible only when the centre-in-charge and preceptors of the centre work, remaining *laya* in the Divine Master, Shri Babuji Maharaj. Shri Babuji has said many times that without *Layavastha* the door of spirituality is never opened. I am confident that here at this

centre all abhyasis are submissive to the Divine Master, Shri Babuji Maharaj and therefore a day will definitely come when you will get Layavastha in Shri Babuji Maharaj.

I am sure that since Shri Babuji is always with you, in you and before you, you will all not only achieve your goal but also enlighten the humanity and create craving amongst others for our sadhana. You will be the future torch bearers of Sahaj Marg. As a measure of precaution I may, however advise that all these you will be to achieve only when you will whole heartedly and solely concentrate to your goal, as you have been doing so far, without any diversion of your thought, attention and action.

With best wishes

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## LIVING MASTER

*Talk Delivered by Rev. Saint Sister Kasturiji on 22/07/1987 at Vijayawada*

Dear brothers and sisters,

In my talk last evening I had emphasised the significance of love, devotion, respect all culminating in development of Universal brotherhood, which is a prerequisite for achieving our goal of life as told by Shri Babaji Maharaj. In continuation of my same endeavour and as part of my love towards you, I feel it my pleasant duty to share with you, this evening my views regarding non-existence of the physical form of Shri Babaji Maharaj. I am very often exposed to the question of a living Master, which, in other words, touches the role of the spiritual representative or a substitute of the Divine Master.

As we all know through our religious scriptures that before Lord Rama took birth in human form, Kousalya had a vision of Him in Cosmic Form. Likewise before Lord Krishna's birth as son of Devaki, she had a vision of His cosmic form. These cosmic forms of the *Mahapurushas* (Special Avatars) are eternal, indestructible. It is only their physical body comprising the five material elements (*pancha tatva*) which is destroyed in the event of death.

Shri Babaji Maharaj who is the Divine Personality with Ultimate Power has a Divine Form. I am glad and proud of saying that, as I have mentioned in my book 'Divya Desh Ka Darshan' before coming to the Holy feet of Shri Babaji Maharaj, I saw the cosmic forms of all the Personalities: Lord Rama and Lord Krishna and the Divine Form of Shri Babaji Maharaj in quick succession. Accordingly on April 19, 1983 Shri Babaji Maharaj left only His physical form. He is ever present, everywhere in Divine form. He Himself has said, 'My existence is Eternal'.

He quite often said that, "People come to see Me, but don't really see Me". What does it really mean? Obviously, by this statement He certainly meant that He is beyond His physical body which could be seen by spiritual eyes and not through physical eyes. It is not a matter of my saying or my interpretation but a fact which you all feel and express. He is still a living Master. I hardly need to emphasise that *Mahapurushas* are beyond the clutches of death.

Now arises the question of the role of spiritual representative. As the word 'representative' itself suggests a representative is one who represents another i.e., his Master before others. The function of a spiritual representative accordingly, is to help the *abhyasis* in realising the Divine Personality, which is their goal. He has to inculcate and develop in the *abhyasis*, the feeling of love, devotion, dedication towards His Master whom he represents and whose Divine Power he has to spread all round for spiritual upliftment of mankind. In addition to this, as the president of the Mission, has to organise and administer the affairs in such a manner that the whole environment at the centres and amongst the *abhyasis*, is conducive to development of the *abhyasis* and the Mission. He has to spread love and affection and eschew the feelings of fear and hatred.

The Divine Master of the Universe Shri Babuji Maharaj will have thousands of spiritual representatives until the fulfilment of His *sankalp* (viz., spiritual upliftment of mankind) in Shri Ram Chandra Mission, but none of them will be his substitute as He Himself, according to Shri Lalaji Saheb, cannot produce His substitute. Shri Lalaji Saheb once said to Shri Babuji Maharaj 'You cannot make your substitute because you yourself are not aware of the limits of your power. Moreover, spirituality is also not a subject of inheritance like any other material object.'

One point more, I can add here that in our Sahaj Marg Sadhana there is no place for Gurudom. Shri Babuji Maharaj never liked to be addressed as 'Guru' simply because He wanted to develop Universal Brotherhood, which is devoid of Gurudom. Gurudom implies a distant relationship of Guru and disciple, where the Guru merely tells the technique of doing a thing or getting an object and the disciple has to practice it independently. The term *Sadguru*, meaning a Guru who knows the technique and possesses the power for God Realisation is also not befitting to Shri Babuji Maharaj. He is beyond these connotations. He is the Master of Divine Power, and has descended on earth to take the *abhyasis* up to Ultimate Reality.

In conclusion, dear brothers and sisters, you have to fix up your eyes on the Divine Master. You have the goal of life before you and the Sahaj Marg System is backing you to reach the destination.

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## OUR ATTENTION TOWARDS GOAL

*Talk Delivered by Rev. Saint Sister Kasturiji on 20/03/1996 at Tirupati*

Dear sisters and brothers,

We have celebrated Golden Jubilee of our Shri Ramchandra Mission in 1995, on completion of fifty years of its existence. Although fifty years in the infinite life of our organisation is a very short span but during this small period, as you notice our mission has expanded in size, measured in terms of number of *abhyasis* and preceptors, centers and ashrams etc. Have you ever, for a while paused and pondered over its growth in qualitative terms, which may be reflected by the transformation effected as in the *abhyasis*'s way of living viz., thoughts entertained, etiquette, actions, character which indicate spiritual advancement, nearness to the Goal. If quantitative or physical growth is accompanied by qualitative or moral growth our Mission's name and fame would have been manifold. The attitudinal changes or the behavioral pattern would have been in the right manner and conducive to spiritual advancement. I feel that it is not up to the expectation, hence the need for individual's introspection, modification and moderation. I would therefore, this evening, touch some essential aspects of your practice of *sadhana* which require your immediate attention. Our *Sahaj Marg* literature and talks based on practical experiences emphasize that for spiritual progress the *abhyasi* must develop love for divinity. How can you develop it? Apparently it is very easy, but practically it is very difficult. 'LOVE' infact is not created. But it develops in a natural way. It begins naturally when one becomes bereft of the feeling of 'SELF' or to be precise 'EGO'. I am reminded of a few lines of Saint Kabir's poem

*"Kabira yeh ghar prem ka, Khala Ka ghar nahen,  
Shish utare bhuin dhare, tab patha yeh mahan."*

Which means, our inner is the real place of divine love and it is not one to be complacent with acquisition of worldly wealth. But you can have access to this domain of love and get completely drowned in it only when you shed off 'self' or 'Ego' from your mind and heart. When you transcend it, Divine Love will naturally develop in your inner, and then Babuji Maharaj will reveal Himself. Then you will be able to live in the Light of Divinity instead of in the darkness of Ego.

Shri Babuji Maharaj said that abhyasis requested Him to remember them. He told that He has descended to remember them, but they did not provide Him the opportunity to fulfill His wish. He simply meant that when they were deeply engrossed otherwise, they could not feel it though He remembered them.

Shri Babuji Maharaj very clearly said, "If you aspire to realise Me, Live in Me". He always emphasised that Sahaj Marg was a way of Living, not a mechanical system.

Dear sisters and brothers, I can let you know certain hints in the form of do's and don'ts through the practice of which you can accelerate your spiritual progress and attain the Goal. Develop love for Shri Babuji Maharaj, the Divine Personality. I advise you to first develop love for the members of your family. Treat the elders with affection, humility, simplicity, tolerance, submission and affection; instead of with prejudice, anger, fear, hatred and courtesy. Your behaviour with abhyasis should be as expected of you by Babuji. Feeling of being Senior or Junior, based on duration of your being in the Mission should not arise. Every abhyasi is assessed on the basis of depth of devotion, sensitivity, alertness and overall transformation of his/her personality and living. Whenever you feel some spiritual experience share it with others, just motivate and help them to progress. Progress yourself and make others progress spiritually. Your behaviour with non-abhyasis, neighbours and general public should be so moral and virtuous, simple and unostentatious impressive and conspicuous has to be identified as a distinct person, a true abhyasi of Shri Ramachandra Mission. Now, you may feel that bringing about such a transformation in your daily living is very difficult.

To make it simple I would advise you to-

- Get rid of the habit of finding fault with others, members of the family, abhyasis, preceptors, non-abhyasis. If this habit is allowed to persist and not controlled and eliminated it makes an impression in your inner and retards your spiritual progress. Dr.K. C. Vardachari once asked Shri Babuji Maharaj why He was taking everyone into the Mission without any sort of discrimination, good or bad. He replied that if all of them were to be good and perfect why they should go to him. Moreover, He had descended to the world to take all to the Ultimate. All were His creation. He could

not discriminate. He was not looking at abhyasis defects and weaknesses but to take them. His system was to transform them provided they were sincere and co-operative. So, we should learn to leave the habit of finding fault with or criticizing others. I have observed not only abhyasis, but also Preceptors making complaints to Shri Babuji Maharaj. The former complained that abhyasis did not go to him for a sitting. Shri Babuji replied that instead of complaining he should find out the reasons for his attitudes; what qualities of the other Preceptor attracted them and try to modify himself so that they are attracted to him also.

- Do not waste your time, utilise every moment for attaining your goal. Though Shri Babuji Maharaj has prescribed timings for prayer, meditation, and cleaning, at the same time He has emphasised the need for 'Constant Remembrance'. It is logical because flow of Divine Power/ Transmission is constant, beyond the constraints of time and space. Then through constant remembrance you can maintain constant connection with Him. This will act as a self-regulatory device and all such thoughts and actions which might retard your progress will either not affect you, or they might be nullified automatically. It was on account of this that in every function, Utsav, the Preceptor after general meditation was over used to conduct group or individual sittings to keep the abhyasis drowned in the shower of Divine grace, in the absence of which, abhyasis would have indulged in worldly matters and thus deprived of spiritual benefits. Shri Babuji Maharaj also advised preceptors to keep the abhyasis busy in such a discussion which might develop devotion to divinity in them and to attain their goal. Through constant remembrance He may also bestow altnerness on the abhyasis which may develop the capability to feel spiritual experiences. They could have constant Divine bath, otherwise they would be creating obstacles through worldly thoughts. They lose spiritual benefits. Now you can yourself assess how you should spend your time during celebrations these days.
- Instead of attempting to change externally, aspire to entertain right thoughts, involve yourself in right actions, in short to structure your mind to sustain divine qualities in daily life as expected of a true follower of Revered Babuji. I am reminded of

Shri Babuji's message to abhyasis at Ahmadabad, "So far you have been doing as directed by your mind, and now your mind should follow your directions".

Hence, dear sisters and brothers, I wish that for your speedy spiritual advancement and to bring about quick transformation in your living - personal and social you should develop yourselves and let others develop spiritually. Every individual *abhyasi*'s spiritual development will be a contribution towards qualitative development of Shri Ramachandra Mission.

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## MESSAGE

*Talk Delivered by Rev. Saint Sister Kasturiji on 29/03/1989*

Once, an *abhyasi* requested me to give a message for his fellow brethren at his place. I said, "Sahaj Marg, in itself, is a message". It is a Divine Message for the humanity to awaken in the Divine world. It is ETERNAL. A real and valuable message of one's own sister to her dear brothers and sisters therefore could only be that the present era itself is devoted and surrendered to the Holy feet of Shri Babuji Maharaj. Likewise, we all human beings should also make complete surrender to Him. Shri Babuji Maharaj has however told us that 'Submission' (Atma Nivedan) is the soul of surrender. The 'Time' has no soul and therefore needs no submission. But we human beings are blessed with soul and as such have the goal of Realisation as our object of life. Because we have soul, we need to make submission first as a prelude to surrender. We *abhyasis* should therefore earnestly practice to remain in submissive mood to such an extent that whenever we remember Him, we should forget the condition of being separate from Him and only remember that we are His own. We should be so deeply engrossed in such an affectionate attachment as if we are sitting in front of Him keeping our hearts fully drowned in this feeling of attachment. While walking or working whenever we remember Him, we should be standing before Him with our hearts filled with such real and divine condition and attachment with Him.

The 'Remembrance' only motivates us to remember this condition in our hearts and mind but we do it with our mind try to gather in our thought His form or physical presence and then complain that our meditation is disturbed by our recurrence or chain of thoughts.

The Divine Message has brought in its fold 'Sahaj Marg' and the Divine Personality too has descended on this earth. We have now only to remember that we are His children. His Divine hand is always on our hands and the real commendable achievement would be that day when we would thrill and say that we have got the experience of the Divine touch. It will be that auspicious day when we will stop complaining that we are disturbed in meditation with recurrence or flow of our thoughts.

After having been blessed with this experience every *abhyasi* who has truly and sincerely entered Sahaj Marg System, will speedily progress

towards the goal and the Divine Sun of Sahaj Marg, Shri Babuji Maharaj will take us into his lap after melting our sins, sorrows etc.

With best wishes and blessings.

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## CONSTANT REMEMBRANCE

*Talk delivered by Rev. Saint Sister Kasturiji on 29/03/1989 at Vijayawada*

I am delighted to be here amongst you after a lapse of about eleven months. When I came here in April last year, I had promised to come here during September - October 1988 but it could materialise only today. After my last meeting, I had sent in writing my views regarding significance of Constant Remembrance in our sadhana for Realisation of the Ultimate, the goal of our life. Continuing the same theme, today also I want to share with you my views based on my own experiences, regarding the various spiritual conditions through which we pass on the path of spirituality with Constant Remembrance in its base.

When the *abhyasi* crosses the boundaries of the practice of meditation, then it can be said that the stage of Constant Remembrance is complete. It indicates that our daily practice of meditation, prayer, cleaning etc. all collectively help in making our remembrance, a constant one. It was on account of this, that when I was in such a condition, then Shri Babaji Maharaj wrote to me, "Now you need not practice meditation." I had also then experienced that meditation, prayer and cleaning were not creating their impact any more and it was true that these daily practices have gradually made my Remembrance Constant. But this does not mean that we then get separated from meditation or that meditation is not useful thereafter. It essentially means that whatever we have gained from our practice till then, that keeps us drowned in it.

In other words, I can say that with the blessings of Shri Babaji Maharaj then one automatically starts living in a condition akin to subtle condition (*sukshmavastha*). The speed of progress since then gets so accelerated that if the changing conditions or its freshness does not awaken us, we cannot recollect in which condition we slept and when how and where we got up.

Truly speaking, the Reality of our spiritual condition starts from this stage. In other words, it is from this stage that one gets the capability to express and write his/her experiences of spiritual condition through which he/she is passing. Then only I realized that whatever I had written to Shri Babaji Maharaj so far about my spiritual conditions was nothing but expression or indication of the purity of my heart and mind. This is the

stage when the descendance of Master's love or the flow of spirituality starts and we then cross the sphere of religion and attachment. Shri Babuji Maharaj has thus said, "Spirituality begins where religion ends".

Probably on account of this, we find that Shri Babuji's love is silent, unlimited but deep, because it is Divine. It is after this that we have a feeling of drowning and melting in our inner. We can get even this feeling only when we link our mind with our inner, else this feeling could not be noticed, because it pervades in the inner core with natural love and seems to be deep with divine depth of Shri Babuji Maharaj.

I may mention here that I have never applied the word 'acceptance' for Shri Babuji Maharaj (explanation -in acceptance there is application of mind but here it is 'seeing and feeling'-there is neither acceptance nor rejection) instead whatever He had from time to time revealed before me, I have written to Him likewise that I have found Him like this. Shri Babuji Maharaj has himself said that Reality speaks itself there is no question of its acceptance by anyone. So when and whatever I saw, I wrote to Him.

It is revealed from this that in 'Religion' there is only attachment. Therefore if the goal is not always before us, people can only get themselves attached with rituals and cannot progress ahead. When we enter into this spiritual condition one important sign of progress is noticed and this is the feeling of 'brotherhood' not only amongst the fellow *abhyasis* but with all human beings irrespective of their caste and creed. It is equally for all and comes in a natural way. We won't have to inculcate or develop it by acceptance. It is therefore permanent and un-detachable. We also cannot get ourselves detached with that feeling of brotherhood.

One more fact I would like to state that the thought to see Master in everyone, which is inherent in the last stage of religion, also gets dissolved in spirituality and then remains only a feeling of 'equality for all' to which nothing could be added or subtracted.

Now the question arises about 'Reality' which is nothing but realm or sphere of Paramatman, beyond the sphere of soul. I could get knowledge of this only when I wrote to Shri Babuji Maharaj, "Now when I intend to write to you about my condition, the pen hesitates in describing my spiritual condition-instead it appears to me that I am writing to you about some 'Truth'. And that 'Truth' is only this that I find only your Real Form is

spread over before me which my physical and inner eyes could not see but could be witnessed through Mind Eye (Manas). Manas itself is an eye which is beyond both."

At this stage too, I may add that the *abhyasi* is again blessed by Shri Babuji Maharaj when he is bestowed upon with immense power of 'alertness' and it is with the help of this that the *abhyasi* acquired the required vision to read not only the present condition but also that which would be forthcoming.

In the sphere of spirituality I have always felt that at every step the 'soul' alerts and awakens us about the fact that the very physical form in which it resides, has, with the benign grace of Shri Babuji Maharaj, now ripened for its freedom. In other words, it indicates that time for 'yog' with 'Paramatman' is ahead. I may again mention here that on experiencing such a condition I wrote to Shri Babuji Maharaj that whenever the sight goes in the inner it seems that the inner has thrilled with some sort of blissful pleasure and then Shri Babuji wrote to me, "It is the dancing condition of the soul which gives the pleasant message of its freedom".

On entering the sphere of Reality I found that Shri Babuji Maharaj has unlimited, immeasurable love for all humanity. It then appeared to me that the flow of love in every living being emanates from Him only and He is affectionate to all.

Now dear brothers and sisters tell me, where is then scope for any of jealousy, enmity and hatred? A true and honest *abhyasi* cannot even have a touch of any of these evils. This however, does not mean that in the sphere of spirituality we do not have these human characteristics at all. They simply become inert and therefore, restrain the mind from entangling with bad thoughts.

Moreover, Reality is after all Reality and therefore, how can any human evil or blot enter in its sphere? This sphere is a true reflection of our Real Being which is connected with the Real form of Shri Babuji Maharaj. It indicates how we were and now that is our real state. Truly speaking we can know of our reality only, in the Reality of Shri Babuji Maharaj and not otherwise.

Dear brothers and sisters, I therefore impress upon you all to carry on your practice of meditation so long as it is required of you, in the proper direction without any diversion to any side. After all our daily, endeavour is not to involve our thoughts in dirty matters, not to perpetuate attachment of our hearts with any object other than Him (Shri Babuji Maharaj) and to preserve and live in the divine experiences bestowed during meditation, in the same manner as a greedy man preserves his wealth. It is only then that the remembrance of our Master, Shri Babuji Maharaj perpetuates in our hearts in its natural way and our practice or effort for the same loses its role. We are then left with nothing except the 'Remembrance with Love'.

With best wishes to you all

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## SADHANA

*Talk Delivered by Rev. Saint Sister Kasturiji on 30/03/1989 at Vijayawada*

Dear brothers and sisters,

When the cherished goal and base of *sadhana* is to realize God as its object, then it grows, expands and reaps the desired fruits because it remains linked with Godly power throughout. A day then necessarily dawns when we become successful in realization of our object, 'Lakshya'. But when the base of a *sadhana* is our own 'acceptance' liking and disliking as reflection of our ego, then it takes the form of an idol worship. Rev Babuji Maharaj has said, 'In idol worship, people do not worship the idol, but their own ego or self, because they themselves decide whom to worship and whom not. Because its base is our own 'acceptance' and its foundation is grounded in our 'desires'-in course of time it becomes grosser and gives birth to idol worship.'

I have never heard anyone saying that he has accepted 'Ram' as Ram or 'Krishna' as Krishna. No one has ever been heard as saying, "I have accepted Ram or Krishna as all pervading, Omnipotent, and omnipresent". I have also never heard anyone saying, "I have accepted Hanuman or Bharat as Ram." It is simply because the devotees remain alive with the existence of Ram (or *leesth*) meaning thereby that in their base is Ram or Krishna.

When one says that he has accepted Saraswati, Lakshmi, Shiv, Shankar or any other like power as his/her *leesth* (beloved) then it means that he/she himself/herself has determined the base of his/her *sadhana*. Now who is Saraswati, Lakshmi, Shiv, Shankar, Hanuman or that power? They are only that and can do only that much work which has been assigned to them with the limited power vested in them for the purpose. That power can neither be increased nor decreased. When one accepts such 'bestowed limited power' as the base of his *sadhana*, then instead of melting him, it gradually begins to make him grosser and grosser. And in this respect, I have seen people going to such an extent of rigidity that whatever specific idol or photo they have accepted as the base in the beginning, if another photo or idol of the same deity or power is given to them they refuse to accept or recognize it. It is, in fact, on account of this, that they inculcate in their mind and behaviour a feeling of hatred, jealousy, anger, enmity etc. for others.

Today I am reminded of Shri Babuji's saying, "Where is the question of acceptance for Ram and Krishna as Avatars, when they have descended with Godly powers? But when the devotees are only attracted to a specific photo or idol and remember it only, forgetting their Reality, then also gradually the *sadhana* turns out to be idol worship. This form of grossness increases to such an extent that they treat their 'leesth' at par (like themselves) or like ordinary human beings and offer them bath, meals, bed-rest etc as a routine."

Shri Babuji Maharaj once very nicely wrote to me, "See, what else can be the limit of grossness of human mind and wisdom that they have, forgetting the Omnipotent, and Omnipresent form of Ram and Krishna, and confining them in ordinary photos and idols."

I recall one ore instance, when an *abhyasi* came to Shri Babuji Maharaj and said, "Master, whenever I go to temples, I bow down and offer prayer to idols presuming your presence in those idols and photos." Shri Babuji Maharaj then replied, "Whatever you want, do it, but for My sake please don't install me as an idol and then worship me. I have come only to love and spread LOVE for humanity. Please do this only, if you can". Meera had shown us the way by saying, "Whomsoever I see, He is in the form of Shyam, Hanuman had shown his heart open like this - He resides in the heart of everyone." Likewise Surdas has also written, "You are parting with me, leaving me helpless, but you will go from my heart only when I die."

I still remember that once I said to Shri Babuji Maharaj, "You are sitting before me, even then I am unable to see you, and when I endeavour to see you in my inner and in the atmosphere then it appears to me that you are Omnipresent".

Truly speaking, His real form was only that which was beyond His physical form. Dear brothers and sisters, we can therefore look forward for the auspicious and fortune moment of losing our identity and getting the identity of the Ultimate only by remaining *laya* in that Real Form of Shri Babuji Maharaj. Except this there is no other alternative.

This also makes one more revelation that if you take that physical form, which you have seen sitting in the chair, in your heart and make it your habit to see Him like that, then your practice would not make you capable to cross the threshold of limitations or bondages and you will never be able

to understand the Divine Personality of Shri Babuji Maharaj, which Samarth Guru Pujya Shri Lalaji Maharaj had brought amongst us.

We never pay any attention to the depth of Shri Babuji Maharaj's sayings and statements. Instead, we interpret its meaning with our mind and desires. His every statement always contains some secret of Reality. For instance, He said, "We need a *sadhana* and its practice only for this, that God is within us all but we are not within God". Similarly, Shri Babuji Maharaj, the Divine Personality, descended on this earth, is merged in everyone with *Sankalp*. If we also become successful in our practice and remain *laya* in Him, then His Realisation will be attained and only thereafter by making us capable to enter into the realm of Reality. He will take us, by swimming in His *sankalp* up to *Bhuma* and then He will thrill with joy and happiness.

Dear brothers and sisters, our pious duty as *abhyasis*, therefore is that for the happiness of our beloved Shri Babuji Maharaj, we should do our utmost to get the condition of 'living dead' and then become *laya* in Him (Shri Babuji Maharaj).

With blessings and best wishes

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## ON WHOM TO DEPEND

*Talk Delivered by Rev. Saint Sister Kasturiji on 05/04/1990 at Vijayawada*

Occurrence of this question in the mind repeatedly only reminds one that you seek answer for two questions:

1. Who remembered you this humanity first?
2. Who has descended on this earth to take us to the Ultimate?

You will naturally get the answer that He is no one else but Shri Babuji Maharaj - the Special Divine Personality who is enlightening and glorifying the present era with His Divine Transmission under Sahaj Marg. So HE IS ETERNAL.

Regarding such a Personality who is an embodiment of Reality, if one goes on questioning again and again or has shaken his/her faith, then the result would only be this that the Reality will gradually disappear from his/her sight.

Such a question crops in the mind of anyone only when someone else comes in the mind. If we keep only Reality before us, the question will never arise. Shri Babuji Maharaj has said, 'IF YOU (DIVINE PERSONALITY) is there, 'I' (ego-abhyasi) cannot come in the middle'. He said, 'Dependency on YOU - The Divine Personality is the answer and 'I' is the question which separates us from YOU."

Dear brothers and sisters, therefore it is my humble submission that you please keep 'I' in union with 'YOU'. Then your march on the path of spirituality under Sahaj Marg System will be easier.

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## POWER, GRACE AND TRANSMISSION

Power, Grace and Transmission are different from each other.

Power: Power means the Divine Power as it flows direct from the Original Source. In its naked form, it is unbearable for mankind and no one can even touch it. It is received after having been blessed with *Layavasta* in Him. In other words, we feel the impulse of His Power after dissolving our self in HIM. Not only this, we also feel that the power flowing in is our own. At that stage for expression of inner feeling and pleasure we don't utter the word 'Grace' instead we only say that we are receiving the 'Power'.

Grace: Grace means the power which the Master, Shri Babuji Maharaj bestows upon the *abhyasi* out of His happiness. It is free from the bondage of will. Transmission means passing of power to the *abhyasi* within the limits of the will power of Shri Babuji Maharaj, when we receive.

Grace is bestowed upon the *abhyasi* by Shri Babuji Maharaj out of His happiness. We may, although, not be aware as to when and how He will be happy but we definitely feel the impulse in our inner that we are getting His grace. One should, however have deep devotion in HIM. Through our devotion, when we remain drowned in HIM then we only feel the shower of His Grace and the Transmission then seems to be insignificant or smaller than grace.

Transmission: When one adopts *Sahaj Marg Sadhana* and takes Realisation of the Ultimate as the Goal of life, he then takes three sittings in which transmission of power is made within the coverings of the will of Shri Babuji Maharaj either through the medium of the preceptors or can draw it automatically from Him if he remains in His remembrance.

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## WHO IS AN ABYASI?

*Talk Delivered by Rev. Saint Sister Kasturiji on 05/04/1990 at Vijayawada*

Dear brothers and sisters,

I feel pleasure and am greatly honoured to be with you this evening. I am intending to share my views with you on a topic titled: "WHO IS AN ABHYASI?"

Dear brothers and sisters, you may feel some sort of embarrassment because majority of you are quite senior and old *abhyasis* of the Mission and are marching ahead towards the goal and hence you may have the feeling that it is not quite befitting to you. But it is not so, out of long experience and association with Shri Babuji Maharaj, I can say that the role of the *abhyasi* in Sahaj Marg System is very dynamic and vital. As one progresses and crosses from one stage to a subsequent stage he/she gains new feelings and new experiences, so at no stage one can say that he/she has become a perfect and deserving *abhyasi* and has nothing to learn anymore. We are still like students for realisation of the Unlimited, the Ultimate. In reality, an *abhyasi* is an embodiment of devotion. If devotion is lacking, he is not an *abhyasi* at all.

Now what is devotion and how to develop it in oneself? Whenever the word 'devotion' comes to the mind, it seems that it is linked with deep inner faith in our Beloved - the 'leesth'. The attribute 'deep' here denotes that there is no place for anyone else in the mind, thought and heart except the 'leesth', the Beloved. If, in the thoughts and actions, only the 'leesth', the Beloved is there, the heart then feeling the presence of Him, in its own self, always remains in a continued meditative condition. In the mind also then no one else can find a place, howsoever near and dear he may be.

The seeds of faith are sown in the *abhyasi* when he practises to remember the Goal again and again. One can be successful in doing this practice only when the mind automatically starts loving the Divine. When we have a sole craving for someone, then there remains nothing in the mind which can be surrendered to the Beloved except the self (with ego). This condition of surrender of the self is nothing but a standing invitation to forget oneself. When the faith becomes deep, then it can be assumed that the invitation has been accepted. At this stage nothing remains in our inner and outer

except the drowning condition of meditation of the Sadguru Shri Babuji Maharaj. The *abhyasi* then gets so much deeply linked with Him that it becomes impossible to divert the thought to any other side or object. When he attains this stage, then the unfailing firm faith becomes *laya* in the Sadguru - the 'leesth'. Now the realisation of the Sadguru becomes the goal of life and the heart then gets filled in with His devotion. It remains drowned in the Divine Grace flowing in the inner constantly.

The feeling of inner divine pleasure then gradually dissolves the ego coverings and throws it out. When we speedily become egoless, we feel the flow of deep devotion in the inner. We have a feeling of this condition naturally and then we can say "We have become His". The next stage of this is that *Jeet* or Soul also is then surrendered to Him. The condition of deep devotion then bestows upon us the feeling of ONENESS and this makes us firm towards our goal. This is the natural process of *abhyasi*'s progress in Sahaj Marg. The process continues in the inner in its natural way if the *abhyasi* dives deep in meditation.

One important pre-condition for *abhyasi*'s progress, as emphasised by Shri Babuji Maharaj is that the guide or *guru* we select for the purpose would be one of highest capability and practical attainments. In His own words, "Select a Guru after a judgement and drink water after it is filtered." One can judge him through reasons and experiences. He has said, he should be such where divine attraction automatically attracts us and we are not in any way 'forced' to accept him as our Guru. Such a higher capable personality is neither born automatically nor can be made by any one but the Divine Itself descends it on earth. Now in the present era, when, at the call of Nature, for the spiritual advancement of mankind as well as for purifying and beautifying the Nature's creation, the sky was anxiously eagerly awaiting the descent on earth of such a capable Personality. Then Shri Babuji Maharaj as a special Divine Personality had descended and the whole world was enlightened and glorified with His Divine Light. We all are well aware that the present era is constantly looking forward to Him for its change and transformation through His Divine Glory. We the *abhyasis* are marching ahead through our constant practice of meditation under Sahaj Marg for His Divine Realisation.

It is in fact a rare auspicious time for mankind that the *Virat Sankalp* of Shri Babuji Maharaj will pour on earth the Divine Transmission through His *Virat Divine Form*. It is under the flow of His Divine Transmission that we

have to attain the highest level of our practice viz., the deep devotion and thereby become deserving for His complete Realisation.

Devotion according to its condition can be classified into three stages namely:

- *Shraddha*
- *Bhakti*
- *Laya*.

*Shraddha* generates simplicity in the inner. Simplicity, when it gets the flow of devotion in the inner begins to expand in the whole system. Now if you are alert, you can feel the expansion of that simplicity in your speech, sight and living. When simplicity reigns the whole system of the *abhyasi* then *shraddha* becomes *laya* in its natural condition viz., the devotion. Devotion then flows over in the heart and gradually it expands in His *Virat*.

When devotion enters the whole system of the *abhyasi*, then the condition of Naturalness (*saadagi*) develops. Shri Babuji Maharaj has therefore said that devotion is not an artificial act, but it develops naturally out of deep faith in the Divine and firm determination to realise the goal. The divine condition of naturalness (*saadagi*) develops Godly balance in our inner and outer living. In this condition we get the feeling of pure Reality in our inner as well as outer living. This impulse we get naturally from condition itself and not through our own experience. After having been blessed with this condition, feeling of further conditions is not the function of mind but the condition itself reveals its stages to us. We should therefore be aware that we can have the *darshan* of the Purity in real form (*saadagi*) of Shri Babuji Maharaj. *Saadagi* (naturalness) may thus, be supposed as an apron (*kapda*) of the Natural condition. After having been bestowed upon this condition, the *abhyasi* can naturally find himself fully drowned in the love of Shri Babuji Maharaj. In other words after getting this condition we have the perception that 'who would know how deep this love is?' It is so deep and intense that we appear to be the threshold of being *laya* in Him after remaining drowned and getting expansion in it.

Now we find that *Layavastha* in Master Shri Babuji Maharaj is pervading all around and the devotion too becomes *laya* in Him. It seems then that the Divine Personality has become our own and subsequently the condition of becoming *laya* in His Omnipresent form begins. It gets expansion in His Omnipotent form. As a result of remaining drowned and *laya* in Him, when

we become egoless, then the precious moment of the realisation of the Master Shri Babuji Maharaj is bestowed upon us. In this way, the self in its original form also dissolves and results in His complete realisation. Now when the *abhyasi* has dissolved in his Beloved then what remains is nothing but His Divine Glory.

Dear brothers and sister, I not only earnestly and sincerely wish, but also try my level best to make sure that the *abhyasis* of the Mission should become deserving for showering benign grace of Shri Babuji Maharaj and thereby realise the goal.

I have a firm belief which I have always emphasised and today again I wish to impress upon you all that such a deserving *abhyasi* can only be he/she who has firmly fixed his/her eyes on Shri Babuji Maharaj, whom the Reality has descended on this earth as the Ultimate source of Divine for mankind. Nothing else then remains in sight except zero which is also for being *laya* in Him.

Dear *abhyasis*, it is our unfailing bounden duty and also a matter of pride for us all that we should wholeheartedly and fruitfully utilise this suspicious era of Shri Babuji Maharaj and keep ourselves honestly and sincerely devoted to our prescribed practice of meditation.

I am confident that then the original source (Ultimate) will definitely enlighten the *abhyasi*'s heart with His constant showering divine grace and take them to the goal. **UNSHAKEABLE CONNECTION WITH THE ORIGINAL SOURCE (SHRI BABUJI MAHARAJ) IS, HOWEVER A PRECEDENT FOR THE SUCCESS.** To signify the significance, an *abhyasi*, I think it would be sufficient to say that if you cannot transform your heart into a pain, let the paid be transformed into your heart.

May Shri Babuji Maharaj bless you all with more and more advancing conditions on the path of your goal.

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## WHY THE INCARNATION AND THE DIVINE PERSONALITY OF SHRI BABUJI MAHARAJ FIRST APPEARED IN COSMIC FORM?

*Talk Delivered By Rev. Saint Sister Kasturiji on 06/04/1990 at Vijayawada*

The Divine secret has appeared before me today. The appearance of the Incarnation or the Divine Personality first appeared in Cosmic Form, is in fact an indication that this is the storehouse, where the power of the Source is stored for doing Nature's work. Nature itself does not possess the capacity to store it. There is only flow of the Divine Power, when that Divine Power descends on earth in the Divine human form, He commands mastery over it and can make use of the Power of Nature's work and elevation of mankind in the manner He likes. The Cosmic form, i.e., the storehouse of a *Satyapad* and in the book of Shri Babuji Maharaj it has been termed and *Dhuravadpad*. This is the Mind Region. In the Emblem, below the *Satyapad*, the flow of Divine Power has been depicted as *Sahaj Marg Dhara* which is in fact the Heart Region of the Divine Personality of Shri Babuji Maharaj. This is the reason that during the journey of heart region every moment it appears that we are getting the Divine touch and love of His heart.

In spite of these advancing conditions in the abhyasi, the fact remains that he cannot feel the touch of naked Divine Power flowing from the Source. The Power therefore has to be attuned according to the bearing capacity of the human being before it could be transmitted to the abhyasi.

Shri Babuji Maharaj first takes the flow of the Power from the Source in His Mind and then in the Heart. He then puts over it a covering of His will so that its Transmission could be borne by the abhyasi. Hence we can say that the Divine Power with a covering of adequate volume of Shri Babuji Maharaj's Will Power is transmitted to the abhyasi.

Gradually when we enter the Heart Region after getting the Transmission, then we become capable of bearing the force of the Power with His grace. Then we start living in His mind and become capable of touching His Power in that Region. After Realisation of God, the abhyasi can get swimming in the Central Region by getting the base of His sankalp. Hence in order to make ourselves capable of bearing the force of the Divine Power flowing from the Source, we have to always 'remain' in the boat of His sankalp. Even then we cannot see the mouth of the Source of Reality. It makes it

abundantly clear that Shri Babuji Maharaj has created various spiritual regions namely, Mind, Heart and Central Regions purely out of necessity.

The Mind Region constantly reminds His Divine Human Form which has descended on earth that the source of His Power is the Ultimate. If it is not so, the Divine Personality would not be conscious of the fact that His Power is Unlimited. It was on account of this fact, that when someone could awaken Shri Babuji Maharaj that He could do everything, then He used to say in a very natural and innocent manner, 'Yes, I can even transform the whole creation'. But at the very next moment, probably due to the alertness of the controlling Power of Shri Lalaji Saheb, He used to say, 'No, I have not descended on earth to destroy the creation but only to adorn it'.

Constant flow of the Power of the Source on earth would thus have been rather impossible and the earth would not have got the auspicious opportunity of touching its Divine feet if Shri Babuji Maharaj would not have descended in human form and taken the sankalp of doing Nature's work. It is because of this descent that the earth and the humanity have been blessed with the fortune of touching His Divine feet and getting constant flow of the Divine Power from the Ultimate. It is available today and will continue so until His sankalp is fulfilled. The Power of the Source will give the impulse of His presence to mankind and shall work for their elevation up to the highest Goal for an indefinite future.

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## SAHAJ MARG - A MESSAGE TO HUMANITY

*Talk Delivered by Rev. Saint Sister Kasturiji on 09/04/1990 at Tirupati*

At the very outset I would like to make it clear that quite often we used the word, speech and message as interchangeable but there is a significant difference between the two. A speech in the true sense is one which results in clarifying and removing all the doubts about the subject matter from the minds of the listeners. It clears off all the doubts and confusion instead of creating it.

A message in the field of spirituality is one which reveals the secrets of Reality. Reality never speaks but It only reveals Itself through the medium which descends on earth. The auspicious descent of Shri Babuji Maharaj, the Founder-President of Shri Ram Chandra Mission, Shahjahanpur has brought down to the earth constant flow of Divinity in full measure in the form of Sahaj Marg. Sahaj Marg is the soul of the Mission and an embodiment of Truth. Here nothing is taught but one learns in the natural way if he is alert. Sahaj Marg is the message from the Unlimited Itself and is the true invitation to mankind for reaching the Ultimate goal i.e., Bhooma. The Unlimited cannot be gathered or bounded in the limited in the end. Then how can He convey His message to His children; how can be through His living invitation take His children i.e., mankind to His sacred and permanent peaceful abode and remind them to return to their real Homeland. Therefore for delivering this Divine Message Revered Shri Babuji Maharaj has descended on this earth. Through the system of Sahaj Marg, with His Divine and infallible will power and the flow of His sacred transmission power into the hearts of the willing human being, Shri Babuji Maharaj is conveying the Divine Message that SOMEONE is remembering then; that SOMEONE is eager to take the suffering humanity in His loving lap. He is reviving the remembrance of God in us in such a way that we become impatient for His Realisation. Really speaking, the heart becomes so impatient and intense with the feeling that His Beloved is remembering Him that it cannot be described when the heart remains drowned in the remembrance then the warmth of His nearness is felt in the inner continuously. As a result the inner starts getting the feeling of the warmth of His nearness and from that very moment and darkness the coverings, the impressions and other unwanted elements begin melting, and we notice a remarkable change in our way of thinking. The process of change in thinking starts in such a way that we first become incapable to retain the

bad thoughts for a longer duration and subsequently they never crop up in the mind. The common saying, "As is the soil, so will be the crop" is then proved. Thereafter whatever thoughts arise they are only connected with our spiritual advancement and for the spread of love and affection amongst our fellow beings. On account of this feeling of brotherhood the message of Sahaj Marg then begins to spread amongst the others automatically. This awakening then naturally spreads from one to the other that we must have constant peace and Realisation of God. Then it appears to us that Sahaj Marg is a Divine Message which the Revered Master, Shri Babuji Maharaj has brought for the humanity and which will get its expansion on this earth. When with the help of His transmission power, the message of Sahaj Marg system starts touching the heart of mankind, and then we naturally get an idea of His capability as propounder of the system and also the impulse of the flow of His Divine Transmission Power. Having been made aware of these we naturally develop *Shraddha* in ourselves towards Him. The unique result of the working of the transmission power of Revered Master Shri Babuji Maharaj which we have experienced, is that it revives and reactivates by its patting the dormant Divine Consciousness in the inner of every individual and then he automatically starts searching in himself the presence of God of which he is a part. When the Divine Consciousness then comes in the awakened stage, from that very moment what Master has advised under the Sahaj Marg System i.e., to meditate on the Divine Light present in the heart, also appears before the *abhysi* in a practical shape. Shri Babuji Maharaj has said that the Sahaj Marg System is a practical method which is totally free from the bondage of doings. From the moment we start experiencing the presence of the Divine Light in the heart and also the feelings of nearness to God in our inner the Divine Fragrance naturally spreads from the mind to the heart region, then from *Pind Desh* to *Brahmand Mandal* (cosmic region) and from *Parbrahmand Mandal* to the realm of God. Experience of such expansion is then so filled in, in ourselves that we unconsciously come out of the coverings of the ego and get drowned in the blissful state of the liberated being. In this manner, Sahaj Marg is a message from God for mankind which is spreading gradually to encompass the entire humanity in its limitless *Virat* heart. In this system whatever we experience under the loving sight and care of Revered Shri Babuji Maharaj can be expressed orally or in writing in very limited words, but the Divine Message is a Divine Message and it can be welcomed in the hear only, through the practice of Sahaj Marg Sadhana.

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## ATTACHMENT AND LOVE

*Talk Delivered by Rev. Saint Sister Kasturiji on 09/04/1991 at Vijayawada*

I am extremely delighted to be with you this evening. Vijayawada has been one of the favourite and oldest centres of Shri Ram Chandra Mission. To day I wish to share with you my views on "Attachment and Love" based on my experience on the path of spirituality.

Generally *abhyasis* use the words, 'Attachment' and 'Love' as synonyms. Shri Babuji Maharaj said that 'Attachment' was related to worldly relationship and 'love' only to the goal of Realisation. The earnest attitude of life leads to love for Shri Babuji Maharaj. Our attachment to the sublunar existence is based on our interest and finding pleasure in transient objects. The craving is not satiated and the desire grows manifold, unabated. This human quality 'Moh' is detrimental to man who is thus taking a retrogressive step and moving away from his original condition. On the contrary love enthuses the human system with the divine fervour, awakens the feeling of brotherhood, radiates to vaster spheres of purity, delves deeper into the sphere of tranquillity and traverses the sublime atmosphere. The inner enlightened mind is drawn closer to the Goal of Realisation. The affection which is real and pure is bestowed upon us by Nature. It extends to embrace the entire humanity and soars to celestial heights. The attitude of brotherhood is not influenced by human bondage or is subject to mortal relationship or is a slave to likes and dislikes, whims and fancies and such other human frailties. It is an ebullient condition, the expression of inner Reality which transcends name and form. Words now fail to express the voiceless affection. This is evident from right reflection and intense contemplation of our sadhana or meditation. Let me put forth my experience in this regard.

I went to Shri Babuji Maharaj for the first time and I was overwhelmed by my love for HIM. My heart was heavy and I had no inclination to move away from HIM, nor leave the premises to return home. This was on account of my attachment, filial affection and not 'Love'. Back home, my mind was replete with thoughts of Shri Babuji Maharaj and I cherished His memory. The depth of affection and the feeling of separation from HIM affected me. These thoughts haunted me and He was ever present before my eyes. This is a revelation of my inner attachment to Shri Babuji Maharaj that I had developed in course of time. As a consequence of this

the inner eyes had revealed His Divine Beauty, and had made a deep impression in my mind and etched into my heart. I had become an introvert. The material world had lost its glamour, the transient life had less impact on my senses. I felt the proximity to the Omnipresent Babuji Maharaj. My heart had the unique experience of His sublime existence and my Inner Being was in communion with Him. Once I got up from my bed in the morning and put my feet on the ground but I was surprised to find that I did not feel the physical contact with the floor. I realised that Shri Babuji Maharaj had let me transcend the stage of worldly attachment. When I next went to Shahjahanpur I had come under the influence of Shri Babuji Maharaj and over a period I had developed an attachment to Him. I had seen Him sitting in His chair in the veranda outside His room. Sometimes I had seen Him walking in the premises of His house. There was always an innate longing to look at Him and be in association with HIM. I found that there was a change in my attitude. There was no more the human phase of attachment. However He was ever present in my heart in His subtle form. My association with the members of my family, other relatives and friends made no special impact on my heart and it was purely impersonal. The Inner Being was immensely overwhelmed by the presence of Shri Babuji Maharaj.

Subsequently this condition did not seem to be static but was progressive, the remembrance touched the core of my heart, and the perception was supernal. The relationship established did not seem to be relevant to this generation alone. It was traced to the past generations. The term relationship does not express the full implication of the attachment. It might better be described as 'our own beloved'. The 'non- being' Being was Eternal that is He was existing in the past, He is in the present, and He shall exist in the future. The subtle nature of this condition was on the spur of the moment, apparently beyond the grasp of the mind and more so to assimilate or imbibe the state. I spontaneously cried that Ram, Shri Babuji Maharaj was the all pervading Ram. The so called attachment had snapped and lost its identity for ever with His Darshan. This affords a substantial proof of the existence of Shri Babuji Maharaj as the Special Personality. The state was paradoxical. On the one hand the divine attachment was permanently dissolved and on the other hand, the realisation of His Divine form was unattainable. So to bridge the entities, to take me into His fold, the cosmic idea had sowed the seeds of Love in my heart. Saint Kabir's words, "Neither the seeds of Love are sown in the field nor is Love sold in the market, but Love can only be enthused and

nurtured in the heart of one who surrenders himself to HIM" are thus amply justified by my experience.

It need not therefore be emphasised that the insignificant being could attain the pinnacle of human perfection and a sincere seeker of Reality could achieve the Goal of life. An *abhyasi* could realise Shri Babuji Maharaj when there is dissolution of the self in the Real which is a pre requisite to the implantation of the seeds of Love. The *abhyasi*'s heart is the proper field for the germination of Love. Kabir expressed that when there is Love for Realisation of the longing for the Ultimate Consciousness there is a constant flow of Divine Grace from the Source. This testifies that Love alone attracts the Divine.

The constant flow of the Transmission of the divine Power to our hearts, to every particle of our body keeps us drowned in the supernal sphere and engrossed in empyrean bliss whether we are conscious of it or not. In such a state the fragrance of Divine Love spreads around us.

Dear brothers and sisters, the spiritual work actually begins with the germination of the seeds of Love in our heart, in our inner self. Shri Babuji Maharaj said, "The *abhyasi* was not a slave to the practice of meditation but he is the representative of the Divine creation to help Him in this Divine work".

It is my earnest advice that you *abhyasis* should develop the inner craving for the germination of Love towards Shri Babuji Maharaj in your inner self so that all of you can have the Realisation of your Supreme Goal and thereby bring to fruition His *Sankalp* of bestowing the 'Realisation of the Ultimate' to the humanity as a whole.

I am confident that you sincere efforts in this regard with attachment similar to the dust to His Holy Feet would rightly deserve His Blessing. This strengthens your determination to Realise HIM; enhance the craving to inculcate the Love for HIM in yourself. This is the only way you could obey Shri Babuji Maharaj and satisfy Him - the unique satisfaction of achieving His *Sankalp* for the humanity at large.

With best wishes,

Thanks.

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## GUIDANCE FOR SPEEDY PROGRESS

*Talk Delivered by Rev. Saint Sister Kasturiji on 10/04/1991 at Vijayawada*

Dear sisters and brothers,

This evening I intend to share with you the observation I made during *satsangh* conducted on various occasions. The *abhyasis* expressed that:-

- They felt better during meditation on such occasions.
- They did not experience such feelings at other times.
- Their progress was apparently slow.
- They would like to have an idea of the stages of spirituality they had attained; viz., points or knots crossed, the regions traversed etc.

I am confident that if meditation were to be as prescribed by Shri Babaji Maharaj the Goal is bound to be achieved. Without going into the details, I would like to submit the pre-requisites, in general for the speedy progress towards the Goal.

Following *Sahaj Marg*, meditating with the sole aim to realise the Ultimate does not mean neglecting or discarding material life but actually attending to them as the situation demands. Liberation or freedom from bondage can be attained only by discharging your responsibilities in life. Good or bad, everything must be attended to as if they were divine commands. By so treading the path of righteousness (*Dharma*) you remember Shri Babaji Maharaj, obey Him, and attend to duty for duty's sake. All the activities to earn your livelihood (official); to serve the family (domestic) and to attend to personal matter are important; and you put in all your efforts to be successful. Even so woman plays her role in life. She might be a working woman, discharging her official duties; she attends to her unique and inherent domestic responsibility. The social activities are incomplete without her participation in them. She acquires a special status in personal life in India. In short you are wholly dedicated to your duties.

Likewise when you meditate at home, at *Satsangh* elsewhere or on special occasions like this, you wholeheartedly participate in the *Sadhana* and earnestly involve yourselves with dedication and love, by being wholly absorbed in the thought of Shri Babaji Maharaj, so that every trickle of the Divine Power in your inner may be utilised for your advancement. The Faith in HIM is inexplicable; the devotion to Him transcends the realm of

reason and the dedication to HIM goes beyond the level of materialism and becomes WHOLE. The subtle body, the Inner Being assimilates His Grace and imbibes its energy into itself to advance spirituality, to realise the Ultimate Consciousness. Well, the participation in such functions involves time and heavy expenditure too. It is needless to mention the inconveniences undergone in this endeavour.

There is need for developing Inner Perception without which the finer, spiritual revelations cannot be recognised. Shri Babuji Maharaj said, "The feeling of nearness or *sameepyata* signified the first sign of progress in our sadhana."

- a) The presence of the Divine Light in our Inner Being indicates the preliminary stage of progress
- b) Gradually there is a feeling of Lightness which is at first physical
- c) In course of time this gives place to the ineffable subconscious feeling of lightness. In contrast to calmness, losing the awareness of the external world, you are engulfed in the supernal atmosphere of peace;
- d) The presence of Shri Babuji Maharaj is revealed to the Inner Being;
- e) You are now blessed with the inner happiness. To notice these changes in your inner, you have to remain 'alert' that is to keep your faculties in a state of alertness. Hence if mediation is to be as it ought to be, you deserve His Grace; develop the capacity to receive His spiritual energy - His Gift.

Transcending the senses, when you are wholly absorbed in Cosmic Babuji, ever conscious of Divine Babuji and always 'alert' to the external existence you are blessed with His Gift, unasked and unknown to yourself. There is no other way to achieve it.

Abhyasis are under the unhappy illusion that they could make speedy progress by frequent sittings with a preceptor or sittings from more number of preceptors or participating in more number of group sittings. Abhyasis should be receptive to what is received during mediation. His Grace should be digested and assimilated into the system. They now thirst for His Grace and deserve to be blessed. However if they had not been receptive to His Grace or had not absorbed nor assimilated it, craving for or taking a sitting from a preceptor is not genuine. I would say that your inner thirst for divinity is reflected in you. When it is recognised by the

preceptor he would then be impatient to transmit to you, when the bowl of the beggar is full to the brim what a pitiable condition the donor is put to! Hence *abhyasis* should develop the capacity to receive the Grace and assimilate it into the Inner Being. The greater the receptivity the greater the spiritual benefit. The Divine Consciousness is unique and is made available in abundance in Nature and it is only the *abhyasis* who are spiritual exiles.

You have been told the Divine Transmission is to the heart. After having got the feeling of progressive sign, you should spread it through thought and look all around you. Now you should feel that the Divine Power is spreading in your whole physical system - purifying and divinising it. You should spread your spiritual experiences through your behaviour with others. *Sahaj Marg* is not only the *Sadhana* for the attainment of the highest goal of human life but it is also a living in the awareness of Shri Babuji Maharaj. The Divine Consciousness is assimilated or imbibed into the system. Introspection enables you to note the metamorphosis, the physical condition in the recent past, the modification of your attitude in your life and the silent transformation from the extrovert to the introvert. The material phase of life becomes abbreviated and the spiritual fragrance is sprayed over all your thoughts and actions.

The conditions in life might vary, however brooding over the situation should be avoided. You should not subject yourself to dejection; feel isolated and you would be left alone to yourself. If you choose to be under the care and guidance of Shri Babuji Maharaj He would be happy and you would therefore be happy.

Firm determination to reach the Goal of life should be the initial step in this *sadhana*. You should not swerve from the path, under any circumstances. The other steps which are conducive to reach the holy feet of Divine Babuji Maharaj are to develop right reflections, right attitude in life; to be under the care and guidance of Shri Babuji Maharaj. Whatever might be the circumstances in life, the influence of family, relatives or the society, you should so firmly hold on to and depend on Shri Babuji Maharaj that no odds of any kind could detach your hand from His hands.

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THE SPIRITUAL JOURNEY  
OR  
THE DISTANCE BETWEEN ABHYASI AND THE ULTIMATE

Talk Delivered By Rev. Saint Sister Kasturiji on 10/04/1991 at Vijayawada

I am extremely happy to be with you this evening and share my views based on my personal experiences during my journey on the path of spirituality under the loving care of Shri Babuji Maharaj.

In common parlance we use the word 'distance' to express the spatial gap between two separate places. It may be the point of starting the journey and the desired destination. Accordingly the distance becomes the aim or the focus when we start the journey but as we progress on the path, it narrows down and is finally reduced to nil when we reach the destination.

In spirituality, the term, 'distance' is used in quite a different sense. Here it does not refer to a spatial gap. Instead, it refers to the difference between the physical form of the Guru and His Divine Form. While the physical form can be seen through our physical eyes, the Divine form can be seen through the inner eyes.

Gradually when a person reaches the feet of a Guru, he thinks that now the distance between him and the Guru has ended. It may be true under the system of Gurudom where a Guru is taken as a matter of convention.

In spirituality, which is free from Gurudom, this conception does not hold good. Shri Babuji Maharaj has revealed to me that the 'distance' in spirituality or the approach actually begins when we somehow meet the 'Guru'. The appreciation of such a Divine existence even after we see His physical form through our external eyes is a revelation to us as we progress on our journey to Realisation of the Ultimate.

When we start the regular practice of meditation on our heart as prescribed by Shri Babuji Maharaj the flow of Divine Power in our inner gradually transforms or modified our living to that of an introvert. Subsequently we gradually experience the progressive signs of the transformation of our inner being, viz., presence of Shri Babuji Maharaj in our self. We have seen His physical form and now naturally, without our conscious effort feel the influence of Divine Babuji. When we listen to His

speech it is not an intellectual appreciation of His sweet voice, nor the satisfaction of the depth of His advice but the sublime experience of the voice of love from the celestial atmosphere from our Divine Mother. We understand that our reaching the Holy Feet of Shri Babuji Maharaj, the meeting point or the distance less point is not really reaching the goal or arriving at the Ultimate but actually the beginning or commencement of our approach, journey to the Guru.

To cover this distance, to attain the Goal of Realisation of the Ultimate we have to cross different spiritual stages such as dissolving of physical, subtle and causal bodies in the Divine and merging of the soul (*Atman Tattva*) into *Paramatman Tattva*, with the Divine Grace of Shri Babuji Maharaj.

The process of dissolving the physical, subtle and causal bodies when, by remaining drowned in His remembrance, crossing the boundaries of consciousness and submitting to the inner pleasure of Guru's Darshan, we are blessed by him with the inner vision. The mortal pleasure of physical vision which we had experienced earlier has given place to that of the subtle eyes. In this way the subtle pleasant look melts with love and embraces the holy feet of Shri Babuji Maharaj so as to dissolve its identity. Now we fully experience what Shri Babuji Maharaj meant by 'go deep in meditation'. The subtle body then begins to *laya* in the causal form. Later during meditation only the causal body remains drowned in the Divine. Now as the *abhyasi* goes deeper and deeper the *Layavastha* exerts its influence to attract the *abhyasi* towards the *atma* (soul) whose power draws it to itself. At this stage the *abhyasi* realises the progress he has made towards the goal to reach His Holy Feet and understands the significance of the unimaginable distance to reach the *Sadguru*.

Meditation becomes subtle and gradually the feeling of drowning also fades away because we remember Shri Babuji Maharaj and its causal body and *atma* had *Laya* in Him. Recognition of the distance between the two then is lost; the feeling of place, time and Guru also vanishes. Then our inner begins to remain drowned in a unique love of belongingness.

Now the first stage of *abhyasi* and Guru Relationship ends. The second stage of the relationship - that between the disciple and *Sadguru* begins, i.e., after *laya* of *Atman Tattva* with *Paramatman Tattva*. The glimpse of the real form of Shri Babuji Maharaj with the inner eyes enables him to be

enthusiastic and to dance. When I had narrated this condition of my inner in my letter to Shri Babuji, He replied that the appropriate description of this condition was 'the dancing of the soul'. He further elaborated that the state of Realisation brings the Divine message of the freedom of the soul. The dancing condition then speeds up the expansion of the Divine Power in the inner and gradually the whole system of the *abhyasi* gets enlightened, purified and glittering with Divinity. This results in *laya* of *Atman* in *Paramatman*.

Now the *abhyasi* gets the impulse that the function of the Guru - 'Liberation of the Soul' is now completed. The onward journey up to the Ultimate can then be continued only under the guidance of a Personality who possesses Godly attributes and has descended on the earth to take humanity to the kingdom of God. Such a personality, the *Sadguru*, is none other than Shri Babuji Maharaj.

The *abhyasi* bows down as His disciple to the feet of the *Sadguru*. Thus exposed to the radiation of the *Sadguru*, embalmed and anointed by the *Sadguru*, he loses the character or attitude of an *abhyasi* and becomes transformed to a disciple - a true seeker of Reality. Now the saying of Shri Babuji Maharaj, "Guru is not taken but he meets accidentally" become a reality.

The relationship between the *Sadguru* and the discipline is unique in the sense that the *Sadguru* is the knower of all but the devotion and only cries from the inner that "If you liberate me without devotion then it would be your benevolent act". His inner also longs for an innate craving that, "O Dear Master, take me to the realm of my beloved."

Now the pouring of the Divine Love of the *Sadguru* into the inner of the disciple begins to awaken the thirst for Realisation of the Ultimate. Gradually the thirst which was lying dormant since ages gets awakened and there remains no other feeling except that of being face to face with the *Sadguru*. After attaining this condition a saint said, "Neither am I seeing anyone nor are you allowing me to see others".

Now, Love has no flexibility at this stage. It is impersonal. Shri Babuji Maharaj then showers the Divine Power over the disciple through His repeated benevolent smiles and brings him up to the realm of God as if He has fulfilled His *Sankalp* as *Sadguru*. But what can a poor disciple do? He

simply forgets where he is, whether in front of God or somewhere else. He finds himself in an inert state, in innocence and simplicity because of the fact that he has been brought up close proximity to and under the loving care of the Divine personality. In such an unimaginable condition the significance and propriety of the *Sadguru* is revealed to him. He finds the *Sadguru* as God and surrenders himself to HIM. The innocent, benevolent, smiling face, of Shri Babuji Maharaj also reveals this novel secret that this is God Realisation and thereafter He merges the disciple in Himself and bestows Layavastha in God, by immersing him in God. The disciple is then divinised to swing to the end according to the *Sankalp* of the Divine Personality who has descended on earth from the Ultimate - Shri Babuji Maharaj.

I pray to Shri Babuji Maharaj that He may recognise your earnest practice and bless you and take you to the goal.

With Blessings and best wishes

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## WHAT MEDITATION REALLY MEANS

Talk Delivered by Rev. Saint Sister Kasturiji on 03/02/1993 at Vijayawada

Dear brothers and sisters,

In pursuit of our Goal of life viz., Realisation of the Ultimate and in the process of strengthening our ties of love and devotion to Shri Babuji Maharaj, we are once again meeting this evening, of course, after a long time interval. I am however confident that during this interval, you have progressed much on the path of spirituality under the able guidance and care of my brother here.

Whenever *abhyasis* come to me during weekly *satsang* or *utsav* any other time, they generally have one common complaint that they are not able to do meditation properly (*dhyan nahin lagta hai*). It is disturbed by a flow of chain of thoughts. Every time I explain the method, its requirements and also emphasise the need to do it correctly as prescribed by Shri Babuji Maharaj. Today again, I would like to explain to you all one fundamental aspect of our *Sahaj Marg Sadhana*, which forms its base. I am confident that once you are able to understand as to what is the base of our *sadhana* you would definitely have a much clearer view of your goal and the type and degree of co-operation which Shri Babuji Maharaj expect from you.

Meditation really means a constant effort to remember the 'Divine'. In the words of Shri Babuji Maharaj, "Only keep this in your mind that God is within you". To elaborate, Shri Babuji Maharaj said, "God is within you but you are not in Him". This simple, apparently minor, but fundamental lapse on our part has in fact, created the need for spirituality and hence the proliferation of various *sadhanas*. If anyone asks me "why and how humanity will need spirituality?" my one sentence answer will be - "So long as we do not start living in Him".

God knows that He is within every creature - every human being. The inner of all living beings - big or small, rich or poor, pious or sinner, those who worship Him and also those who reject and hate Him - is illuminated only by His presence. As far as His presence is concerned He has only one - state of being, as Omnipresent without distinction and discrimination of any kind. It is the divine law. It is the manifestation of THAT, HIS creation. It is when we, the human beings forget this ETERNAL TRUTH that 'HE is within us' we get separated from HIM - the base of our being. As a result-

instead of remembering that we are within HIM - we direct our total energy and effort towards our material welfare – completely neglecting the spiritual goal and thereby create a sphere of our own and thus unknowingly and inevitably a gap between HIM and ourselves. It is just to bridge this gap that we need spirituality and a method - a *sadhana*.

It is in fact Dame Nature in all Her mercy and sympathy blessed the entire creation and the humanity, in particular, with the presence of the Divine personality, Shri Babuji Maharaj and with the unique and unparalleled means viz., *Sahaj Marg* *sadhana* for clearing the opaque film of materialism or the cataract of the mind and guiding them to retrace their steps back Home. But as the saying goes 'to err is human' we again commit the same mistake in course of our practice of meditation. In the practice of meditation we again forget the fundamental base that 'Divine is within our inner' and get our mind involved only in the means (*sadhana*) to the goal. This only results in multiplying the thoughts and the means, the very desire for Realisation of the Ultimate, could not be inculcated, what to say of an intense craving. This happens so because we fail to establish any inner attachment with the goal and waste all our love and devotion with the means - the *sadhana* - reflection of the mechanical or physical approach, the externalised worship.

When Shri Babuji Maharaj expects the *abhyasis* to keep in their mind that God is within their hearts and that they should learn to remain connected with HIM, it simply means that He has given the basis of Reality to our *Sahaj Marg Sadhana*. Hence, dear brothers and sisters, we have first to give only this moulding to our thought-power that Divinity is within our hearts and we have to live in THAT. When this thought is infused and imbibed, may be through repeated but constant efforts, then the first and instant effect will be that our thoughts which have a wandering tendency will gradually get settled and in course of time, get connected with the main SOURCE.

Secondly, when we take Divinity or Reality as the base of our *sadhana* then in the process, the Divine Power will also help us in our efforts, though we may not be aware of it. But I may tell you that a circle is then formed which throws away all unwanted thoughts outside, saving you from disturbance in meditation.

The first beneficial effect, which we then begin to feel is purity of thought accompanied by a firmness that 'Divinity is really within our heart'. Subsequently as speedily, we could harness the celestial energy and develop the feeling of Reality with the touching of the Divine Power, the simple thought that 'Divine is within our inner' gets transformed into a *sankalp*.

Our mind and thoughts both then get a natural attachment with that *sankalp* and this enables the *abhyasi* to sustain the remembrance that 'HE is within his inner'. Gradually, even our involvement in our worldly duties also does not disturb our feeling of nearness to the Divine. Now you will feel that your mind (*Manas*) remains drowned in the feeling of the blissful state of nearness (*samipyata*) which, as you all know, is the first stage of Liberation, which is a very high condition in our *sadhana*.

You may put a question here that Shri Babuji Maharaj has said to begin the meditation with the supposition of the Divine Light being present in our inner, then why the above process?

Dear brothers and sisters, I can very well recollect even today that I wrote to Shri Babuji Maharaj, that I was able to feel the presence of Divine Light in my inner only for two days after I began the meditation. After that I was getting more inner happiness in sustaining only this thought that the Divine was in my inner. Shri Babuji Maharaj then wrote to me, "I tell, start meditation with the supposition of the presence of Divine Light, when there was darkness. And darkness was there because you had separated yourself from the naturally enlightened light of the Divine Power and created a long gap. Now when you have begun to have the feeling of His presence in your inner, you should then aspire to keep your inner drowned in the pleasant feeling of His nearness. You have been bestowed with this gift as a result of your practice of meditation and that is why the base of your meditation should now be the feeling of inner happiness, for being nearer to Him."

Now onwards, the fomentation of the feeling of nearness to Him (Shri Babuji Maharaj) gradually starts melting all the grossness which creates obstacles between us and the Divine. Thus, you will notice that the two processes namely, first the process of melting and cleaning of the obstacles and second the process of development of devotion, which is inculcated in us as a result of our feeling of 'nearness' go on simultaneously. With the evolution of devotion, the *abhyasi* is further

blessed with the requisite Divine Power which not only inculcates a mere desire for Realisation of the Ultimate, but also strengthens and intensifies it into an incessant intense craving to have the Realisation.

Now at this stage, the practice of meditation loses its characteristic of merely being a technique (*sadhana*) of realising the goal and acquires the attributes of a '*Real Sadhana*'. To understand the real meaning of the word '*Sadhana*' we can bifurcate into '*Sadh*' and '*na*'. '*Sadh*' means an exclusive and intense craving for Realisation and '*na*' means nothing besides that - no other desire remains.

Dear brothers and sisters, in this way by giving a proper direction to your mind and by providing a real base to your thought power - you can very easily get rid of your complaint that you are not able to do meditation or that you are disturbed in that process by your wandering mind and thoughts, your complaint will then turn into another, that now mind and thought are completely engrossed in the goal and you are unable to direct them to any other side, other than Shri Babuji Maharaj.

I would therefore, request you all to do your constant practice of meditation keeping the Reality in its base. Shri Babuji Maharaj has revealed to the humanity that the whole system of '*Sahaj Marg Sadhana*' has descended from ABOVE as the gift from NATURE. We also know that our system of *Sahaj Marg* is refinement of '*Raja Yoga*' which also implies that the *Raja* i.e., the Divine King is in our heart and just to get '*Yog*' i.e., union with HIM. Hence, once again I would like to impress upon you the need to correctly understand the implications of Shri Babuji's saying that "Divine is within you but you are not in HIM." In meditation, you should try again and again to 'keep in mind that Divine is in your inner and you have to remain in THAT'.

One more point I would like to emphasise here is that when one reaches this stage of spiritual advancement one feels a natural change in the base of our *sadhana*. This change is that in place of feeling the presence of Divinity in your inner, you experience the presence of Shri Babuji Maharaj (Divinity in Human form) not only in our inner but all around us. Now again you just see the beauty of the system that although you feel His presence your mind does not get involved in having His *Darshan*. It only gets a drowning condition in that feeling and that is why when I wrote to Shri Babuji, "Babuji with the fomentation of the feeling of nearness to you - whatever inner happiness I feel - the mind is deeply drowned in it and it is

difficult to get out of it". He wrote to me, "This is the beginning of *Laya avastha*".

This also proves the saying of Shri Babuji Maharaj that "To see Master is not our aim, instead we should draw something from His darshan and presence - when He appears in our inner - during or after meditation."

When Shri Babuji Maharaj finds His *abhyasi* children at this stage is spiritual advancement, He smiles naturally and we can have glimpse of it in our inner.

I earnestly pray to Shri Babuji Maharaj that He may bless you all with such advancement and that you all should aspire for intense craving to have a glimpse of His Divine Smile.

With blessings, and best wishes

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## SIGNIFICANCE OF LAYAVASTA

*Talk Delivered by Rev. Saint Sister Kasturi on 09/02/1993 at Vijayawada*

In my earlier talk with you I had emphasised on the need to practise *SAHAJ MARG* *sadhana* - with a right approach and proper understanding. I had explained to you earlier how you should march to attain *Layavastha* paving way to Realisation of the Ultimate our *GOAL*. To continue the same theme, this morning I intend to explain to you the significance of *Layavastha* - in our *Sadhana*.

Shri Babuji Maharaj wrote to me that after *Layavastha* begins, the *abhyasi* begins to live in the condition of 'Living Dead'. It means that although physically he remains a living being he is unconscious of his thoughts and actions because of his complete drowning in HIM. He further wrote 'until the *Layavastha* becomes complete, both the *CAUSE* i.e., the Remembrance of the aspirant by the Divine Personality of Shri Babuji Maharaj and *CONDITION* i.e., the changing spiritual condition in the aspirant as a result of the constant reflection of the Divine Power in Him, go side by side. When *Layavastha* is completed, then the aspirant is bestowed with the condition of 'Negation from Negation'. It so happens because he then gets completely lost in that in which he was drowned and forgets in whom he was drowned.

Shri Babuji Maharaj has said "Layavasta opens the door of Divinity for you." Needless to mention here that in meditation there is no layavasta. Meditation is simply the first step on the path of spiritual journey. Layavasta of the aspirant in the Divine Being starts with the beginning of the process of dissolution of the SELF EGO through our constant and humble offering of it to Him.

I may also point out here the fine distinction which exists between 'Layavasta' and 'Merging'. Firstly, 'Merging' is the result of 'Layavasta'. Secondly, 'Layavasta' is attained by the *abhyasi* - in the Divine Personality (Sadguru). 'Merging', on the other hand, is of the Divine Personality, in the aspirant of a very high caliber. Thirdly, while attainment of *Layavasta* by the *abhyasi* is a spiritual condition in our *sadhana* - meant for all and an essential pre-requisite for the Realisation of the Goal, 'Merging', on the other hand is not meant for all - a rare gift from Nature. It is bestowed only for a specific purpose and that too when its need is felt by the Nature. As we all know through various dictates given to Shri Babuji

Maharaj (By Swami Vivekananda and Lord Krishna) that Shri Lalaji Saheb had 'merged' in Shri Babuji Maharaj with the sole purpose of protecting His physical body to bear the force of the Divine Power flowing from the Source and to give expansion to that Power according to requirement for the work and the bearing capacity of His physical body. This is the sole case of Merging ever since the Creation started. Always bear in mind 'Merging' is not for all. It happens at Nature's call and not as a rule of law or convention.

After bestowing the condition of *Layavasta* to me, Shri Babuji wrote to me "On account of your *Layavasta*, your causal body, subtle body and the soul, all have dissolved in Me and you have attained the stage of 'Oneness with the Divine'. Now whatever remains in your inner is just 'My Remembrance' which will continue to take work through you". I may thus tell you here that 'His Remembrance' is 'His SUBTLE FORM' which is now working for the upliftment of the humanity".

Let me at this stage clarify to you all in very clear words that 'SUBTLE FORM' here should not be understood to mean the ordinary subtle body which is in the inner core of every human being. The real meaning of 'the Subtle body of the Divine' may be understood only when with the grace of Shri Babuji Maharaj you are blessed with the feeling that really you are Omnipotent and Omnipresent. The dwelling place of this 'Subtle form of the Divine Personality is then, the inner core of such abhyasis/preceptors who have attained *Layavasta* i.e., 'Oneness with Him!' Hence Shri Babuji Maharaj has always emphasised the need for attaining *Layavasta*. He said, 'Only *Layavasta* paves the way for 'Realisation of the Ultimate'. Without attaining that stage it is not possible.

It was probably in this context that after granting permission to me to work as preceptor He told me, "Work of a high standard can be done only when your thought for progress of the aspirant's spiritual advancement will be of the same standard and intensity as it was for your own advancement. In that case your subtle body will automatically remain active in the inner of every abhyasi and their progress will be specially speeded up. It will be consistent and constant".

We have a proof of this also. I may reproduce here the following lines from Shri Lalaji's dictates to Shri Babuji (26/01/44). " ... during My lifetime MY subtle body was present in everybody which ensured their security and brought their spiritual progress. With my physical veiling,

subtle bodies also went with Me and they became devoid of these blessings". The subtle bodies went with physical veiling of Shri Lalaji Saheb simply because as Shri Babuji Maharaj has revealed that except Him (Shri Babuji Maharaj) none other amongst His contemporaries (*Guru Bhais*) i.e. other disciples of Shri Lalaji Saheb had the *Layavasta* in Him. There is no reference of their having attained *Layavasta* in Him. Of course Shri Lalaji Saheb had vested them with all capabilities of a true seeker, except *Layavasta*.

About Shri Babuji Maharaj, Shri Lalaji Saheb had however clearly expressed "When He came to Me, He had complete *Layavasta*". As a proof of this to the humanity He had revealed, "When Shri Ram Chandra was only six days old, I gave Transmission from the Divine Source and He was able to absorb it completely."

Hence it is quite obvious that without *Layavasta* no place can be found in the *abhyasis* and preceptors wherein the Subtle Form of the *Sadguru* may stay in, although its presence is very essential for doing His work. The very touching of the 'Subtle Form' by the mind in your inner starts the flow of His Divine Transmission in such an effective way that neither the aspirants nor the preceptors ever become conscious of the feeling that the *Sadguru* has taken *Mahasamadhi* and is not in existence. He never feels loneliness because no gap exists and His Subtle Form thereafter acts as the controlling agency. The Divine work thus continues and shall continue forever.

It was in this context that after granting permission to me to work as preceptor Shri Babuji Maharaj told me, "Work of a high standard can be done only when your thought for spiritual advancement of the aspirants will be of the same standard of intense craving as you have for your own advancement. In that case your subtle body will automatically remain connected and be active in the inner of every *abhyasi* and their progress will be speedy, constant and consistent." Shri Babuji Maharaj has therefore always emphasised the need that every preceptor should work for the *abhyasis* with great love and sincerity.

Now dear brothers and sisters, you may, out of curiosity seek clarification here that why amongst the disciples of Shri Lalaji Saheb, only Shri Babuji Maharaj had *Layavasta* and none other was bestowed with this condition. So I may tell you all that the secret of this was also revealed to me by Shri Babuji Maharaj from the pages of His Diary. He said that Shri Mouli

Saheb - a Sufi saint and Sadguru of Shri Lalaji Saheb said to Lalaji, "My Guru had asked from me for a *Gurudakshina* that You will have to complete Nature's work-for completion of which I did not possess the required capability". It was also mentioned in the Diary that one day when Shri Lalaji Saheb during His childhood was returning home from the playground with a hockey stick in His hand and was passing through Shri Mouli Saheb's house, He immediately called Him, "O, boy, Come here" and He then said to Shri Lalaji Saheb, "You have not come in this world just to play hockey but for a much greater Goal". This He said definitely after recognising that this very boy possessed the capacity, to complete that Divine task which was assigned to Him (Shri Mauli Saheb) by His Guru. Subsequently Shri Lalaji Saheb had acquired the capability to complete the task assigned through seven months untiring *sadhana* and was finally, on completion of the task was endowed with the honour of 'ADIGURU, SAMARTH SADGURU' by the Nature. Shri Babuji Maharaj had afterwards called Him as SPIRITUAL GIANT.

Now you may be eager to listen - what great work of the Nature was assigned to Him and on completion of which He was adorned with the above honours. If you go through the relevant literature, you will find that it is written that He had completed the task assigned to Him by Shri Mauli Saheb, through His seven months' *sadhana* it is not mentioned that He had attained the Goal of Realisation. The work assigned was that He should descend a Great Special Personality from *Bhooma* with the powers of *Bhooma* to do Nature's work of awakening in humanity, a desire to get Realisation of the Ultimate and thereby bridge the gap between Divinity and humanity- which is part and parcel of the Divine.

Hence to be precise His Great task which He completed was, the desecendence of Shri Babuji Maharaj who has brought the *Sankalp* of taking the whole humanity to the Ultimate and thereby bridge the gap inherent - in Shri Babuji's own words "God is within everyone but everyone is not within Him".

Now I believe it would be crystal clear to you all that when Shri Lalaji Saheb did not have the Goal of bestowing *Layavasta* to His disciples, how could they get *Layavasta* in Him? He had only His Goal of descending a Divine Personality from the BHOOMA which He had completed in seven months and then merged Himself in Shri Babuji Maharaj.

In the end, while taking leave from you, I wish to present at the Holy feet of Shri Babuji Maharaj a garland of shining flowers (in the form of you - the abhyasis of this centre) and pray to Him that the length of such a garland may increase day by day and Shri Babuji Maharaj may bless you with a glimpse of His Divine smile in your inner after getting the fragrance of the flowers in the garden. I also bless my brother here whose untiring work and sincere efforts and affection compel me to be with you.

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## QUALITIES OF A FOLLOWER

*Talk Delivered by Rev. Saint Sister Kasturiji on 10/03/1994 at Vijayawada*

Dear sisters and brothers,

I am extremely happy to be with you once again and work with you in the process of strengthening our ties with HIM - Shri Babuji Maharaj. This evening I propose to talk to you on some aspects of our GOAL although I am quite conscious of the fact that we have talked so much on this and it is not new for us. But I believe you will agree with me that in spirituality, the process of understanding and learning continues and widens as we move forward and become exposed to finer implications of various concepts. It is in this context that this evening, I intend to share with you my views about some such aspects of our GOAL and the manner we practise to attain it, which, when followed piously, will speed up our steps towards its attainment.

Dear *abhyasis*, whatever I had understood so far from Shri Babuji's sayings and writings, was that our Goal is 'God Realization' and it ought to be so. But today I find that as we progress step by step and become closer to the GOAL (Union with GOD) its meaning gets changed, rather enlarged.

In order to explain this to you, I put before you my own years of long experiences and also Shri Babuji's practical golden guiding points which he revealed to us on and off. As a precautionary measure at the very outset, I may make it clear that whatever I intend to explain should not be interpreted to mean that the Sahaj Marg *abhyasis* do not have a goal in the system. I merely wish to impress upon you that we begin our *sadhana* with a GOAL which is ABSTRACT. To elaborate and prove this I may put before you the opening line of our 'prayer' "O MASTER! Thou art the Real Goal of human life". It merely emphasises that 'God Realization' is a very natural goal of every human being. The 'prayer' is addressed 'O, MASTER' (HEY NATH) but Shri Babuji Maharaj has not explained what He meant by the word 'MASTER' or 'NATH' and has adopted a recondite approach just to preserve its sanctity and more so to protect the *abhyasis* from their possible entanglement with various forms of bandages. Instead, HE expects each one of us only to aspire and endeavour to attain that which is NATURAL and SIMPLE.

Now on introspection of my own experiences of living in Sahaj Marg reveals that from the very beginning, Shri Babuji Maharaj had neither been my goal

nor had He appeared before me as the GOAL of GOD Realization. When I got the first fortunate moment of having a glimpse of His Darshan, He was attracted to my heart which took HIM within its fold to be lost somewhere in its inner core. Subsequently my thoughts had always striven only for this, that whosoever is hidden in my heart 'I may touch HIM'. In this endeavour my attention and attachment also remained quite alert that it should not get attached to anything else and the result was that gradually I became an introvert. Then a day dawned in my life when my inner attention and Divine attachment was completely drowned in deep meditation and I had the Darshan (Realization) of Shri Babuji Maharaj. It was so enchanting and effective that my thoughts were lost and my memory had broken all its linkages with the external existence. Then I felt that for maintaining my existence Shri Babuji's power was flowing and it probably assumed total responsibility for the purpose. So much so that HE had not left to me even the burden of the responsibility to determine what I should talk to others or when I should laugh or weep. Even then I did not realize that my goal was God Realisation or Realisation of Shri Babuji Maharaj. I can only say that since then I had automatically started living in the Sahaj system as per expectations of Shri Babuji Maharaj. It was then that I could witness and experience through my conditions His saying that LOVE for GOD develops automatically as a natural phenomenon and is not created through our effort. To clarify, 'LOVE' can only be for GOD. In our worldly living we only have attachment not LOVE.

To explain my observation about GOAL further, I may quote here one instance: An abhyasi said to Shri Babuji Maharaj, "Babuji during meditation I see you in my inner but even then I feel I am not progressing, why?" Shri Babuji Maharaj in a lighter vein said "May be that I am not able to make you progress because I have become old". But the very next moment He said "I have never advised you to SEE ME. To see Master is not the aim of an abhyasi. You have to see and realize what there is in ME which had attracted you most." This is how I would emphasise the idea of the Right Goal, the right concept of which is vital for progress.

We often say that we 'follow' Sahaj Marg or we are 'followers' of Sahaj Marg system. What do we really mean by saying this I feel that the two words 'follow' and 'followers' are misconceived and hence wrongly practised., It is true that 'LOVE FOR GOD' is the foundation which links our efforts for attainment of the GOAL and for that we must 'follow' the system prescribed by Shri Babuji Maharaj as a true 'follower'. We all know that Sahaj Marg

system is a complete and perfect system hence we should understand it in the right perspective and practise it in totality in its natural way without even the slightest modification. We can, only then truly say and others can believe that we are followers of Sahaj Marg system aspiring to reach the GOAL. I understand that what we ought to 'follow' is the system and the one who follows it is our inner self- the heart -the 'follower'.

Now to clarify my view, if I ask you to tell me, on the basis of what I have stated above, pertaining to the GOAL, as to what I had actually followed and of who was the follower, I am sure that neither you shall be able to tell me nor I was then able to understand. Today, I am before you and intend to explain to you, after about 45 years of *Sadhana* what I could understand about their correct meaning and approach. Before dwelling upon that I may assure you that it is within your comprehension and means and you can definitely step into that sphere through your regular practice of the *Sahaj Marg Sadhana* strictly as prescribed by Shri Babuji Maharaj. But when we follow it after moulding it according to your own thoughts and views, only this can be said that you are following a system which is your self-creation or as you like it.

In fact, there may be two approaches for defining and practising the concepts 'Follow' and 'Follower'. One is external and physical and the other is internal- the inner - the heart. I have already explained the inner approach which I had followed conscientiously and spontaneously. To explain the external and physical one I may cite here an incident which I had witnessed at Shri Babuji's place.

Shri Babuji Maharaj used to walk in His courtyard after taking His food in the night. One night around 11 p.m when we were also sitting on the verandah - while walking He suddenly stopped and palmed His stomach. We also saw that one *abhyasi* who was following Him in the walk also stopped and imitated Shri Babuji. The next night Babuji came to walk with a handkerchief tied to His calf. When the *abhyasi* 'the follower' came to join Him, he noticed the handkerchief round Shri Babuji's calf. Immediately he went to his room took a piece of cloth and tied it in the same way as Shri Babuji did and came out to accompany Shri Babuji in the walk. Shri Babuji after some time suddenly stopped and asked that *abhyasi* "Brother! It is very late in the night and now you should go to bed". He then went to the room. Thus, Babuji gave us a concrete evidence of the meaningless example of the 'follower'. After that Shri Babuji laughingly said to Master Ishwar Sahaiji, "Have you seen how the followers in the Mission are?" Even if you have to copy, copy how the Reality

can be realized. At that moment I did realize that He wanted the intellectual appreciation of His *sadhana*, right mental approach to the *GOAL* as prescribed by Him so that we might imbibe His spiritual wealth and structure ourselves to live the life He indicated and thus deserved to be designated His 'followers'.

If you turn pages of Shri Babuji's autobiography or recollect in your memories His conversations you will hardly find any mention of the fact that He followed any system with a predetermined *GOAL*. He only used to say "I have seen only Shri Lalaji Saheb and He is all in all for me, Shri Lalaji Saheb belonged to 'SANT MAT', as His disciples have mentioned in their writings and as stated by Shri Babuji. It is quite different that when as a true 'follower' my heart was lost in the Divine personality of Shri Babuji Maharaj then I felt and He also wrote me that in our system we aspire to realize God because mere having a glimpse (*darshan*) does not satisfy our thirst. It is the persisting thirst of the 'follower' for Divinity and his impatience which compels Shri Babuji Maharaj to open the doors of '*satyapad*'. After that He keeps a constant vigil for facilitating the swimming of the 'follower' in the Region of *Bhooma* i.e., Central Region. I may mention here that for higher levels of super-consciousness human efforts stop and subsequently it is entirely Shri Babuji's *sankalp* of establishing an *abhyasi* for union with *Bhooma*'s power. Consequently its Divine characteristics automatically start working. The 'follower' then attains *Laya* in His *sankalp*. At this stage even if the *abhyasi* wishes to look backward to know how far he has traveled, he cannot look back. He would not even get time to enjoy pleasures of God Realization.

Dear brothers and sisters, I wish to impress upon you that if you like some preceptor very much, then mere copying him/her physically will not entitle you to be called 'follower'. Instead, you should find out from that preceptor or *abhyasi* as to what kind of love, devotion and dedication had brought him/her to this height of glory. One who practises this approach can be called a 'true follower'. What are the divine characteristics that have attracted his/her beloved? When you will 'follow' and sincerely imbibe those qualities, then you will be able to attain the state of a Real 'follower'.

I earnestly pray to Shri Babuji Maharaj to bestow upon us all the requisite love, devotion, strength, confidence and above all, level of understanding to become His true followers - a follower of His expectations. With Blessings and Best wishes.

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## BEAUTY OF OUR SADHANA

*Talk Delivered By Rev. Saint Sister Kasturiji On 11/03/1994*

Dear sisters and brothers,

In my earlier talk, I had explained to you the subtleties of our Goal and the procedure we should adopt for its attainment. Continuing the same theme, this evening, I wish to dwell upon another important point which we generally overlook. Shri Babuji Maharaj, the Divine Personality, has not only awakened the humanity about its goal of life but has also introduced the Sahaj Marg system by practicing which we can attain the goal. He has always emphasized that God is simple and hence can be realized only through natural and simple means. We all know that there can be no other method simpler than Sahaj Marg which enlightens the inner of every living being and merely requires the abhyasis to start living under the influence of the Divine Light and thus structures his whole system. Obviously, one who is linked with the Divine and the Divine Light is linked with the Unlimited. If the abhyasi follows Him, His Divine power will purify his whole system when he might feel the presence of the Divine in every atom of his body. Shri Babuji Maharaj has however emphasized that the abhyasi should implicitly follow the Divine Personality 'step by step'. It does not seem to be rightly understood nor practiced. I intend to clarify to you what it actually means and how it could be followed with advantage.

Following Him 'step by step' is ordinarily understood to mean that when Shri Babuji Maharaj moves slowly we should also move slowly or when He moves fast we should also move fast. Once He remarked 'people feel happy to imitate Me in My physical activities and also proud and enthusiastic to adopt the methods I adopt in temporal life. The moral principles of life, the sublime phase of My attitudes and the spiritual values I cherish are ignored. The Unseen, basic, supernatural characterization that are silently portrayed in external existence and exemplified in my daily life have not been grasped. If grasped, they had not even attempted to practice these prerequisites to sublime life. They are absolutely essential in the arduous journey to the Ultimate.'

Truly speaking the inherent theme in His saying is to provide us the right direction in following him 'step by step'. He expects the abhyasi to be close to Him, to follow Him implicitly and to entirely depend upon Him. So, He does not have to look behind Him for His 'follower' who is always in His focus by a mere turn of His eyes.

Shri Babuji Maharaj has Himself summarized its meaning in one sentence 'Bande to Huzur Ki Hazri mein hazir rahna chahiye' (the abhyasi should always remain present in the attendance of the Master). 'Attendance' here does not mean physical but sublime attendance pertaining to the inner - the heart. It is through this process, the gulf between Him and the 'follower' which was created by his egoistic thoughts and actions will be abridged gradually. Thereafter, what remains is constant remembrance - a remembrance or a thought to be in union with Him - the GOAL. The only craving and endeavor should then be not to disconnect this thought or remembrance. In every moment of His living He should feel His presence but He should never aspire to find and see Him in physical form. If His form appears, alright - if not no attempt should be made to see Him. Even when he goes to sleep he should never possess a thought that he is going to sleep; instead he should only think that he is breathing His vast divine transmission flowing all around. It is such a kind of living which is implied in 'following the Divine personality step by step' and which Shri Babuji Maharaj has expressed as '*Life in life is life*'. This is Real Life and it is for living such a Real life that He opens the doors to the realm of HIS LOVE, the ocean of Divinity and assures us the protective shade of His loving gracious hands. Now at this stage what remains to be done? The follower should arise and boldly follow the system under His care and guidance to deserve the pleasure of His gracious shower of Love.

Dear sisters and brothers I believe I have been able to clarify the real implications of 'following Him step by step' ('Kadam ke Kadam'). It should in no way be misconstrued to mean movement of the abhyasis from one spiritual condition to the subsequent condition. It is only remaining closer and closer to the GOAL. I may further mention here that in this process, the abhyasi or follower may not get any egoistic feeling - Shri Babuji Maharaj has cautioned us through the last line of the prayer that '*Thou art the only God and Power to bring me up to that stage*'. It simply means that just by remaining closer and closer to the GOAL - we should not feel that we have attained the GOAL. It is impossible to attain it without HIS help - in the form of His Divine Transmission. He explained this very clearly to me when He asked me to remain interconnected and in communion with HIM.

Now brothers and sisters just see what a kind to protective umbrella in the form of its various inherent complexities and secracies He has devised under our Sahaj Marg system in order to maintain its sanctity and protect it from being misconceived, misinterpreted during the course of its practice by the seekers of Reality. Of course, His system provides the required encouraging and promising directions which are within the comprehension of an ordinary human

mind. It is its apparent simplicity. For correct understanding of the system's inherent complexities He bestows upon us the requisite capacity.

Just look to the miracle which took place during our morning meditation. Normally, I conduct sittings for 60 minutes. But this morning's sitting was over after only 35 min. Why and How? I myself do not know. You all must have also noticed that the transmission was special - very vast and deep - as we have on special occasions like 'Basant and 30th April'. When and how word 'stop' was spoken I don't know. When my eyes opened I was surprised. It was just like this that I was taking sitting and Shri Babuji Maharaj was in front of me and He said 'stop'. I only heard the voice not knowing from where it has been voiced.

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## LOVE - THE DIVINE POWER

*Talk Delivered by Rev. Saint Sister Kasturiji on 23/03/1995 at Vijayawada*

Dear brothers and sisters,

In the chain of our spiritual get-together with the benign grace of our Revered Master Shri Babuji Maharaj, we are meeting once again this evening, with greater enthusiasm and vigour to strengthen our determination and efforts to attain the goal. It is not only Shri Babuji Maharaj's wish that I should visit this favourite centre of His frequently but more than that your unswerving love and devotion for HIM, which brings me to the midst of you in spite of many obstructions in the way.

My most dear and sincere abhyasis, this evening, I wish to give you some guidelines, based on my spiritual experiences, which, if properly understood and practised, would make your progress on the spiritual path more speedy, effective and rewarding. As our *sadhana* requires, myself and others always impress upon you that you should develop love, *shraddha* (faith), devotion and craving for the goal with submission and surrender to HIM. Today I wish to explain how you can acquire these prerequisites as the means to our end.

Normally we use the word 'love' to express our intimate family and social relationships (i.e., worldly love) as well as a measurement of the extent of our nearness to God (i.e., Divine Love). But it is wrong. The correct word to express our intimate relationship with all the worldly objects, animate and inanimate is 'attachment', filial affinity and not 'Love'. The word 'Love' is meant only to express our nearness and closer ties with God - The Divine Power. It may be taken to mean 'attachment with God'. Hence 'love' can only be with God, and with worldly objects we have only 'attachment'. The two are quite different.

With the experience I have in the varied stages of spirituality I find that the fervent relationship expressed by both, either by filial affinity or worldly attachment or by transcendental devotion or sublime love, has one common feature which is supra-sensory, super-conscious. It is a divine gift and hence natural, extra-ordinary spontaneous and automatic.

In worldly life, when a child is born, it experiences a varied relationship such as father, mother, son, daughter, brother, sister and so on. This complex relationship gradually expands and develops attachment even with very remotely but closely related persons. In the spiritual sphere, our attachment with the Divine which is correctly termed as Love, has one unique element, i.e., the chain of relationship is confined to one only. The reason is obvious because the Divine is all alone. None is His relative. He Himself is unfettered much beyond the chain of relationship.

When Shri Babuji Maharaj was taking me on the successive progressive stages of spiritual journey, then this secret was also revealed to me that Divine can be purchased by mere selling of our 'self'- surrender to the Divine. I may caution you here that the term purchase and sale have been used here strictly in the spiritual sense and should not be misunderstood in their commercial sense. In the spiritual context sale of self is not done in terms of money. Instead the Divinity has its own unique Divine coins in the form of unfolding of successive Divine conditions and the purchaser, Shri Babuji Maharaj, the Divine Personality, in human form pays from the Divine treasury, commensurate with the level of surrender (sale) of the 'self'. As a consequence of this, first of all when we begin to feel in the inner our nearness to Him, then it seems that our heart always remains in bowing condition in front of Him in a sublime state of surrender. It is a Divine gift and very pleasant condition to experience the extent to which the *abhyasi* has been able to make a natural offering of his humble self through bowing of his inner with shraddha and how much reward he has got in return. It is also a beauty of the system that without transcending self, i.e., with out the process of give and take, the *abhyasi* cannot move forward.

Now when the *abhyasi* moves a little ahead of this stage, then he feels that his inner remains in a constantly drowning condition and when ever the eyes have a glance of THAT, it seems that the melting of inner with the sight of someone - Shri Babuji Maharaj started offering that shraddha also to HIS Holy feet. This is the first divine gift (price) the *abhyasi* receives from His gracious hands on the natural offering of the self. In the process, when and how the shraddha bestowed by Him is unknowingly surrendered to Him escapes our notice. It is at this stage that Shri Babuji Maharaj told me that the feeling of submission also vanishes which automatically and naturally began in the *abhyasi*'s inner through shraddha. NO we have to accept this truth that, we have not done anything to attain

this level except making an offering of our 'self' and as reward to that offering He has bestowed shraddha and has accepted our submission.

Another truth is that after forgetting the attainment of this condition, I did not know what was to be done afterwards. Surprisingly then I instantly found that my Master Shri Babuji Maharaj was present again in my inner and around me and inviting and telling me that He is in the inner and outside as well, pervading everywhere - 'then why are you away from me. Try to come closer to Me'. Thereafter not my efforts but the craving for Him made me to follow HIM implicitly and this was the beginning of the second stage of advancement.

One day then I found that I got some shocks in my inner and began to feel the separation from HIM. There was no alternative left to me now except to make a humble prayer that He should provide me the requisite strength to sustain this pain of separation. He then blessed me with an unshakable firmness in my inner to realise HIM. He also bestowed on me a feeling of such a Divine relationship with me as if it was an inherent relationship of bondage through several generations and it was the legacy of devotion. As a devotee is never conscious of his identity that he is a devotee, we the abhyasis do not possess the ability to know that we have been blessed with the reward of 'devotion'. However this feeling constantly persisted in my inner that my inner has got union with someone. What a unique situation it was that although I had started the effort for making a natural offering of self but the process of offering my identity (existence) has started in the natural course and the reward received in return was the craving for *layavasta* in HIM.

The inner constantly and silently feels that pain which was also drowned in that craving towards HIM and waits for the moments when He will take me into His fold. Gradually this intensity of longing of meeting HIM made me to forget even my own identity on earth. What is my name, form and to which family I belong to - were forgotten. In the process, remembrance of Shri Babuji Maharaj overshadowed the condition of forget fullness to such an extent that the feeling of union with the Divine surrendered its stages to HIM and a feeling of self-surrender always persisted in the inner. This is only an indication of the beginning of the first stage of surrender.

On attaining this level of spiritual condition it becomes clear that union with the Divine was a part of the life of every human being and so long as he/she cannot attain it, he/she is in a spiritual exile. After this we begin to experience that we have been connected with our highest aim of our life. Feeling of this higher connection inculcates in the *abhyasi* the Divine Love and on attaining this condition, the blessings of His Divine Personality of Shri Babuji Maharaj are there.

Now you may ask me 'what is love'? I shall explain this. In fact, when the craving for Divinity gets in union with devotion, then something naturally flows in the inner, which cannot be anything else except Divine Love. Truly speaking Divine Love itself is lost, purifies and transforms the *Atma* in its original pure form and forces its merger in *Paramatma*. Probably Kabir had, on this account then that Love is not a matter of purchase and sale and this proves the reality which I have stated here that Love is beyond the physical plane. It is a unique feeling of craving.

Hence this is my most sincere and earnest advice to you all, brothers and sisters that you aspire to offer your self (*khudi*) and if you do it sincerely and honestly then unaware to ourselves our beloved Revered Shri Babuji Maharaj, the Divine Personality and our Goal of life will bless and bestow upon you His Divine Love.

It is my sincere prayer to Him, as your humble sister that He may shower on you all His Divine gifts.

With best wishes

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## MEDITATION IN ITS REAL SENSE

*Talk Delivered by Rev. Saint Sister Kasturi on 24/03/1995 at Vijayawada*

In continuation of our spiritual discourse, this evening I would prefer to touch a few most important and basic aspects of our sadhana, which are quite often misunderstood or misrepresented. First such aspect is the Divine Light. As you all are aware that under Sahaj Marg Sadhana, we start meditation with the supposition of Divine Light in our inner. Now what is this Divine Light and what is its real form?

Once, while writing my most pleasant spiritual condition to Shri Babuji Maharaj I enquired from Him what I should do, when I find His physical form in my inner and outer and it constantly remains before my vision? He told me to start meditation as prescribed with the supposition of Divine Light only. When I saw His form, was I to take it as a Divine gift from Him? Then Shri Babuji Maharaj very nicely wrote to me that so long as I was looking to my own form, I did not get this Godly reward but when I have made *laya* of my own form in that Divine Light, then that form of Divine which was pervading in all and everywhere, has appeared before me. Then I had to do only this much, that as I had forgotten my own form, likewise whatever spiritual happiness I was enjoying or the feelings that I was getting on account of His presence, I was to keep my meditation completely drowned in that. This was essential because for the descent of the Supreme Divine conditions in one's life and there by attaining the highest goal of human life, one has to meditate only on the Infinite, the Invisible and dwell on the indescribable condition of spirituality. Shri Babuji Maharaj further stated, "I was always in remembrance of Shri Lalaji Saheb and did not see anyone else after seeing Him, because ever since my very childhood I found His presence in my inner." It was His greatness and kind gesture to me that ever since my descent till today, He had made me merge in HIM.

Now you can yourself understand if this is such a nice thing, then why have I not propagated meditation of *sadguru's* form under my Sahaj Marg System? The only answer is that it is quite impossible for everyone to meditate on the form of his/her *sadguru* (peer). It is impossible because the human nature is such that it gets easily attracted to grosser objects than a subtle substance and due to this, the main goal of human life viz., the realisation of the Ultimate, for which I have descended, would have

been lost sight of! He continued: "And you are aware that My Sadguru (peer) Shri Lalaji Saheb, who is the *Adiguru* of our *Sahaj Marg System*, has made My descent on this earth to meet the needs of the era of *Bhooma* (The Ultimate) through His prayer and the will of Nature".

Another beauty of His Divine act was that although He looked after me in every way since My childhood, He never revealed to anyone, the Divine secrets of My Being. You know it was very essential also because none could have understood this truth. Another reason for maintaining this secret was that if Divine revelations were made before the time was ripe for it, then on account of lack of proper understanding, it might lead to development of hatred and dislike, instead of creating *Shraddha*. He reminded me to recollect these lines of '*Aaftable Marfat*' which meant that the candle will be lit by itself for its beloved and its lovers will run after it automatically. He further wrote, "You just see what a command Shri Lalaji Saheb was having over His Divine power and on the centre of Divinity - the *Bhooma*; He brought that power on this earth for the spiritual upliftment of mankind." He said that this is the reason for not prescribing or attaching much significance to meditation on the form of Sadguru under the *Sahaj Marg System*. It is to dissuade or discourage the abhyasis from being idol worshippers. Devotion is to God and not the idol. He also mentioned, 'My *Sahaj Marg System* is the oldest means of God realisation and it was always there in the past. It is expanding today and it will remain in future as well.'

Dear brothers and sisters, even today when His various sayings appear before my vision in my heart is thrilled. What a Divine truth and naturalness reigns in His saying: "Whom you aspire to realise, keep Him in your remembrance". I have experienced that a day then naturally dawns when we feel His presence, however subtlest form that may be. I may tell you here that 'the more subtle in form your goal is, the more powerful and attractive it will be'.

Another unique beauty of our system which, on the basis of my experience, I wish to narrate here is that whether one has seen Him earlier or not, he/she will feel His presence during meditation. As I have already stated at the outset as a result of meditating on the Divine Light, I automatically got the feeling of closeness and company of the Divine Personality of Shri Babuji Maharaj. In this connection I may add here that while giving first sitting to a new entrant abhyasi, I face a common question, "When I have

not seen God or the Divine Light, how can I meditate upon that?" I have always replied to him that as it happened to me, the same would happen to him as well. In the beginning I also anticipated some difficulty but after I took my first sitting, the subsequent practice of meditation sincerely and honestly automatically brought the results. Shri Babuji has repeatedly advised and cautioned as well that He had never required us to meditate on the Divine Light but to keep it in remembrance. As a result of the feeling of that light, whatever condition is experienced by us then, we should to remain drowned in that, so that the flow or attraction may go on assimilating your remembrance. As a result of the feeling of that light, whatever condition is experienced by us then, we should try to remain drowned in that, so that the flow or attraction may go on assimilating your remembrance or meditation within its fold. I myself experienced this that one day during meditation I was completely merged in the Divine colours of Shri Babuji Maharaj who has descended with the *sankalp* of God Realisation to mankind. Now you can yourself judge that the simple practice of meditation in its correct perspective has enabled me to have a real darshana of the Divine Personality.

Another basic element of our system is the process of 'cleaning'. Today, I intend to clarify as to why Shri Babuji Maharaj has prescribed the process of cleaning. Whatever I could gather from it, is that the process of cleaning is very helpful in our daily life. In the daily routine of life if any of your thought or action penetrates deeply in your inner and it is not cleaned by your own effort then you should sit for say 20 minutes with this thought that it is being washed out through His Divine Power. If it is done correctly and sincerely within a few minutes you will feel that very thought is washed out from your mind and heart. Its spiritual significance is that it prevents that undesirable thought to take a grosser form and become your Sanskaras for the repentance of which you will have to take rebirth.

Another object of cleaning is that with the remembrance of Divine whatever thoughts now, or in future may create an obstruction in your progress, it will be washed out automatically creating a vacuum for flow of pious and divine thoughts.

Once an *abhyasi* asked Shri Babuji Maharaj - whether he can do 'cleaning' twice or thrice a day, or for one hour each day? Shri Babuji replied that the process has been prescribed with this sole objective that he can become capable of remaining drowned in Divinity. After that *abhyasi* went

away Shri Babuji Maharaj told us that it seems he was a sweeper in his previous life, because he was concentrating more on the process rather than its results. The end objective of cleaning that Divinity may appear in his inner is not his concern. Craving and meditation for Divinity are such complete techniques that nothing else is required to have it. A child depends on parents so long as it cannot walk independently. Process of cleaning should be taken in that perspective.

Now dear brothers and sisters, in the light of what I have stated about Divine Light and process of cleaning you may yourself judge how thorough the practice of simple meditation is. We cannot only aspire to attain the highest goal of human life but Shri Babuji Maharaj has given a sort of guarantee to take all the abhyasis to that highest level provided the practice of meditation is on correct lines with sincerity and devotion. God never comes Himself to anyone but He can be drawn through the chain of His remembrance, devotion and surrender to His sphere of Living. In a nutshell, what we need to do is to adopt and practise the sadhana in its real sense through proper understanding of the significance of its components. Meditation in itself is complete and as Shri Babuji Maharaj said I have asked you not to do meditation but to meditation but to remain in meditation. When through the experiences of Divine feelings we begin to feel the presence of Divinity in our inner then time comes when we begin to remain even unconsciously in the state of meditation and then all sorts of our earliest complaints are automatically cleared off. God is Infinite hence feeling of His presence then, does not remain confined within our inner but we feel it in every atom of our body. Not only this, that Divine Light about which you were questioning and complaining will then be luminous and around you and you will feel its glory. Now I am confident that you must have understood as to why Shri Babuji Maharaj has not prescribed meditation on the Form and emphasised meditation on Divine Light, the Reality. It is purely with the object of protecting the *abhyasi* from committing any kind of wrong i.e., he should not indulge in idol worship.

I pray to my beloved Master, Shri Babuji Maharaj to bestow upon you all the requisite level of understanding and capability to practise the *sadhana* in its real sense.

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## SUBMISSION AND SURRENDER

*Talk Delivered by Rev. Saint Sister Kasturiji on 17/03/1996 at Vijayawada*

Dear brothers and sisters,

With the blessings of Shri Babuji Maharaj, we are meeting once again in our face to face spiritual session to have a discourse relating to some vital aspects of our *sadhana*. This evening I would be sharing my experiences with you on such an aspect of our *sadhana* about which Shri Babuji Maharaj had always emphasised in His letters to me and also in course of His talks. These aspects are 'SUBMISSION' and 'SURRENDER'- the two means through which we can progress and attain *Layavastha* and Realisation of the Ultimate, the final goal of human life. Before proceeding further, let me at the very outset, impress upon you all that whatever I talk to you in course of our meeting it should not only be clearly understood and borne in mind but effectively practised in your daily *sadhana* for your spiritual advancement which is the very purpose of my visit.

Shri Babuji Maharaj always emphasised that, 'SUBMISSION' is comparatively difficult than 'SURRENDER' but at the same time He also said that 'SUBMISSION' is the soul of 'SURRENDER'. He however, never explained to me theoretically what 'SUBMISSION' really meant. When and how it should be made and what sort of conditions and experiences the *abhyasi* passed through when he attempted 'SUBMISSION' to Him.

I was intending to speak to you on these aspects since long so that a craving for the same may also develop in your inner. Today, I find that I cannot restrain myself anymore from sharing my experiences with you. Do you know why? It is merely because when a child gets something unique he/she naturally desires and becomes impatient to tell about it to all his/her brothers and sisters. Accordingly, and probably Shri Babuji Maharaj also wants me to explain to all His *abhyasi* children every aspect of it. Further, communication at the same level would be more effective and understandable.

Now, dear brothers and sisters at the very outset I may tell you that apparently the topic of our discussion this evening may appear to be insignificant but when you understand its deep meaning and have a practical experience of its effectiveness then only, I am sure, you would be able to appreciate its significance in our Sahaj Marg Sadhana.

First I will explain to you what SUBMISSION really means. In our Hindi language we have a very beautiful word for 'SUBMISSION' which signifies its true meaning and it is 'ATMA NIVEDAN'. Ordinarily, the abhyasis consider it to be an offering of all their material wealth, physical and mental, which finds an expression externally. To them that is all what SUBMISSION implies. But when Shri Babuji Maharaj had revealed to me through successive divine experiences what it really meant, how significant it was, then I was quite surprised to learn about it. 'ATMA NIVEDAN' really means offering of self by heart devoid of any material object. In the offering of self or 'I' to Shri Babuji Maharaj, the 'I' which is offered is free from all worldly bondages - physical and material. It is in fact that 'I' or 'self' is linked with the 'Soul'. A SUBMISSION from ATMA, when filled in completely with the feeling that it is from heart becomes natural automatic and effortless.

That is in fact the Divine blessing which the abhyasi receives from Shri Babuji Maharaj as a reward for his inner SUBMISSION. Shri Babuji Maharaj said, 'Be submissive to your GOAL which is the key for brightest spiritual advancement'. To narrate my own experience in such a condition, I may tell you that at this stage it appears that I belong to someone else - to Shri Babuji Maharaj, and gradually this feeling becomes a reality and I say 'He is mine and I am His'. Then the words, I can speak before Him, are simply this, 'whatever I am' howsoever I am' I am only yours. Thereafter, the above feeling and our daily routine of life both gradually get merged and drowned in His shower of Love in such a way that the real meaning 'I' is also forgotten and whatever words are uttered subsequently, they appear to be flowing from 'ATMA' which itself speaks that 'I am yours'. That is the real condition of 'ATMA NIVEDAN'.

One more unique aspect of 'SUBMISSION' is that this physical body loses the sense of its name and form and subsequently the object with which our physique is connected also gets lost. For instance, when I wrote to Shri Babuji Maharaj that 'there is no relevance of subtle or causal

body for me', He then wrote to me that the body has its form and name, but when the very object of it had gone out of mind, then how could I be conscious of my subtle and causal bodies. He further told me about another unique Divine condition called 'Forgetfulness' which is bestowed by Him to the *abhyasi* again as a reward for his 'SUBMISSION' to Him. In this condition as He wrote to me and as I also experienced 'You will not be able to recollect any living being or have memories of anyone, howsoever close he/she may be to you unless you are especially reminded about it', I also felt it when I wrote to Him that I was completely drowned in HIS Divine showers and not conscious of my own being, then how could I see the physique of anyone else. In that condition when I talked to any *abhyasi* I felt that HE was calling his name through my mouth. I could become aware of it when the *abhyasi* expressed his experience that he felt good and I had talked to him nicely. This condition can again be the result of living in 'submissive mood'. Subsequent to this, feeling also vanishes and the need for 'ATMA NIVEDAN' is also not felt any more. It is so because when Shri Babuji Maharaj has accepted the ATMA-NIVEDAN of His *abhyasi* children, thereafter, it appears that offer of ATMA is getting *Laya* or lost in PARMATMA The SOUL then turns into its real form of JIVATMA after its SAM + ARPAN. This is the beginning of SURRENDER. It automatically goes on and the *abhyasi* gets the experience of merging 'ATMATATV IN PARMATMATATV'.

Now you may be inclined to know what happens after the SURRENDER of self is over. So, I may tell you that after this, the *abhyasi* gets drowning effect and is bestowed the condition of 'SAHAJ GATI' by Shri Babuji Maharaj. After providing a darshan of these conditions and feelings which subsequently become *Laya* in Shri Babuji Maharaj the *abhyasi* begins to have a natural feeling of the condition of SAHAJ SAMADHI in his inner. The greatest effect and experience of Shri Babuji's teaching is that the feelings and glory of Divine condition flow in Him and all experiences also become *Laya* in Him.

I hope that you must be realising how difficult it is to express in words the great qualities and beauties of Shri Babuji's Great Divine work. Just look, how silently but effectively and beautifully He administers the Sahaj Marg Sadhana to the *abhyasis* for attaining the brightest goal of life. As the *abhyasi* advances on the spiritual path, he/she experiences successive Divine conditions. However, if you try to write those experiences to Him,

as I had felt in my case, then you would express that although you were writing your own experiences, you remained quite unaware of the fact, whether you were writing your own condition or just describing the condition of conditions.

Dear brothers and sisters, I may advise you about one more point here that you should always remember this sentence of Shri Babuji Maharaj. 'I have asked abhyasis to live always in meditative mood and only this should be their daily abhyas. Remaining in Laya in the remembrance of the DIVINE, perform all your daily routine. Remember one more point whenever you feel the presence of Shri Babuji Maharaj in your inner or all around you and also have the feeling of flow of His Divine transmission, then you should keep your whole system completely drowned in it. I may tell you also, the significance of it.'

Living in meditative mood is so much fruitful that in the process you will not only, be in meditation but also enjoying the mixed benefits of all i.e. meditation, constant remembrance and SURRENDER. This is in fact the reward from Shri Babuji for the successful efforts of the abhyasis. In addition to this 'reward' Shri Babuji Maharaj also brings a change in the abhyasi which may be described as 'an act of theft'. I can explain to you a little more about this 'reward' and 'act of theft'. How is it a 'reward'? And, what is an act of theft? It is 'reward' because Shri Babuji Maharaj appears in our inner with full Divinity, as a result of our SUBMISSION and SURRENDER. It is an 'act of theft', because He steals from inner 'our Ego' and we never get notice of it. We never feel that we have lost something so it is an act of theft. Truth is that He makes His appearance consciously and that is why we get a feeling - experience of it, but what we lose unconsciously, we had never dreamed about.

Now my dear brothers and sisters I may tell you that with the attainment of this spiritual condition we begin the first step of our yatra to the Ultimate - the Anant Yatra.

I am quite confident that through whatever Divine conditions I have passed under the Sahaj Marg System, the Divine pleasures of that, repeatedly call in my inner that all my brother and sister abhyasis here, will be blessed by Shri Babuji Maharaj to enjoy the Divine showers of this blissful condition of Layavastha in Shri Babuji Maharaj. Then your heart

will become a mirror in which you can see anyone with clarity and purity. This will lead you in developing automatically 'brotherhood relationship' with all its purity. Shri Babuji Maharaj has very rightly said, 'in my Mission Universal brotherhood is its life', His afore-said statement-proved by my above experiences extends an invitation to you all, to have a drowning in advancing Divine conditions, I have also experienced that without attaining a condition whatever transformation we make in ourselves, it remains only external. We should always try to have drowning in the Divine present in our inner. This will enable you to get all those conditions which are essential and which act as facilitators in our sadhana. Shri Babuji said "Connect yourself through your *Dhyan* with HIM who is full of Divine Fragrance then you will definitely reap the highest results". Shri Babuji has also said "Love cannot be expressed in words. It is a reality which cannot be explained". This saying of Shri Babuji is a message to the abhyasis. May you all be blessed with the capability to 'make SUBMISSION' and to 'SURRENDER' your very existence and have a Divine bath in the shower of Divine Grace of Shri Babuji Maharaj. It is my earnest prayer to Him.

With all the best wishes and blessings

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## DROWN YOURSELF

*Talk Delivered by Rev. Saint Sister Kasturiji on 18/03/1996 at Vijayawada*

Dear Brothers and Sisters,

After talking to you yesterday about 'Submission and Surrender' as the effective means of attaining our GOAL, I recollected Shri Babuji Maharaj's saying 'Drown yourself' which is another effective means for speedy spiritual advancement. Again, unless the *abhyasi* correctly understands its meaning and technique of adoption, success will not be much. This evening therefore, I intend to explain to you its intricacies so that you can correctly adopt it in your daily practice of meditation.

By 'drown yourself' generally the *abhyasis* neglect 'Self' and they try again and again to drown their whole physical body in the Divinity present in their inner. You should be able only to practice this much that you are drowned in the 'Divine Light', but don't focus on your physical body. Try repeatedly to keep the 'I' which is His, drowned in the Divine Light. This practice of drowning of 'I' or 'Self' in His. Divine Power will speed up your spiritual progress. Here 'I' means that the whole existence is *Laya* in Shri Babuji. The condition of drowning is the first stage in the spiritual life of the *abhyasi* but it acts as leverage for speedy progress. This unique condition, in course of time gets transformed into the condition of 'Forget yourself. According to Shri Babuji Maharaj, when this thought of drowning the 'I', in the Divine Power becomes stable then I have found that meditation begins in the subtle body and the thought of 'drowning' self starts melting in it. Now it appears to me that by 'Forgetfulness' Shri Babuji Maharaj only meant 'forgetting our name and form'.

Reality of 'I' is linked with Divine and as emphasized by Shri Babuji Maharaj when we keep the reality of 'I' drowned in the Divinity' then all other thoughts are automatically washed out of our mind. Subsequently, through meditation if you keep "I" connected with the Divine Personality of Shri Babuji Maharaj you will get fomentation of the feeling of nearness to Divine. Not only this, through the process of drowning, whatever hindrances come on the path of Realisation, they will be washed out even without 'cleaning'. Then your heart will become a mirror and instead of self you can have *darshan* of Shri Babuji Maharaj in it and you will thereafter be able to have innumerable Divine experiences. Naturally then

you lend to write to Shri Babuji Maharaj that the picture of our beloved is in your heart and whenever you wish you can see Him just by bowing your head'.

The subtle body gradually undergoes the process of melting and a day dawns when it merges completely in the Divinity. Meditation and remembrance also merge in it. At this stage, I narrated my experiences of this condition to Shri Babuji Maharaj that it seemed that remembrance and its Divine object were moving side by side. In reply He wrote to me that when meditation, remembrance get drowning in Divinity then 'SOUL' gets liberation.'

Now I can write and see also at least this that when subtle body starts melting then it gets merging (*LAYA*) in Divine Personality of Shri Babuji Maharaj. Thereafter, I had the feeling that I got the 'condition of freedom from rebirth'. On the other side, when meditation starts living in causal body and the causal form merges in SOUL-then it is called the 'condition of Liberated SOUL'.

After this stage, whatever Shri Babuji Maharaj had revealed to me, on the basis of that, I found that soul never melts. Instead of that, it becomes *Laya* in *Parmatma* and thereafter it seems that I don't have soul in my inner. If anyone speaks about it then he only appears to be talking about *Parmatma Shakti*.

When I wrote to Shri Babuji Maharaj about this higher spiritual condition He advised me that "it would be better if you live alone and always bear in mind that you don't have any ill-will against anyone or in possession of any bad thought. Because if such thoughts and emotions will creep in your mind during this condition-they will be acted upon and you may be pained due to consequential sufferings of someone". But today, I can speak whatever higher condition is bestowed by Shri Babuji Maharaj upon the *abhyasi*, He also provides adequate safeguards for protecting him/her from any untoward contingency. Now, brothers and sisters you just tell me how any sort of mistake can be committed by any *abhyasi* when the Divine Personality of Shri Babuji Maharaj takes the *abhyasi* within His heart with His Mastery over Divine Power and Love. I may tell you that in such a higher condition, because of the protective safeguards, the *abhyasi* is able to have showers of Divinity but the worldly matters would never touch the Divine condition. It was in this condition that I could realise the wonderful

Divine Beauty of Shri Babuji Maharaj in my inner and it was impossible for me to compare it with God power. Now, I understand why I felt like that. I have now learned that the difference was natural because Shri Babuji Maharaj has descended on earth from *Bhooma*-the Ultimate with its full powers and "sankalp" to take the whole humanity to the Ultimate. I repeatedly then asked myself whether Shri Babuji Maharaj is one whom I met at Shahjahanpur or He is the Divine Personality who gave me *Layavastha* in Him. I, then realised the truth in all the conditions which He bestowed on me After bestowing that we became away that the reason being that He wanted me to know that I have to move still ahead. And really He took me to successive stages giving *Laya* in each Divine condition and at the same time preparing me for the next.

Just see, how simple but unique our *yatra* under the *Sahaj Marg* system, is, and how the Divine Personality, Shri Babuji Maharaj, through a simple practice of meditation bestows on the *abhyasi*'s inner, reflection of His Great Divine Personality. The *abhyasi* has merely to start the practice with the supposition of the presence of Divine Light in his inner; keep his thoughts constantly drowned in it and have the feeling and experiences of the presence of Divine Power. Through the simple process He purifies the *abhyasi*'s mind thoughts and heart which in turn transforms his life and character. This transformation of the *abhyasi* gradually develops in him, capability of inner concentration which works as connecting link between him and the Divine. After being blessed with the condition of 'Union' with Divinity, every action of the *abhyasi* is controlled and governed by the Divine Personality, Shri Babuji Maharaj and the *abhyasi* merely becomes an instrument in His Great Divine hands.

Another wonderful act of Shri Babuji Maharaj, I have experienced is that he keeps you conscious of your worldly, daily routine just to make you always feel that you are living on earth, in spite of your higher spiritual elevations.

What a wonderful scene it was before me when He took me to the Gate of Seven Rings and standing-at a distance, looked at me in such a mood as to tell me that He was the "Master of the Power of the Ultimate" and that the Source of His being was the main centre of *Bhooma*.

Now look to the beauty of our *Sahaj Marg* *sadhana* that *abhyasi* has to strive for attaining *Layavastha* in Shri Babuji and the condition of His Grace bestowed on the *abhyasi*.

I don't know why a craving always persists in my inner that all the *abhyasi* children of Shri Babuji Maharaj be blessed by His Grace. I am confident that under the guidance and personal care of my brother and with your whole hearted efforts; you all will definitely be blessed by His grace and will shine as worthy *abhyasis* of Shri Ram Chandra Mission.

As your affectionate sister, this is my blessing and best wishes to you.

Looking forward to meet again.

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## BE CONCERNED WITH YOUR GOAL ONLY

*Talk Delivered by Rev. Saint Sister Kasturiji on 23/11/1987 and 24/11/1987 at Lucknow before the abhyasis of Vijayawada Centre*

*Abhyasis* should always be concerned with their goal only, and not waste their time in worldly gossips especially when it is motivated with mutual jealousy, hatred and provocative discussions. On such occasions you should display highest degree of forbearance, remain silent and feel engrossed in realisation of your goal. That should be your prime concern.

As you are going to *Shahjahanpur*, you should be careful about the things. Firstly, it may just happen that some of the persons in the *Ashram* may say something against *Shri Chariji* and some may speak against me also but you should not be angry or argue with them. Because, today they are misguided but tomorrow they may realise their mistake and correct themselves. There are many who are not *abhyasis* - so how can they have similar feelings and emotions for him. They even do not know who is *Shri Babuji*.

Once, while *Shri Babuji* was sitting, some people came and remarked that "Only very few persons have faith in *Sahaj Marg* and it is all a show. Many *Mahatmas* are there robbing off the people." Even at such remark *Shri Babuji Maharaj* kept silent, smiling and said, "Yes, yes - this is so". But there were a few *abhyasis* who became angry. When the *non-abhyasis* went away *Shri Babuji Maharaj* told the *abhyasis* that they have failed in their test. "They have not seen me through your eyes, so what is their fault? Had they seen me through you i.e., through the eyes of *abhyasis* then they could have seen me in the same way as you see. They do not know me - so they were seeing me in their own way. Why you have become angry? You have wasted your time. You have failed."

Likewise, in the *Ashram* also there may be some people who may behave unexpectedly and you may have to face them. But do not be angry. Do not argue with them. Do meditation and talk about it for which you are going there.

I advise you to be concerned with your goal only because some *abhyasis* who went there had complained about their rude behaviour. So, go there with closed ears and open heart only, then you will be benefited spiritually.

## ANGER

Once two *abhyasis* were arguing with each other and one of them got angry. While both of them were shouting, Shri Babuji Maharaj came out silently and after momentary silence, asked who and when he got angry. Then both of them understood that Shri Babuji Maharaj heard all this. One of them said that he said like this and he got angry. Shri Babuji Maharaj replied, "No. If I don't have it (anger) myself how can others give it? No one can give that which he himself does not possess. When he became angry, you also did the same - so you are not entitled to say, "He has anger, but I don't have. This is our greatest deficiency. Had you quietly listened to whatever he said, then I would have accepted that you do not have anger. If the listener remains silent, the other who is speaking under anger, will automatically calms down. After all how long will he speak when there is no reaction. He will also realise his guilt and feel double burden, one that he spoke unfriendly and second it was not responded. Hence all this is very practical."

Shri Babuji Maharaj used to speak less. He used to sit in silence, but actively watching all. Shri Babuji Maharaj said that anger is necessary because it is the result of excitement. Absence of anger in an individual means absence of excitement and this may be a hurdle to spiritual advancement, because the *abhyasis* in that case will not have excitement for realisation of their goal. But it should not be improperly utilised. In anger, there is excitement with force, which is not good but excitement without force only will be helpful in spirituality.

## WHAT IS DHAM AND WHEN DOES OUR HEART BECOME A DHAM?

The term "Dham" means the living place of God or Master. According to Shri Babuji Maharaj, the best living place for God or the Master who is the object of our *sadhana* is our heart and it can be a 'dham' provided He stays there for ever. So long as the process of His coming and going continues we are only making an effort for it. Initially, we feel His presence in our inner only during meditation and not after that. This is only our practice.

Gradually, as we progress, this condition (feeling of Shri Babuji's presence in *abhyasis's* heart) stabilises and He starts working such a way that power is always available when we feel that He has settled down in the *abhyasi's*

heart and the power automatically works all the twenty four hours. You may be engaged or engrossed in worldly duties but the power will be working. Then we do not have to make any effort. Instead we try to steal 5 to 10 minutes for meditation because then it gives more inner peace and spiritual pleasure. Shri Babuji Maharaj, therefore, for helping the *abhyasis* in getting this condition has provided in the method that even when we remain busy in our work or open our eyes or see the outer world we will feel as if Shri Babuji Maharaj is before us and His Grace is filling our inner and outer being. Whenever, we sit in meditation we feel HIM seated in our hearts and the whole heart is then completely drowned in His Grace or Divine Power. A day, in this way, necessarily come when our hearts become a fit living place for God or Him and then you can call it a 'Dham'.

Shri Babuji Maharaj said that many people sit with closed eyes for sometime in meditation treating that it is their daily routine and want to find a taste in it. But spirituality is not a matter of taste only. He said that after 10 or 20 minutes of meditation, when you get up, please remain in meditative mood and also do your worldly duties.

He said, "If I call someone and when he comes if I do not see him or do not give sittings to him then he will simply complain that I invited him but did not welcome him. But people do not think about me - they call me during meditation and then leave me alone the whole day and never even try to live with me!"

Our practice should therefore only be that when I have called Him then live with Him throughout. Never leave Him alone. Whenever separation is felt, a firm determination be made that "I am with you. You are Master of my heart. I am at your feet." So meditation mood should not be broken. If you have a firm determination any work can be done any time. You do not do meditation but live in it. Our effort should always be that whom we have invited and who is within us, we should be with Him as much as possible. You may go on doing your work, keeping your eyes open but feel that He is before your eyes and watching you. This is in fact our only practice and one day you will become successful in your efforts.

Shri Babuji Maharaj said, "You (*abhyasis*) will be at a higher stage and free from bondage of doings." This, in fact, will be the stage when your own home will become an *Ashram*. *Abhyasis* have a craving for *Ashram* simply because their hearts or homes have not yet become an *Ashram*. The day it

so happens, you will not feel any difference between the Ashram and any other place. I once wrote to Shri Babuji Maharaj that in the past I had an intense desire of very frequently coming to Shahjahanpur but now I feel that Shahjahanpur is not a different place than this. Shri Babuji Maharaj very humbly replied, "But do not be a miser for the fare (that is even then you must come)".

So this way every heart and home of the *abhyasi* can be transformed into a "Dham" and the dream of Shri Babuji Maharaj can be translated into reality.

### BE REGULAR IN MEDITATION

Constant or regular meditation is the base of Sahaj Marg System. Since we have taken sittings, started meditation, our first and foremost effort should be that we become regular in our meditation. We may be awfully busy in our household or worldly duties but we can have 10 or 20 minutes for meditation. By regular meditation we remember Him repeatedly. Otherwise, you may forget Him and gradually you may leave the practice. It is, therefore, essential that until our meditation becomes fully mature or ripe. In other words, until our hearts get completely absorbed or drowned in meditation mood, we should always strive for being regular in meditation. It is also essential because such *abhyasis* who are not regular, when they sit in meditation, all the time they wait for the stop signal from the preceptor. Hence my advice is that all those who are not regular in meditation please do it regularly.

Once an *abhyasi* enquired from Shri Babuji Maharaj when we are busy in marriages etc., then how to do meditation regularly. Shri Babuji Maharaj replied that in that case you become tired and will definitely like to lie down for 10 minutes. If you, instead of lying down, sit in meditation for 10 minutes you will feel quite relaxed and tiredness will go away. The feeling to lie down will also vanish. You will regain the strength lost due to your concentration of thought on the work. It is only moulding the direction of our thoughts towards the source of power.

### BETWEEN RISHI, MUNI AND SAINT? WHAT IS THE DIFFERENCE

*Muni* means, a person who is always engrossed in the thinking (Manam) for God. Accordingly, we are all *Munis*. You are still in the thinking process.

You just do the practice of keeping HIM in your mind and heart and so long you need this practice, you will be in the condition of Muni.

**Rishi** means, one who has attained the condition of remaining firm, undisturbed and stable. He is one whose heart is always absorbed in meditation and fully engrossed in the goal. He establishes a chain with the Master. The *Richayen* in Vedas have been bestowed though *Rishis* and these have been bestowed only when they had attained the condition of *Rishi*.

**Saint** means a living example of a person who is in complete balanced state. In practical household life, he may behave like an ordinary house holder. During period of miseries, sorrows and deaths, he may be so emotioned that he may start weeping bitterly and on occasions of happiness and enjoyment he may be very cheerful but the moment he is separated from the environment, he returns to his completely balanced condition. He enters in a sphere where he cannot have any touch of the worldly environment. Every practice of his physical body become fully drowned in him and remains in balanced state.

Once a preceptor asked who has made her (myself) a saint when she does not possess any attribute of a saint. In my speech at Seethapur, I asked, "Those who have an objection should first tell what the attributes or conditions of a saint? You have a right to object if you are at least aware of those qualities. If you yourself are not aware of this pre requisite, how can you say that these are not present in a particular individual. I said one who challenges the creation of Shri Babuji Maharaj should first tell who is saint and then I will let you know".

I, however, now tell you about my condition when Shri Babuji Maharaj wrote to me, "Shri Lalaji Saheb has now bestowed upon you the condition of a saint." This he wrote, when I had written to Him, "Every particle of my body has become just like an idol of humanity - every particle is an indicator of balanced condition and it is to this extent that every particle of the body is shining like a mirror in which only the glamour of your charming personality is present." Today, I could also understand the secret that the great devotee Hanuman did not see Ram in the garland of pearls instead he would have seen him in very particle of his body.

## VED, UPANISHAD ETC., AND MEDITATION

There are many religious scriptures like *Ved*, *Shastras* etc. About these, Shri Babuji Maharaj said that where *Ved* ends the *Meditation* starts, where religion ends spirituality starts. In these writings also there is mention of "Neti, Neti" viz., whatever has been written down that is not all, march ahead of it. There is more than this. It really means that these religious writings provide a foundation, a sound base for building up a good society where good and noble persons could live and aspire further for entering into the realm of the Unlimited (the world of God). It is at this stage that the significant role of meditation starts.

There is mention of meditation in these scriptures and on that basis it can be said that some Rishi had an idea that Transmission power is possible but none could do it. There is a reference of *Dahar Vidya* (a power to destroy matter by will power) in *Chandopanishad*. This power can be used for destruction of *Samskaras* (impressions). People thus had the knowledge that the *Dahar Vidya* is capable of destroying the *samskaras* of living and working men and then take them forward towards God, although no one could practically demonstrate it. When such an indication was there then its expansion could have been made and seen if anyone in the spiritual field could have progressed up to that condition. But how could one do it alone? Without the help of a *Sadguru* no one could do anything.

## DESIRE IN HUMAN LIFE

Shri Babuji Maharaj once said that there is reference in *Upanishad* that "Oh men roaming on earth, if you have a desire, then desire for Realisation of the Ultimate". It means that someone had seen that there is something beyond God Realisation - only then this indication was given that if you have desire then desire for a bigger object.

In reality, we cannot even realise God by mere desire. Shri Babuji Maharaj had said that even *Sadguru* cannot be found by your simple desire. It is so because; firstly you can have a desire for that which is filled in your thought, whom you have seen, what you have eaten or tasted etc. You cannot have desire or aspire for one about whose function or love you have no idea or any knowledge. Secondly, the *Sadguru* or God is beyond desire because without attaining that state in which He is, no one can realise Him. So *Sadguru* cannot be obtained or realised by desire. He, on the other

hand, bows down by His own desire when His intense love for upliftment of the human beings awakens Him and for which He has descended on this earth.

Shri Babuji Maharaj has not even written in the prayer of the Mission that you desire for realisation of God. Instead he had written for it only this, "That without your help your realisation is impossible".

What are the salient features of *Sahaj Marg* and the Mission's prayer? Shri Babuji Maharaj has written that *Sahaj Marg* and the Mission's prayer have descended from ABOVE and are not creation of mind. It is written as received from ABOVE. While going to Vijayawada, a thought crept in my mind that the word "Nath" (Master) has never been used for God. Earlier I was of the opinion that Shri Babuji Maharaj had used the term for Shri Lalaji Saheb, but when He said that it has been received from above - so obviously it has not been used for Shri Lalaji Saheb - otherwise He (Lalaji Saheb) would have also indicated it.

At once a thought came that we, the human beings living on this earth could not really understand and properly keep Shri Babuji Maharaj who descended from such a higher power. It is an indication in the prayer from the Divine Ultimate to the humanity on earth, that "Oh Master, (Shri Babuji Maharaj) Thou art the real goal of human life". At present, there is no Ram, no Krishna, and no God but only you have descended in His form and you are the real goal of life.

"We are yet but slaves of wishes, putting bar to our advancement. Thou art the only God and Power to bring us up to that stage." It means that only you are our Master who can free us from desires and take us to your bound and become our beloved object.

"Ieesth" or beloved means one whom we love immensely. You have immense love for humanity and for them only you have descended on this earth. It is also indicated in the prayer that you are the only power to take us up to that stage. It means that too without your Transmission people cannot realise you.

I, therefore, impress upon you (*abhyasis*) that if Shri Babuji Maharaj had not blessed us with His Transmission and had not become so submissive with us then no one could have known Him or come in contact with Him

because He was so simple that no one could even say that He is such a Divine Personality. We often say "His simplicity was a curtain on His Divinity". He always emphasised upon developing feeling of love and sense of belongingness. After all He descended with a *sankalp* to take all the human beings to the Ultimate and without feeling of Universal Love and brotherhood His *sankalp* would not have been transformed into reality.

Now, I would like to tell you about the simplicity and naturalness of Sahaj Marg System. If you remain in meditation mood throughout the day, you will definitely experience the result that you feel light and inner happiness, but you cannot say that you have done something or made some effort for it. So much natural is the Sahaj Marg System that you never feel the burden of any action. If you read *Ramayan*, *Gita* or do any religious activity you will feel the burden of attachment of doing something but in meditation it is not like that. In this, our attachment is with our goal and object only. Its naturality is its unique beauty. It is natural and therefore powerful and power giver.

SHRI BABUJI MAHARAJ HAD EMPHASISED UP ON GOD  
REALISATION BUT HAS SET ULTIMATE REALISATION AS GOAL  
OF HUMAN LIFE. WHAT IS THE DIFFERENCE BETWEEN THE  
TWO?

To understand the difference we should first of all understand the difference between God and Ultimate. First there was stir (*kshob*) or disturbance in the Ocean of Power for the creation of the material world. As much power as was adequate for creation of the world was separated from the Centre of Power and it is called God and Source from which the creative power separated is called the 'the Ultimate Centre of Divine Power'. As the Godly power was meant for creation of the world, there is vibration and action in it but yet beyond that in the Ultimate there is no vibration. In other words, the God Power is active but the Ultimate Power is passive. On account of this difference in the process of God Realisation, the seeker feels that he is being pulled up by some power. But after God Realisation there is no pulling up but swimming as Shri Babuji Maharaj had described it. There is *gati* or movement. In that swimming condition none can enter alone because he has no *sankalp* of his own. But Shri Babuji Maharaj has made a *sankalp* and takes him to the Ultimate by swimming the distance between God and the Ultimate. So this is the difference between God and Ultimate.

Realisation means revelation of ourselves towards Sadguru Shri Babuji Maharaj. You go on opening yourself before Him. As much as you open yourself, He gets that much space for entering in you and revealing before you. When you reveal yourself before Him, He also reveals Himself before you, and then you feel His Divine Beauty and Divine Attributes spreading in your inner. This is called Realisation. It has three stages.

First, He is found in every living being, then He is found as all powerful and then He is all pervading and manifesting in all. When this third stage is attained and 'all' becomes *laya* in God Power - then it is God Realisation. At this stage the difference between 'I' and 'YOU' also vanishes and 'I' merges in 'YOU'. 'I' (Self) is separated from 'YOU' (the Reality) and for union of the two into 'ONE' we do our *sadhana*. The separation between 'I' and 'YOU' takes place when we add 'ness' with 'I' viz., 'I NESS'. It means when 'I' becomes in dominating condition then only it is separated from 'YOU'. Shri Babuji Maharaj said, "Remove 'ness' and then only 'I' will remain. After that only 'I' remains, which is also so integral part of 'YOU'. In this way we can realise God.

### ABOUT VOLUNTEERS ALERTNESS TOWARDS GOAL

During spiritual congregations many *abhyasis* engage themselves in various works as volunteers. They can be put into three categories:

1. Those who work for self praise. They are always in search of an opportunity that Shri Babuji Maharaj could see them working and make an appreciation remark.
2. Those who work for the sake of work only. They become engrossed in the work without any feeling of reciprocation.
3. Those who work in remembrance of Shri Babuji Maharaj and remain drowned in that thought while working.

As regards the rewards for the work or services rendered those in the first category get only appreciation from Shri Babuji Maharaj which satisfies their self-praise-ego without any spiritual benefit. Those in the second category get only public appreciation that he is a hard worker. But those in the third category, according to Shri Babuji Maharaj, are really the best workers. They are in constant remembrance of Shri Babuji

Maharaj, who also continuously looks after them and therefore they get full spiritual benefit.

I, therefore, call upon all the volunteers at every function and tell them that they should examine as which category, out of the three above, they actually belong. They should always remain alert for this. No one can deceive HIM who is subtle, pure, simple and all pervading. Whenever we sit or work before HIM we should try to remain in His remembrance. This will help in our spiritual progress as He will remove our deficiencies.

Shri Babuji Maharaj has descended on earth for transforming every human being into complete and perfect man and therefore His eyes, full of love, are constantly watching us and adorning our inner with Divinity. They are not looking at our physical body only. They shower upon us as much love and spiritual help as we need from time to time. Thus we have to remain quite alert all the time.

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## LIVING IN SAHAJ MARG

*Talk Delivered by Rev. Saint Sister Kasturiji on 15/03/1997 at  
Rajamundry*

Dear brothers and sisters,

I am delighted to be with you once again in the pursuit of our goal of Realization of the Ultimate under the showering Divine Grace of Shri Babuji Maharaj.

This morning I wish to impress upon you the unique feature of our *sadhana*, that it is a *grihasta sadhana*. We have to adopt and practice it while leading a worldly family life. However, Shri Babuji expects us to balance our living through moulding our routine in daily worldly life. He has always not only through talks and writings but also by His practical mode of living He impressed upon the *abhyasis* how they should mould and transform themselves in temporal life, how to endeavor to distinguish themselves as a simple but noble category in society and thus be ideal *abhyasis* of Shri Ramachandra Mission. As the first step in this direction today I advise you all that under the *Sahaj Marg* system we have Master, Shri Babuji Maharaj; His mission - Realization of the Ultimate; and Method - practice of Meditation.

Now, as an *abhyasi* you have to connect your heart, head-mind and hand with all the above three through love and devotion. Before joining the mission as an *abhyasi* all your thoughts and actions were directed by your mind (the head); now onwards these should be directed by your heart - the dwelling place of the Divine Power - Shri Babuji Maharaj. To be precise all the functions of our physical faculties should be oriented and directed towards attaining the highest goal of human life - The Realization of the Ultimate. All you think and do should be in His remembrance and for His pleasure instead of your own physical enjoyment and happiness. Instead of aspiring for outer enjoyment you should now, all the time of your living, aspire for your inner happiness that is only stable.

Let me explain to my sister *abhyasis* - whenever you prepare food a daily routine, perform every act in that respect in remembrance of Shri Babuji as if He is to be served with that food. Thereafter, when you serve to the members of the family, they should take it as Shri Babuji's

*Prasadam.* Preparation and consumption of our food with such moulding of our thought may inculcate or sow the seeds of pious thoughts, good behavior high moral character and promote Divine Love and devotion. If, on the other hand, food is prepared as a burdened duty towards the family, as commonly it is, you are seeing the results that our relations are becoming full of stresses, strains, hatred, conflicts, fragmentations and a burden although you get it as a unique gift of God. Likewise I may advise my brothers who may adopt some occupation for earning their livelihood. When they have to prepare themselves for their daily routine duties they generally make a hue and cry and get angry if anything required by them is not readily available to them. In this way they may not only burden themselves with tension-hypertension etc., but also disturb the harmonious peaceful, loving family relationship. If instead of that kind of attitude and behavior they take their routine duties as service to Shri Babuji Maharaj and to humanity at large, prepare themselves and perform it in His remembrance, they would not only be saved from various problems and live a tension-free life but also prepare themselves for Realization of the highest goal of life.

Whenever you have leisure, remember Him. May be that in between your remembrance of Him there is a gap of 30 min or 3-4-5 hours (a long gap) - do not mind this gap, take this feeling that you are never disconnected with Him. This constant chain of connection and practice of doing everything for His pleasure may develop constant remembrance in yourself. Gradually, you will be able to forget yourself. Remembrance of Him and His Grace will inculcate feeling of love and keep yourself drowned in that feeling of love and grace. Let me explain here that it is this feeling of drowning that develops devotion in the abhyasis. Do you know what devotion really implies for you? It means 'Dive deep in the Ocean of Divinity and never come out of it'. When you sincerely practice such a drowning of every atom of your body and thought, you are called a devotee. Practice of *sadhana* really means preparation for attainment of the Goal.

A real devotee is one who does not have any artificiality or hypocrisy. Instead, all his thoughts and actions are grounded in realities. When you become capable to mould your living in the above manner you become a real *abhyasi*.

I may clarify one more point to you. General conception of an *abhyasi* is that when he takes the first three sittings from a preceptor he becomes an *abhyasi*. But this is wrong notion. Truly speaking by taking the first three sittings one joins the Mission.

Now, I may clarify here the concept of the Mission:

1. Shri Ram Chandra Mission - the institution set up by Shri Babuji Maharaj in memory of Shri Lalaji Saheb-the Adi Guru for administration of Sahaj Marg System.
2. What is Sahaj Marg system? - It is the method through practice of which we aspire for the attainment of the supreme goal of human life - the Realization of the Ultimate - Shri Babuji Maharaj as we all know has descended on earth with a *sankalp* that He would take all humanity to the Ultimate. This very *sankalp* is His Mission for fulfillment of which He has set up SRCM as an organizational unit. When a follower of Sahaj Marg system begins to have his living - through constant remembrance and drowning in His love - devotion - in His *sankalp* - the Mission then he becomes a real *abhyasi*. Dear brothers and sisters, so far you have been living in your own thoughts and creations; now Sahaj Marg *abhyasi* starts living in His thought and remembrance and then Shri Babuji's saying that 'Sahaj Marg sadhana is a way of living' will become true for you, and you will become a real *abhyasi*- having a distinct identity from ordinary people. Let me ask you, have you ever thought of the odds and troubles which Shri Babuji faces in our making and upliftment? Probably, your answer will be 'No'. Never mind.

Swami Vivekananda has said, "When Great personalities descend on earth like Shri Babuji Maharaj they bring flowers for others and thorns for themselves".

Hence, dear brothers and sisters I conclude by saying - May Shri Babuji Maharaj makes you capable to feel the fragrance of His divine flower and to live in that. For attainment of this you should sincerely aspire to forget yourself, your worldly involvement, all deficiencies and negative thoughts. Only positive thoughts and actions can make you deserving for attaining the goal.

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## REALISATION

*Talk Delivered by Rev. Saint Sister Kasturiji on 10/03/1997 at  
Vijayawada*

My dear brothers and sisters,

I am happy to be in your midst once again, in pursuit of our efforts for attainment of the highest goal of human life. Today, I wish to share with you my views on the very fundamental aspects of our Sahaj Marg System. We all are well aware that Sahaj Marg system is a unique *sadhana* for making our union with Divine through the benevolent blessings of Shri Babuji Maharaj. We are also aware of the truth that the whole creation is of God and He pervades in all His creations. Still we have to adopt and practise with sincerity and devotion - a system - a *sadhana* for Realisation. Do you know why? Have you ever thought over it? Let me tell you that it is because of the 'separation-gap' between the creator and His creations - the human beings. This separation is our own creation, it develops on account of our deep involvement in material and outer living and forgetting altogether the presence of Divine in our inner and His light pervading therein. It is for moulding our direction of living that we have to practise meditation under the Sahaj Marg system and thereby have union with Divine.

Let me quote here Shri Babuji's saying "The Reality of human beings - the soul has layers and layers of coverings." Now the question is whether these coverings are automatically there or these are spread over there by some one and if these are put up by some one, then why? People generally comment that God has created the Universe and has entangled ourselves therein. Such comments also need clarification.

Dear brothers and sisters, I may tell you that after joining the Sahaj Marg system at the Divine feet of Shri Babuji Maharaj with His blessings, I have got the answer of this and the reality and relevance of Shri Babuji's sayings has become crystal clear to me, which I wish to put before you. This may help you in your speedy advancement on the path of Realisation. Clarity of Shri Babuji's saying was in fact experienced by me when in course of my practice of Sahaj Marg *Sadhana* Shri Babuji's Divine presence appeared before my vision and entered in my inner automatically. I recollect that at that moment I wrote to Shri Babuji Maharaj that in my inner there is no other thing except His presence.

One more fact I had surprisingly then written to Him was that for writing this condition I was there but really where I was, I didn't know. Truly speaking, I also wrote to Him that I have even lost my identity. Shri Babuji Maharaj then replied to me that the human soul itself puts a covering over it to preserve and protect it from becoming gross; I may explain it here at length.

The human thought draws its power from soul, but on account of its linkage with the outer - material world, it has the tendency of becoming grosser and grosser. This effect of grossness may not be reflected on the soul, it puts a covering over it. This covering put by the soul subsequently gets multiplied as our grosser thoughts now have their contact with the initial covering instead of with the soul directly. The result is that the Real self which is the cause of our liberation and gets surrounded in the midst of grosser coverings - creating a gap - separation - from Reality. As this gap goes on widening - the human beings become farther from Reality and their behaviour, actions and living become devoid of Divine blessings. It becomes more unnatural - inhuman and then this saying holds well that 'human beings become devils'. Our 'self' then gets completely lost in the darkness of our ego and becomes a wandering imbalanced being. People, under such conditions tend to say "There is no peace, happiness and pleasure of life on this earth".

At this juncture of your living you can make your living, life meaningful and purposeful if you turn your attention to Sahaj Marg system and pursue with all sincerity and devotion at the Divine feet of Shri Babuji Maharaj. Through transmission of His Divine power in the abhyasis's inner Shri Babuji Maharaj rejuvenates the dormant Divine thirst which further develops into an inner craving. Now this intense craving is not for meeting or union with Shri Babuji Maharaj, as the first impression I had when I attained that condition, but it is an indication Of His presence in our inner. Subsequently, I felt that the inner pleasure which was stabilising was a kind of Divine message to me that the 'Real self' has now become free from its coverings and that is the condition of 'Self-Realization'. Not only this, sometimes now I find Babuji in front of me and wherever I see I find His presence everywhere.

One remarkable difference was, however, noticed that I did not then have that original name and form of Kasturi. Whatever thereafter, was there that could only be described on the 'Real Being' of an abhyasi. Shri

Babuji Maharaj then wrote to me, "Now I would have understood how pure and real is the real form of human beings and how close he is to God." He further wrote that whatever I had described as the condition of Realization was not so. It was still ahead. He explained that in the condition of Realization one does not have the feeling of that condition but only the experience that its power is pervading in all around. And truly speaking, to my utter surprise when I had written to Shri Babuji Maharaj about my dream that I saw the smallest of the small creatures but when I tried to touch them they roared like lions. He replied that He was happy enough to find the revelation of Divine Power in my inner. HE also advised me that if I give sittings to abhyasis remaining drowned in that spiritual condition then the abhyasis' inner will shine through reflection of Divine Power flowing in my inner. HE also cautioned me that in such condition I should not aspire to see Him (form) but keep every atom of my body completely drowned in that condition. HE continued to mention that only then His wish of divinisation of every abhyasi could be fulfilled.

I may mention here that the feeling of Divine presence in our inner develops Divine *akhlaq* (Divine Discipline) in the *abhyasi*, without which no one can get the happy moment of entering into the Godly Region.

Dear brothers and sisters, I cannot restrain myself here from describing one unique beauty of our *Sadhana* that as our effort and craving for realization of our goal becomes intense in our mind, thoughts and actions, our SOUL removes all its coverings with double intensity and magnifies our inner.

It is on attaining this condition that you may understand the implications of Shri Babuji's saying, "Through His transmission the desire of God Realization lying in dormant condition in the inner of the abhyasis get awakened and subsequently cries for Him like anything." To state here, my own experience on attaining this condition I wrote to Him that every atom of my body is crying for Divine. Shri Babuji replied "Just look to yourself, then you will get the knowledge of the fact where Divine is?" This experience made me to ponder over my past when I had started practice of meditation with supposition of the presence of Divine light in my inner, but when and how, in course of my practice, He appeared in my inner and freed me from the feeling of 'I-ness', I cannot understand this secret unless HE bestows that capability in me.

Now on the strength of my affection for all of you I can pray to Shri Babuji Maharaj that "May He bestow upon all His children abhyasis, the condition of freedom from the bondage of 'self' and provide them a place at His Holy feet." Let me remind you all once again that by mere remembrance of the presence of Divine Light in your inner you cannot be benefited spiritually as much as you can when you also keep your feelings of 'self' i.e. consciousness of your own existence, completely drowned in that remembrance as Shri Babuji always expected from you. On my part, I have always been impressing upon you that it is not difficult for you.

Today, once again I may caution you that if your remembrance is a dry one i.e., without love then the Divine fruits of the present auspicious opportunity cannot be reaped by you. If, on the other hand, the remembrance is with feeling of 'Love and nearness to HIM' and drowning of your 'self' in that feeling, then His unique Divine Blessings will be your good fortune.

I intend to stress on one more point here that the abhyasis generally carry a feeling and brood on it that they suffer from certain deficiencies, bad habits and therefore do not quite deserve this highest goal. This attitude also needs a transformation and a new direction. Instead of that, if you start feeling and brooding as well on the thought that you are His dearest and nearer to Him, all your deficiencies and hurdles in the way will be automatically melted and washed out. This, again I am advising you on the basis of my own experience earlier.

In my case, the condition of drowning was so intense that quite often I had the feeling as if I was walking on the base of His love and affection and not on the earth. Who can measure and describe the depth and extent of His love and affection which He is so benevolently and graciously showering upon us.

How about, how 'self-realisation' condition may be bestowed upon you? I have always referred Sahaj Marg Sadhana as a unique method of Realisation because it is founded on the fact that 'God is in our inner and pervading all around'. On account of this, as the Reality gets expansion in your inner and the inner identifies and recognises the truth, it paves way for the condition of 'non-existence of self' and 'feeling of His presence' turns into Reality. Do you know why it so happens? Let me tell you. It is because of the fact that when we proceed with the assumption of 'His Existence' our real form expands and the feeling of 'ego of self' melts in

that Divine Power. Gradually, as the process goes on, another wonder happens, and it is that as we become capable of feeling the experiences of Divine presence in our inner, that much of our egoistic feelings get submerged and become *laya* in the Divine. Shri Babuji Maharaj has stated that *Layavastha* in the *abhyasi* begins, when through his meditation he practises to remain drowned in the ocean of Divinity.

I have also seen that when *layavastha* really begins then the 16 circles of ego start dissolving step by step. You may understand it if you compare it with the process through which death of anyone who has fallen in the sea, takes place. Death in the sea is not instant. It comes in stages and finally the dead body starts floating on the surface of the water. Like that each circle of ego gets dissolved through drowning in the ocean of Divinity and our existence gets finally *Laya* in it. Thereafter, with our physical body we may be performing worldly duties but the doer's identity is lost and then we can say that all is being done as Shri Babuji Maharaj desires to be done by us.

I have experienced this to the extent that whenever any one talks bad about me, his words become inaudible. But on certain occasions it also happens that somehow anger gets entry in the inner, performs its functions and disappears. Under such situations also I have noticed that in spite of my speaking some harsh words in angry mood, the listener does not react or feels hurt with it. This is an indication of the truth that Godly actions never hurt anyone.

The truthfulness of Shri Babuji's saying, "After reaching before the Divine, there is nothing left to be recognised afterwards" also gets proved. It is a fact because I have found that in our behaviour and living Divine Power is always before us.

Needless to mention that not only when I am in your midst, but always consciously or unconsciously I pray to Shri Babuji Maharaj that "May He remove the layers of coverings from the soul of all His devoted abhyasis through His power and make their Real form shining with Divinity." Attaining this condition is 'Self-Realisation'. After this condition, one can aspire for the highest condition of Realisation and attain *Satyapad*.

With heartiest blessings and best wishes

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## BALANCED STATE

*Talk Delivered by Rev. Saint Sister Kasturiji on 11/03/1997 at  
Vijayawada*

My dear sisters and brothers,

This evening I wish to talk to you about another subtle/sublime aspect of our *sadhana*. Let me start by narrating my own experiences. Once, I wrote to Shri Babuji Maharaj that my condition was such that whenever anyone talked ill about me or expressed any sort of disrespect for me, I was not the least affected by that. Shri Babuji Maharaj replied "This is very good condition but I will only say that the condition of bearing disrespect is very easy because it can be attained by mere regulating and moulding our living. No practice of *sadhana* is required for it. But in respect of sustaining this condition there is always fear of being disturbed or being deviated. It is so because self-regulation may be lost any moment. In spirituality, this condition is attained when we become devoid of our name and form or to be precise, of all material objects and attain the condition of *salokyata*." HE further wrote "There is one more condition which is very rarely attained by anyone but He would be waiting for its achievement by me." HE explained that condition is nothing but the state when one can ignore or overlook the words of praise. Under the Sahaj Marg system, the condition of *Salokaya* is attained only after one reaches the stage when words of disrespect do not touch the *abhyasi*'s inner. HE continued "I therefore expect that Shri Lalaji Saheb will certainly bless you with the condition in which you may be immune to the words of praise. Because under Sahaj Marg System, if the *abhyasi* attains the condition of absorbency through deep drowning in His Love then whatever condition or *Gati* is bestowed upon him it gains ascendancy in him in Sahaj or natural way." In other words, I may say that the sway over all Divine conditions remains in the hands of the Divine and therefore, when the words do not reach you, there is no question of your being affected by them.' Subsequently, I had experienced that every saying of Shri Babuji Maharaj had created its appropriate Divine effects (*gati*) in my inner. Thereafter, when I wrote to Shri Babuji Maharaj - "Whenever you write to me that you had felt immense inner happiness after reading my letters describing my spiritual condition, then in spite of my best efforts to avoid it, I somewhere in the core of my heart do feel some pleasure out of that reading. But with your blessings I cannot describe that happiness. I can only witness it".

Dear sisters and brothers, Shri Babuji Maharaj has now revealed to me the secret of that condition, - when the base of the feeling of our own existence begins to efface itself or gets obliterated then one is conscious of happiness, but one cannot associate oneself with that happiness. He cannot say that he is a participant in or enjoying happiness but only a witness to it.

In my latest book titled 'WHO IS HE' I have very much tried to write about the condition of dissolving the sixteen circles of ego which Shri Babuji Maharaj has mentioned. It is also true that now HE wants to raise the curtain and reveal the secret for the benefit of all and probably that is why HE has provided to me this topic for today's talk.

With HIS blessings, today I can confidently say that after dissolving the five circles of MAYA, we transcend the perceptions of the influence of 'disrespect'. But thereafter, going beyond the limits of 'respect' is possible only when Shri Babuji Maharaj takes the *abhyasi* out of the condition of HIRANYAGARBH. Let me explain to you that HIRANYAGARBH is that centre of Divine Power where from the power for creation and maintenance of the creation flows. But this power does not possess any sort of sensitivity to its praise or disrespect. It is on account of this unique beauty that when Shri Babuji Maharaj through HIS power takes the *abhyasi* into HIS Divine heart and installs him across this power. Then the brightest and subtle condition of ignoring the respect is bestowed upon him.

Now dear brothers and sisters, just imagine how benevolent and gracious Shri Babuji's Divine research has made it possible that an *abhyasi* can in a very simple and natural way, through HIS blessings can attain the highest Divine condition. I may mention that after bestowing the condition of swimming in Godly region Shri Babuji Maharaj never talked about 'ego' before me. Subsequently, when I found that even any talk about Shri Babuji Maharaj is not creating any longing on my mind, then I could understand that now Shri Babuji's saying that 'bondage is bondage whether it is with the thread of cotton or silk.'

Truly speaking while writing my condition, I was taken aback. I could not think of as to what I should write to such a Great Personality. But Shri Babuji Maharaj wrote to me in very simple words, "I am happy to find that your condition has now got freedom from my bond ages and now you are free. But this freedom does not mean that you are away from my

sight. You might remember that I wrote to you that the condition should be such that the shadows of living on earth may not reach the sky and now the shadows of sky remain under the showers of Godly region". The real implication of the above saying I could understand now, 'shadows of earth may not reach up to sky' means the *abhyasi* has the capability to bear his disrespect. 'Shadows of sky could not even have of a sight of Godly region' implies that even the presence of slightest thought of existence becomes *Laya* in God. After that if anyone puts any question, it does not affect the inner, rather it seems that it had its impact somewhere upward and whatever reply comes there from my tongue only speaks that.

I have heard *abhyasis* saying "I don't do anything, whatever happens is done by Shri Babuji". I pray to Shri Babuji to bestow upon such *abhyasis* such unique condition wherein the flow of Divine Power is automatic. The uniqueness is that one can have the feeling of such power but cannot express because in that condition the voice becomes silent. All activities, although go on in their natural course but you remain only a spectator of the same. This is the condition of balanced state. It happens like that because Shri Babuji's watchful loving eyes are towards the *abhyasi* and gradually get submerged in HIS sight. Then we get the experience that HIS simplicity and HIS power are like that of a mother's for us.

Today, I also recollect Shri Babuji's saying "I could only know this or that, I know nothing." Another moment of happiness for me today is that with HIS blessings I can portray to you the finer implications of HIS sayings and for your advancement on the Divine path. HE has enthused in me such a capability through providing experiences of various Divine Conditions

Now, before I take leave of you, I may explain another important point; when you speak, so long as 'I' carries the sense of body consciousness you feel mental enjoyment of words of praise and your sentiments may also get affected by it. But when the feeling of body consciousness gets dissolved in HIM then what remains is only 'I-ness' and this only gets enjoyment of our advancing spiritual conditions. At this stage I had to write to Shri Babuji Maharaj that although I feel this enjoyment of the condition but I do not understand whether this enjoyment is by me or by someone else. It indicates that at this stage 'I' only reminds of 'soul consciousness', when soul consciousness becomes *Laya* in *Paramatma Tatva* then only 'you', the Divine Personality of Shri Babuji remains.

Now, you can very well realize which pen can describe such wonderful pleasant Divine conditions because when the 'I' speaks, the consciousness of Shri Babuji Maharaj is felt. HE has said that He expects from HIS dear *abhyasis* that they all should surrender to Divine, in whatever condition and howsoever they are. But by surrender they should aspire to have the experience of the pleasant results of their surrender. They should make constant, sincere efforts to keep their living completely drowned in the Divine condition.

On your behalf, I also earnestly pray and endeavour that HE may bless you all with such higher, subtle and unique Divine conditions, so that you may forget the fact that you had ever been drowned in the material living and physical consciousness as ordinary human beings.

May HE bless you all with all Divine fortunes

With Best wishes and looking forward to be in your midst at the earliest moment

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## NATURALITY IN SAHAJ MARG SYSTEM

*Talk Delivered by Rev. Saint Sister Kasturiji on 21/03/1998 at Vijayawada*

Dear brothers and sisters,

This morning I intend to dilate upon an important aspect of our sadhana i.e., its essential attributes which make it a Natural (*Sahaj*) Path (*Marg*) of God Realisation. We all are aware of Shri Babuji Maharaj's statement (the Founder of the system) that "SAHAJ MARG" from "ABOVE" and even its title has not been given by me. Hence it is beyond any doubt Nature's system and "Naturality" or "*Sahajta*" is its SOUL. When the origin of the system we follow, is NATURE it will naturally be free from the bondages of the five worldly materialistic elements. Besides this, the *Sahaj Marg* System has the Divine *Sankalp* of Shri Babuji Maharaj in its base. It is in accordance with His Divine *Sankalp* that for upliftment of the human beings, the highest goal given to us is 'God Realisation'. God is present in the heart of everyone and therefore, we have to constantly remember only this fact that the whole inner is illumined by Divine Light.

After closing the eyes we have to sit with this thought that we are drowning deep into that Divine Light. Through this practice our heart and thoughts get purified and wandering thoughts will get concentrated and focussed upon the Divine Power reigning in our inner. Constant practice of this will definitely make the *abhyasi* feel the appearance of the "Real" condition in the heart and then we naturally begin to feel that God is in our inner. Thereafter the darkness in our heart gets removed and an inner craving for Realisation naturally develops. At this very moment a feeling comes that Shri Babuji Maharaj's Divine eyes are attracting us. Through all such feelings and experiences we not only become aware but also get confirmation of the fact that in the *Sahaj Marg* system. *Laya* in the constant flow of Divine Power from *Bhooma* is the only natural, simple, loving and devotionful method for taking the *abhyasis* to the Ultimate. Another beauty of the system is that our heart on account of its drowning in the Divine Love develops craving for Realisation.

Now let us have a look at how natural and divine our system is and how the craving for realisation paves its way to attain the goal. Let me explain it. As the *abhyasi*, through his constant sincere practice goes deep in meditation and gets drowned in it, he forgets himself completely. Then he

experiences the revelation of Shri Babuji Maharaj that Sahaj Marg system is the Natural Path of Realisation. After having such experience I wrote to Shri Babuji Maharaj that it seemed to me that I have got entry into such a constant and natural flow of Divinity which was infinite. Then I could also realise the truth that Shri Babuji Maharaj's Divine Transmission will one day definitely make the *abhyasi*'s entry into the Ultimate. Thereafter, I could, with His benign grace, get realisation of His Divine Personality. How to tell you the secret and how I could get it.

I can only say that my intense craving for the goal has unravelled the coils of coverings of ego and has made my surrender before HIM. I affirm that Sahaj Marg System is the only Divine technique to realise the Divine Personality Shri Babuji Maharaj. After this another Divine secret was revealed that getting entry into flowing Divine Power is in fact the entry into the Central Region. It was in recognition of this that Shri Babuji Maharaj also wrote to me that in Central Region there is swimming and swimming only because after crossing the sixteen circles of ego through cleaning, meditation and prayer, the love, devotion and feelings also become *Laya* in HIM. This is the stage when the condition of *Layavastha* in Shri Babuji Maharaj is bestowed. Thereafter it appears that whatever Divine conditions were experienced by me through the practice of *sadhana* they all become *Laya* in HIM. Then we naturally express "The real liberation is that which is bestowed without devotion".

In the literature of spirituality Shri Babuji Maharaj has described HIRANYAGARBH as Mind Region. It states that one can, through his love and devotion only approach God Realisation. Kabir has also said: "Guru - the guide and Govind - God, both are in front of me, whose feet should I touch?" Then he surrendered to the feet of Guru expressing his gratitude that He had prepared him for Realisation, so he bowed before HIM. This poetic statement of Sant Kabir confirms the fact that the approach of Spiritual *Sadhana* was then limited to God Realisation only. Shri Babuji Maharaj, the founder of Shri Ram Chandra Mission has gone beyond this and through His search of Central Region - to the glorious Region of the Ultimate. So He gives the goal to the *abhyasi* to attain first God Realisation and then Realisation to Ultimate. In this way He led humanity beyond spiritual Era into Divine Era. This is in fact the unique Natural beauty of Sahaj Marg system. I may remind you that it is for completing this Divine Sankalp that Samarth Sadguru Shri Lalaji Saheb through His prayer has brought about the descent of Divine Personality of Shri Babuji

Maharaj on this earth, from the Ultimate, the source. I may also feel you that it is because of this linkage of our system with the Ultimate Source that the *abhyasi* feels Divine reflection of the Ultimate in the course of *sadhana*.

Now when the *abhyasis* receive Divine Transmission from Shri Babuji Maharaj and it directly flows from *Bhooma's* Power, their inner is naturally adorned with the Divine Beauty of that Power of the Source. We then get the feeling that we are probably being introduced to *Bhooma*. It would mean that some remote inner link is established with *Bhooma* which is beyond our recognition. This remote linkage first makes us *Laya* in the unique condition of God Realisation and thereafter when He takes us into His lap after providing a dip in the Godly conditions then we become aware of *SATYAPAD*. Afterwards when HE makes our entry into Central Region, then only it appears that this is the region of Ultimate's Grand Glory. As Shri Babuji Maharaj said "LIFE BEYOND LIFE" or "A lost identity" also appears as a Divine condition. After attaining this highest condition only what *Sahaj Marg* is becomes crystal clear and quite simple for ever for the *abhyasi*. After this stage we become capable to explain the significance of our system and to make others realise it. Shri Babuji Maharaj said: "First you become practical, thereafter if you talk to others it will have instant and lasting effect in their inner". Through my experiences bestowed by Shri Babuji Maharaj I have realised that after getting perfection under the *sadhana* and remaining in *laya* in *Sahaj Marg* when we enter the natural Divine flow, its power shines and miles in our inner. This is the condition of Eternal Truth.

Now remains only simple question to answer - what is the condition of perfection in *Sahaj Marg System*? So, dear brothers and sisters please listen to this also. We have a word in Hindi 'SADHANA'. What does it mean? Let me explain it by bi-furcating the word into - SADH- NA-SADHANA. Now SADH means desires and NA means No. Hence *Sadhana* means "desirelessness" which each condition assimilates the power of every stage in the natural way.

Now my dearest brothers and sisters before I take leave of you I extend my heartiest blessings and best wishes I intend to express my personal observations about this loving centre of Shri Babuji Maharaj. I am glad to find that under the special care and guidance of Shri Babuji Maharaj and the advancing divine conditions bestowed by HIM in your centre-in-charge

of my dearest Brother Dr. Parthasarathi you all are progressing well. I often tell the group of abhyasis whenever I go that if the centre-in-charge is hardworking and sincere in his/her effort for progress of the *abhyasi* the centre will definitely progress and expand. But his efforts will bring fruits only when the abhyasis are also devoted, co-operative and sincere to their goal as you are. I find that the inner of every *abhyasi* brother and sister is surrendered to the Divine fee of Shri Babuji Maharaj and that is why you all are shining and can distinguish yourself among the masses.

May HE bless you all with still high stages in spirituality

Let us all pray for good health and long life to our brother Dr. Parthasarathi

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## LOVE IS ESSENTIAL IN SPIRITUALITY

*Talk Delivered by Rev. Saint Sister Kasturiji on 30/03/1998 at Vijayawada*

Dear Brothers and Sisters,

I feel immense happiness to be in your midst this evening. Let me tell you very frankly that it is your love and devotion for the Goal and for Shri Babuji Maharaj which always motivates me to be with you and even my physical ailments could not stop me because for His work Shri Babuji Maharaj provides me the requisite strength and He facilitates everything because He love His abhyasis.

This morning I intend to talk to you on an aspect of our *sadhana* which is most essential for attainment of the Goal. Shri Babuji Maharaj has said, "On the path of spirituality Love has the same significance as the salt is in our meals". For our spiritual development expansion of Divine power is essential because the soul is only an embodiment of God. Hence for expansion of its beauty its linkage or union with Divine power is essential. Under the Sahaj Marg system, Shri Babuji Maharaj has, by fixing the goal of the abhyasis as God Realisation, shown the path of devotion to us. Further by asking us abhyasis to keep our attention and make constant effort to have union of our heart with the Divine Power reigning therein. He has given us a lesson that we should sustain constant absorbency. This will help us in dissolving our 'I-ness'. Through practice of constant remembrance our heart, attention and thoughts get lightened with Divine Light.

Practice of meditation enables the abhyasis to feel His presence in the inner. This feeling further provides another remarkable and loving experience that the inner has got a natural, true and real connection with the reigning Divine Power in the inner. This inner relationship creates the thirst for God Realisation. In the course of our inner progress this thirst keeps blossoming in the abhyasis's heart in the form of love. Feeling of Godly presence in the inner gradually becomes stable and thereafter the love for God Realisation develops into craving. When this condition is bestowed, the saying of Shri Babuji Maharaj, "When the lover's abode is in front of you and the Beloved is also inside then how can the lover (seeker) have patience without meeting HIM becomes a reality."

God is infinite, so is His Light. Hence, when I had personally practical experience of such a condition I wrote to Shri Babuji Maharaj that my whole system was being lightened by Divine Light. Thereafter, I further wrote that during drowning in meditation, in whichever direction I moved I found that, that direction was being illumined by Divine Light. Further, the radiation of the Divine Light cast its shadow ahead of me. But the most surprising aspect of it was that in my daily routine at my house I conducted myself like an ordinary girl. Shri Babuji Maharaj wrote to me that Sahaj Marg was a household system and there, for discharging our routine family duties smoothly our condition was bound to be like that as I have stated. God remains in our inner and makes us feel His presence in every object. Still we keep our mind and thoughts engrossed in our worldly duties and work goes on in a natural way. After attaining such a spiritual condition Shri Babuji Maharaj's saying, "Wherever we are, we are not conscious of that very condition becomes a reality for us." Do you know why it is so? It is merely because of the fact that one end of the thread of our love for Him maintains our connection with the Divine and the other end keeps us alert to complete our worldly obligations. After attaining this condition the first phase of our love for Divine gets completed.

Now the next condition of our love comes in a natural way. What we were aspiring to realise through practice of meditation and remembrance, that remembrance itself becomes *laya* in God in such a way that we forget that we are abhyasis. WE also forget that we have a heart too. According to Shri Babuji Maharaj's saying this is the beginning of *layavasta* in the *abhyasi*. This condition is so indescribable that even today while writing this, when the condition appeared to me I just found myself incapable of describing it here. It so appears that when our eyes turn to inner it seems that someone is already seated there in meditative position and deeper observation makes us feel that even our very existence seems to be disappearing. The Divine condition bestowed after this is again beyond expression. The feeling of our own existence gets *laya* in HIM in such a way that thereafter we are not conscious of 'self' because then truly speaking our love, in its real form is also surrendered at His feet.

Now the state of meditation also undergoes thorough transformation and our inner and outer become the same. On closing and opening of eyes except Divine beauty nothing else comes within our focus. I recollect that on attaining this pure condition I wrote to Shri Babuji Maharaj "My condition is such that whosoever I see he appears to be my beloved Shri

Babuji Maharaj", in other words to whichever side I turn I could see only His Divine Beauty. Shri Babuji Maharaj then wrote to me "I am grateful to Shri Lalaji Saheb because your *layavasta* is also getting *laya*". Now dear abhyasis this is the condition when the second phase of love reaches its perfection.

Now comes the final and complete condition of love after attaining which the love with all its conditions gets *laya* in the Divine. It is just like a river which after mergence in the ocean loses its existence and identity. Likewise our condition turns to Divinity and our eyes always remain drowned in the Divine colour - whether open or closed. This is in fact the condition when not only the physical body but every particle of it becomes impatient for Realisation and turns into eyes. A voice hovers all around constantly calling for Realisation and the craving for the same becomes intense for searching HIM. It is at this blissful stage that Shri Babuji Maharaj blesses us with the auspicious moment of Realisation.

Now to state my experiences of Realisation I may mention that the momentary God Realisation first makes our love, devotion and forgetfulness get *laya* because their role now ends. Secondly, during this short interval I could feel that Shri Babuji Maharaj had given me a dpi in God and thereafter made me stable at *Satyapad* and had also opened the door of Central Region.

Not only this, it was a wonderful moment for me when He took me within His Divine Sankalp and made my entry into the Central Region, the region of the glory of the Ultimate. It all appeared to me a game of hide and seek because at one moment the Master of the Ultimate Power - Shri Babuji Maharaj gave the feeling that He was with me and then He absorbed me in Himself. In this way He provided me swimming in the Central Region by keeping me in *laya* in His *Sankalp*.

I may clarify here that my identity was there only within His *sankalp* and that too because He had completed His Divine research on me from the beginning to the end. Needless to mention that it is only that "identity" which describes the feeling and experiences of various spiritual conditions in its journey to the Ultimate. His divine research is only to prove the fact that all human beings can through honest and sincere practice of *Sahaj Marg* system, approach the highest Divine condition even during their short life span. Another most important fact revealed in my experiences stated

above, is that Shri Babuji Maharaj has immense love and compassion for His abhyasis. His invaluable deep and everlasting love is surrendered for elevation of the abhyasis to the highest goal of human life even today awakening and inspiring humanity that they can attain this highest goal through practice of *Sahaj Marg Sadhana*. He is ever ready to take everyone within the fold of His Eternal love for humanity.

May He also provide you all dear brothers and sisters the requisite craving and capability to respond sincerely to His call.

With heartiest blessing and best wishes

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## PURPOSE OF LIFE AND DEATH

*Talk Delivered by Rev. Saint Sister Kasturiji on 31/03/1998 at  
Vijayawada*

Truly speaking it is quite natural and also essential for us to know as to what is the real purpose of life and death. Is it only to eat, drink and be merry as people commonly take it? Let me clearly state that it is definitely not this. It has in fact, a much higher goal than this. As *abhyasis* of Shri Ram Chandra Mission, we all are aware that Shri Babuji Maharaj has set our highest goal of life as 'To Realise the Ultimate' and the purpose of death - 'To Get Freedom from Re-Birth' or 'To Break Bondage of Death Forever'. We are also aware of the fact that events of life, birth and death are linked with our physical body, which means it is linked with - 'the five destructible physical elements'. This physical body does not conform to our real form. Shri Babuji Maharaj quite often said, "Abhyasis come to see Me; but they go back without really seeing Me". By this, He only meant that the 'Ultimate Reality' which we have to see and realise is beyond the physical body.

According to Shri Babuji Maharaj, reality of human beings is covered under numerous layers of coverings of our *samskaras* - worldly impressions. Through our sincere and honest practice of meditation - the *sadhana*, prescribed under Sahaj Marg system (SRCM) these coverings are gradually removed and a feeling of 'nearness' to Him in our inner begins. This subsequently results in our deep absorbency in HIS remembrance and finally *Layavasta* in the Divine Personality of Shri Babuji Maharaj is attained. He, then keeping the *abhyasi* within His Divine *sankalp* takes him to the 'Ultimate Reality'. How he actually takes the *abhyasi* to this ultimate goal and that too, by providing him direct experiences, feelings of the subtlest conditions of each stage has been described by me as I personally experienced by His benevolence in the five volumes of '*Anant Yatra*'. In a nutshell, if we can have our inner *laya* in our *sadhana* in such a way that our materialistic coverings get dissolved in it, then our death will get immortality. It is the highest condition of 'forgetfulness of self'. We forget our physical existence in such a way that our mind never recollects or feels an impulse of it. It breaks the bondage of death for ever and soul becomes free. The real purpose of life is achieved. Shri Babuji Maharaj has always emphasised on the *abhyasis* to develop intense craving and deep absorbency in meditation

for attaining the highest condition of 'forgetfulness'. The great saint Kabir has also said, "Do such an act (live such a life) that death could never be multiplied".

I fully recollect even today that I wrote to Shri Babuji Maharaj that "I do not know what wonder my Master has done for me that at whatever condition I am, whenever I look at my physical self, it seems to me as if it is a moving skeleton, with which I have no relationship". I also wrote, "Whenever anyone calls me 'Kasturi', I do not know who replies 'yes'. I am never aware of it." This condition of 'forgetfulness' is, in fact, an indication that our condition has been transformed into its original pious egoless state. It is in this state that 'problem of death should never come again' is solved and this Divine Condition appears in our vision.

Subsequently, Shri Babuji Maharaj begins to unfold the real purpose of life i.e., freedom from life. Freedom from life, according to Him means that we should return back to our original home wherfrom we had come. This secret of the Reality of life begins to open and the path for the same also is opened before us. We also then constantly get a feeling of patting from Shri Babuji Maharaj's gracious divine hands on our foreheads. Do you know why it is so? It is merely because in this 'lifeless life' or 'egoless life' no one else comes within our focus except Him and then we go so much deep in this feeling that a natural craving persists that 'wherever I see, there YOU are'.

Let me tell you that this is the beginning of the condition of real surrender. Shri Babuji's saying that "Surrender is not made - it comes naturally" also then appears as real condition. It is simply for this reason that now we become incapable to link ourselves with thoughts or feelings. Thereafter, whatever condition is felt it comes in the natural course i.e., surrender automatically begins to be surrendered because whatever happens in the Divine condition of life it is all natural.

Even today I recollect well that I wrote to Shri Babuji Maharaj that it seems to me that whatever coverings of ego were in me, they were removed and I feel as if I have become a Divine form. Then I felt that this highest condition, after just giving a feeling of touch to me, became itself *laya* in Shri Babuji Maharaj and I was just standing taken aback . . .

Now truly speaking, the reality is that in the history of spirituality there is no mention of how one can realise this higher stage wherefrom we have come i.e., the Ultimate - the origin. It is an indication of the fact that ever since the dawn of creation no one has reached that stage. Saint Kabir, after attaining God Realisation condition has only said "In between the limited and the Unlimited he has taken lasting rest". In his religious compositions (Bhajans) he has only described his Divine experience up to the condition of God Realisation only.

In our Shri Ram Chandra Mission, through practice of *Sahaj Marg Sadhana* at the divine feet of our beloved Shri Babuji Maharaj, when I had attained the Divine condition of Realisation, Shri Babuji Maharaj gave me a dip in the Godly power and put me in *Satyapad* and awakened Divine consciousness in me, then only I could find myself drowned in the condition of '*Parshad*' and standing like a watchman at the door of Central Region which was before me as an infinite Ocean of Divinity. When Shri Babuji Maharaj took me in His heart and made my entry into the region He also wrote to me the name of the region stating that "I am happy that you have entered the Central Region. This is my Shri Lalaji Saheb's benevolence and careful attention to you that you have .been bestowed with entry into this higher region". He continued - "Although the only precondition for getting entry into this region is *Layavasta*, which really means that neither your 'self' (*khud*) is there, nor the 'Godly Condition' (*khudai*) is there. It is this Divine condition when abhyasi becomes capable of getting entry in this region. It is needless to mention that this unique divine condition is only bestowed on us by Shri Babuji Maharaj, the founder of the Mission and the *Sahaj Marg* System. He removes our ego and then bestows *layavasta* in Himself and the Realisation of the Ultimate. Thereafter He wrote to me that the purpose of life is now solved.

Dear brothers and sisters, it is needless to remind you that Shri Babuji's gracious, benevolent loving hands are even today waiting to take you within His fold. Avail this opportunity of this unique (Shri Babuji's) Era so that the purpose of life and death may be solved forever.

May He bless you all with all requisite devotion and dedication to attain this Goal.

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## THE CENTENARY YEAR

It is bare truth that the word 'Centenary', being a loving word, appeals to the ears as well as heart and mind. But today I am going to connect it with the Divine Personality whose 'Divine Descent' on this earth has blessed and sanctified this Era. The Sahaj Marg System, under the auspices of Shri Ram Chandra Mission is founded and established by Shri Babuji Maharaj for the spiritual upliftment of the whole of humanity, is adding to its grace and glory through the spiritual experiences and attainments of its *abhyasis*. In the Sahaj Marg *Sadhana*, Shri Babuji has prescribed for said that the goal of the *abhyasi* should be nothing else but 'God Realisation'. Thus he has provided to the whole of mankind the experience of the supreme divine bliss of having God Realisation in himself. In this way he has proved the truth of this saying, "The bewitching magic of Sahaj Marg *Sadhana* spellbinds and fascinates everybody". By receiving the continuous flow of spiritual Transmission through the strong will power of Shri Babuji Maharaj, not only the human heart but this centenary year also seems to have merged and become one with its divine power. His self submission to the whole of human kind in the form of Sahaj Marg System, is in fact a divine Prasad and blessing to all of us. As a result of this divine Prasad the continuous and torrential rain of His love has become an unfathomable source of our life force. He has dipped the Sahaj Marg *Sadhana* in the wave (*dhara*) of the Divine Union with *Bhooma* and thus made it (*sadhana*) very easy, simple, natural and powerful. His spiritual and Divine *sankalp* that every human being must Realise God is not only the proof of His true love for all and sundry but it will also immortalise for ever that Divine Personality who has become one with the 'Spirit of the Age'. Even the everlasting and continuous craving of the age for God Realisation will remain touching and soothing the inner of the living being in such a way that the whole atmosphere rather cosmos will be puffed up with spiritual ecstasy by receiving His Divine Love. The whole atmosphere that is charged with the Divine Grace and Shri Babuji Maharaj's Love will remain singing melodious lullabies to make us sleep in the arms of His Universal Love.

Nobody can say and assert that anybody dare to take the pen in hand to give a detailed Divine description of the importance of Babuji Maharaj's centenary year without His inspiration, co-operation and over and above all His Grace and kindness. The ever increasing and multiplying number of *abhyasis* has proved this fact that the present age which is concentrating

its thoughts on the Divine Personality that is Shri Babuji Maharaj is teaching the heart of the human being the lessons of concentrating the thoughts through meditation. The spiritual eyes of Shri Babuji Maharaj add beauty to the Divine splendour and keep purifying our thoughts by throwing out their baser elements. The age is paying obeisance to His Holy Feet and will thus remain surrendering the ego of the man at His Feet. His centenary year is in fact a messenger of our selfless, childlike love and devotion for Him, we have our hearts only to offer at His feet on this Divine Occasion. We are staring at His face with a devout heart to catch a glimpse of His eyes that are flooded with love for us.

It seems to me that on this auspicious occasion of the centenary year of this dearest child of Lalaji Saheb, the divine power of Bhooma has enveloped all his children by his grace and kindness. The spiritual progress is telling us that his Divine Personality after scattering and strewing flowers on the spiritual path of the *abhyasis* and after providing them the state of *layavastha* will ever remain drowning us all along in the wave of *Antim Satya*. After discovering the divine centre, Region of Bhooma and after making the *abhyasis* to swim along it the ultimate has seemingly told us that our Shri Babuji Maharaj is the unique glory of the original power of Bhooma. His divine supreme power has changed the very existence of the *abhyasis* into divinity and has thus proved the truth of his saying in the form of divine condition that identity cannot identify itself.

This centenary year after explaining its meaning, importance is adding to its grace and glory. The word 'Shatabdi' means to provide hundred times more beauty. Sadguru Shri Lalaji Saheb has bestowed upon Shri Babuji Maharaj the divine love of the 'Original Power' (Adi Shakti) and thus made His centenary year everlasting and eternal. We the *abhyasis* under the Sahaj Marg Sadhana have begun to feel such an internal condition as given below

"Friends! they never die who have tasted the ecstasy of the devout love. We have known this divine secret that the life has got life by having His Darshan. It is the message full of Congratulations to all that 'The lamp of Spirituality has been burnt. This pious year is a pretext of bestowing divinity to all".

Thus the centenary year of Shri Babuji Maharaj's birthday will always be remembered and the glorious spiritual flag of Shri Ramchandra Mission will always remain flying. The continuous flow of His Divine Transmission will always remain flooding the heart of human being with the peaceful and powerful supreme bliss.

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## WHO AM I?

Talk Delivered by Rev. Saint Sister Kasturiji on 15/03/1999

Dear brothers and sisters,

It is on account of the grace and blessings of Shri Babuji Maharaj and your unfailing devoted love for Him that this evening I am in your midst in spite of my initial hesitation to visit the most loved centre of Shri Babuji Maharaj. My hesitation was exclusively on account of my poor health and nothing else. I find myself more strong and enthusiastic when I am in your midst, the devoted and sincere *abhyasis* progressing under the direct care of my dearest brother Dr. Parthasarathi. Your centre is shining in the map of the Mission and it is due to your co-operation, effort and devotion for attainment of the supreme goal of Realisation of the Ultimate.

Now, my dear brothers and sisters, this evening I intent to share with you my thoughts about one of the most crucial aspects of our *sadhana* and that is EGO - the greatest hurdle on the path to our Goal. Truly speaking 'WHO AM I?' is neither our question nor of the human beings in general. Instead, if we go deep into it, it is in reality the question of the ego itself. It wants to know who it is, what it is and how it has come into existence. To be precise it wants to be aware of the cause of its birth. In common parlance it is only expressed in derogatory terms that ego is the highest human evil.

Now the thought arises that whatever is the creation of God, it is bestowed with Godly attributes and therefore this ego cannot be creation of God. When this thought appeared before me to dilate upon it, I was surprised as to what to speak about it which is unreal. But immediately I was reminded of Shri Babuji Maharaj's saying that the First man (Adi Manav) seated on *Satyapad* was completely unmindful and unaware of his own being. When the creative power stimulated (trembled), it with its force then his consciousness was awakened and the first question that appeared to him was only this: "WHO AM I?" The feeling of ego - I ness gave birth to the feeling of duality, that is if I ness is existing, there is the subsequent curiosity to know who the other ONE is? Then it got the help of the word 'you' and its association with the existence of 'God'. This identity of 'you' and 'I' becomes two separate entities but still the birth or existence of ego is not there. And do you know why it is not? It was merely because at this place only this much was felt - that the first man wanted only to search for his Creator. When one sees his face in a mirror

he may find two or even more than two similar faces although in reality there is only one. The second generation, possessing mind, came into existence; the feeling of 'I' ness began to involve intricately in his own thoughts. He distanced gradually from God and got stabilized, this stable condition of I ness further lead to its separate entity. It began to forget God while Shri Babuji Maharaj has called up on us to forget ourselves and remember God. On account of its deformed state and disturbed condition the feeling of 'I' ness gives birth to Ego. This very condition exists in the 16<sup>th</sup> circle of Ego.

Because this is the first stage of ego and it is closer to Divine region, reflections of the Divine Beauty fall on it. But when any object begins to take grosser form like feeling of 'I' ness then that grossness is also reflected in the thought power, in the thoughts and behavior. However, its dominance is not there. You may witness this condition when you get a look at the 15<sup>th</sup> circle of ego with a small difference. The difference is only this that the condition of Reality is not influenced or affected by any grosser object. This is the condition of 14<sup>th</sup> circle of ego. Although the feeling of disliking the grosser object occurs repeatedly in the thought power, but one cannot stop it. The reason being as Shri Babuji Maharaj has said that the process of degeneration or degradation in human being is very fast whereas the process of their progressive changes is gradual. HE has also explained this, taking the example of swimming in river water that if the swimmer tries to swim against the current in the direction opposite of the flow, he cannot succeed because he is pushed back by the force of water. Likewise, human beings with their good intentions and efforts for elevation of higher Divine conditions cannot get success by their own solitary effort. That is why under the Sahaj Marg System Shri Babuji Maharaj has provided for many facilities to the abhyasis for moving towards Divinity - opposite to materiality. He has given the goal of God Realisation and the feeling of HIS presence in our inner.

For enabling us to cross the hurdles that may come in crossing the opposite current HE pours in our hearts and every atom of our body, the Divine Transmission. A proof of it can be had in the condition of 13<sup>th</sup> Circle of Ego. As our sight turns towards worldly objects effect of ego is reflected up on the real beauty of man. In the condition of the 12<sup>th</sup> circle of ego, there is darkness because the beauty of Divine gets father from it. However, this darkness neither has grossness nor blackness. It is very surprising that now at this stage the ego forgets its own question (Who Am I?) and itself becomes answer to it. It becomes all in all but without

touching real existence of 'I'. Let me state here that many times I have replied to the question of ego, in terms of its own literal and real meaning.

Ego in Hindi is *Aham* where 'Aa' means 'hot' and 'ha' means 'hum'(us), we and now remains the point (zero) indicating nothing that is reality. This is the forgetful form of the First Man (*Adi Manav*). As our faculties become extrovert, looking downward and attracted to materialistic world. He descends to physical level leaving our real form in the Divine aura in the 9<sup>th</sup>, 10<sup>th</sup> and 11<sup>th</sup> circles of ego, the effect of physical matter is reflected on ego and because of this the human tendencies start going downward.

Shri Babuji Maharaj under the Sahaj Marg System has given to us a very unique technique for higher aspirations or moderation of human behavior in a natural way, asking us to attain the goal of Realisation of Ultimate by remaining drowned in the Divine light reigning in our inner.

As the 'ego' reaches to its lowest level its real form gets coverings of maya and thereafter although the real form remains away from maya but our thoughts, understanding and living move in a wrong or confused direction. But when we sincerely aspire to get rid of it and move upward, our drowning in Shri Babuji Maharaj's Divine transmission flowing in our inner and His will power makes our entry into the 5<sup>th</sup> circle of ego which is devoid of maya. Here I will say only this that only Shri Babuji's will power and Divine grace can lift us upward.

Dear brothers and sisters, let us ponder over whether any such capable Divine Personality like Shri Babuji Maharaj has ever since the creation, descended on earth who can grant humanity the freedom from the grossest to subtlest forms of ego, the greatest enemy to human evolution - Realisation of Goal through His will power sankalp.

Shri Babuji Maharaj after taking all the 16 circles of ego under His control told us not to be scared of ego but become fearless from its jaws. HE is capable of melting it all with His will power and thereby protect us from it. His sankalp of turning the present era into Godly era or 'satyug', era has thus become a reality before us. His loving Grace towards us melts all our grossness and lower tendencies and throws the same out like Paras Stone. As a result of this condition of *abhyasis* after taking a bath in the Divine transmission become akin to an innocent child who is unaware of his own self. This is the egoless condition of an *abhyasi*, which is bestowed upon him. As a result of his deep drowning in this egoless condition the *abhyasi*

gets *layavastha* in Divine and thereafter is installed at *Satyapad* and gets Natural state. Then one can only say that ego has no real significance. It was merely the thought of carrying the wasteful weight and it provides the answer to the question 'Who am I?'

My sincere and humble request to all of you, therefore, is that instead of carrying such a weight of 'I' ness, remove 'ness' and surrender 'I' to the Holy Feet of Shri Babuji Maharaj. Constant remembrance and drowning in the Divine transmission flowing in your inner, will certainly provide you association with Reality and I am confident about this because I that Shri Babuji's loving eyes are constantly watching us and because of His grace the hurdles on the path of Realisation are also cleared. It is in fact because of His benign grace that this evening I am able to share my views with you on this most complex question of 'Who am I?' in simple words. I may further tell you that now there is no pressure of ego, because 'whatever it is' it is closed within Shri Babuji Maharaj gracious hands, unaware of its meaning, like a Divine Pearl. Shri Babuji's Divine research is really a Divine blessing and Divine fortune for the *abhyasis*. Rise to the occasion and to His expectations, avail yourselves of this golden opportunity and make yourselves free from ego, become egoless, attain *Layavastha* with Divine Personality of Shri Babuji Maharaj, the founder of *Sahaj Marg* System. Before His descent, people had to make their own effort to overcome ego and it was a very great achievement for anyone. Today, the force of ego goes on weakening as you practice meditation with love, devotion and dedication and it finally melts at Shri Babuji's hands.

May Shri Babuji Maharaj provide you all with requisite courage love and strength to attain the goal.

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## MEANING OF LOVE

*Talk delivered by Rev. Saint Sister Kasturiji on 16/03/1999 at Vijayawada.*

Dear brothers and sisters,

This evening, I intend sharing with you my experiences about LOVE through which we can attain our highest goal of human life. But let me state at the outset that I could understand the real meaning of love only during the course of my *sadhana*. Shri Babuji Maharaj's saying that our relationship with worldly things is called 'attachment' and that with God only is LOVE. Truly speaking both 'attachment' and 'Love' are gifts from Nature to humanity.

After birth of a child in our family, we make him learn his relationship with members of the family like father, mother, brother, sister and so on and accordingly he addresses them. Such a relationship of child with others is a natural one, eternal one and it develops automatically - a sense of belonging. All his worldly behaviour is based on it. However emphatically one may try to deny such relationship his inner can never overlook it. If son lives separate from parent, may be, that they are not on talking terms, still if anyone asks him to tell his father's name he would definitely mention it and would not deny it. It is merely because he sustains his relationship in a natural way.

In worldly life 'attachment' is changeable. As an article ceases its utility and is replaced by another, attachment with one is broken and it is established with another although momentarily it may be painful. Attachment changes with utility, values, likes and dislikes etc.

In the practice of any *sadhana* when we take God as *sadhya* then our LOVE is with HIM and not with the system or *sadhana*. Under Sahaj Marg System, Shri Babuji Maharaj has given us the goal of Realisation of the Ultimate; hence our attachment is not with the practice of meditation but with the Divine.

In the initial stage of our practice of meditation, because of our ignorance about God and Ultimate the Divine Personality of Shri Babuji Maharaj appears in our inner and outer. But subsequently as we progress we find that God, the goal given to us, is hidden in our inner; becomes a truth and

His presence in the inner is felt by us. After this sublime experience our inner sight never likes any diversion from the inner. When I experienced this condition I had forgotten my physical form and also the outer things although I was then not able to understand the true meaning of 'forgetful state'. Today, with the blessing of Babuji Maharaj when I am speaking to you I find myself capable enough to explain to you about all the Divine conditions. When I wrote to Shri Babuji Maharaj about my first experience of forgetful state He replied to me expressing His gratitude to Shri Lalaji Saheb for His benevolence, the feeling of love created in my inner. Later on when I wrote to Him that I did not find anything in my inner except God, He replied that the flower of LOVE has spread its fragrance in my inner i.e., Love for God has developed. Thereafter I was able to understand and enjoy the real condition of 'LOVE'. Not only did it remain as inner enjoyment or happiness but as you all know it has become our Goal of life.

Dear brothers and sisters when you attain this condition of LOVE, the total feeling of ego becomes laya in God in such a way that you really feel that God realisation is the highest goal of human life. I have defined in my books this highest goal as LOVE or PREM as the aggregate of 'PARAM' and 'AIM'. Such a feeling comes when the intense love of God appears in our inner. It was then that Shri Babuji Maharaj wrote to me that love has developed in me. It was then that I could know that the Divine Personality of Shri Babuji Maharaj keeps us always connected with Him.

Another experience I had then was that whenever I uttered God's name I found that Shri Babuji Maharaj was in front of me and the Divine transmission was entering my inner and all undesirable things, the obstructions were being washed out. How beautiful the condition of the abhyasi then becomes - that in place of feeling the presence of God, he finds the presence of the Divine Personality of Shri Babuji Maharaj. HE appears in the inner for preparing the abhyasi to realise his highest Goal. Now, if I say that the mature condition of love then begins with a flow of love all around and our inner then cries out "When, where and how He will take us". On attaining this condition my feeling was that I was not getting satisfaction from any number of sittings and meditation with Shri Babuji Maharaj. When I wrote to Him about my condition His reply in a few words was 'you may drink thousands of seas full of spirituality but the inner thirst would not be satisfied and the inner would go on crying for more and more'. This is the condition of BLISS - the Real condition of LOVE. When

this LOVE stabilises and gets expansion, every atom of the body only calls for movement faster and faster to realise the Divine.

Dear brothers and sisters just look at Shri Babuji Maharaj's Love; when you attain this condition then instantly He appears to make you laya in HIM. He used to write to me that my condition of Layavastha was advancing. In the end, in a nutshell I have found only this truth that He desired to take me to the Ultimate.

Now I wish to tell you all, that HE the Divine Personality is Eternal and HE will be constantly working restlessly until the craving for Divine LOVE is inculcated in every human being. Today I only wish that you all be fortunate enough to become an object of His Divine Work and that you many avail yourself of the opportunity to realise the highest goal within a short span of this life. It is for this that He has simplified the process through His Divine research. That is His Mission but we all must be ever ready to provide Him an opportunity to work on us. You can achieve this by remembering your goal and regulating your extrovert life through the process of sincere meditation and constant remembrance in your inner - a drowning in the flow of Divine transmission, coupled with unshakeable faith and confidence that Shri Babuji Maharaj will certainly bless with Realisation. He facilitates our spiritual journey by providing sublime Grace from the Divine Power.

I may conclude the talk on Divine Love by quoting Shri Babuji's poetic lines: "Meaning of Love cannot be described in words. It is such a reality which cannot be explained in words".

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## SAHAJ MARG SYSTEMS

*Talk Delivered by Rev. Saint Sister Kasturiji on 27/03/2000 at  
Vijayawada*

Dear brother and sisters,

With blessings and benign Grace of our beloved Shri Babuji Maharaj I feel extremely happy to be with you, this evening, in our endeavor to achieve our supreme goal of life - REALISATION OF THE ULTIMATE.

This evening I wish to share with you my views about some of the basic and unique aspects of our systems. No doubt, we have dilated upon it quite often in our earlier sessions but as we move ahead in our spiritual journey, unique and fresh secrets of our systems are unfolded to us by Shri. Babuji Maharaj and thus, need to share the new revelations.

As we all are aware that Shri Babuji Maharaj said, "Sahaj Marg System has descended on earth from ABOVE", I can understand the Real implications of this statement now, after constant practice of the system for so many years and I am experiencing the various Divine conditions bestowed on me by Him.

In reality I have found that the human beings have forgotten their basic and real goal of life which is Realisation of the Ultimate! To awaken mankind to this real and supreme goal and make them capable of achieving the same - God/The Creator has bestowed upon us this only technique the 'Sahaj Marg Systems'. This is purely and completely a Natural path of Realisation as it has descended from Nature's followed by Nature's creation. It has however, remained Nature's secret until the descent of Shri Babuji Maharaj.

Shri Babuji Maharaj, the Divine Personality, through His Divine power has unfolded the secrets of the system, refined and simplified the same for the benefit of the abhyasis of the Mission and all the human beings. He has removed all possible obstacles in the practice of the system. Benefit of Nature's work and its creations cannot be availed of by mankind-unless there is one who can read, understand and unfold its secrets and complexities and thereby simplify it for the common man. It was probably for this reason that Samarth Sadguru Shri Lalaji Saheb brought about

the descent of Shri Babuji Maharaj on this earth through His prayer and Sadhana.

Shri Babuji Maharaj has charged the system with divine power and made it possible for practice by all through the process of Divine Transmission the 'PRANAHUTI'; The system 'purifies the *abhyasis manas*' and make them deserving and capable to attain the highest and only goal of human life viz. Realisation of the Ultimate. It is because of the potential power of the system that Shri Babuji Maharaj has taken the great DIVINE SANKALP to take the *abhyasis* to the Ultimate.

Ever since I came to the Holy feet of Shri Babuji Maharaj and practised the system with devotion, I have experienced that if we sincerely remember the Divine personality of Shri Babuji Maharaj during the course of meditation and thereafter, the flow of His Divine transmission in our inner becomes constant and stable too. Thereafter, what we have to do is only to provide expansion of the Divine transmission received in our heart, through our whole system.

Gradually, as the feeling of our own existence i.e. individuality, gets dissolved there is absorbency in Divine transmission and His remembrance in our inner gets purified, we begin to have the feeling of the constant presence of the Divine therein. I wrote to Shri Babuji Maharaj that I had experienced firstly that my soul was dancing in my inner. Secondly, that my inner was becoming a storehouse of Divine power and thirdly that if we were a bit more alert we could transform our external conduct and behaviour accordingly. In that condition, whenever we speak, it seems that the words are flowing from that inner Divine condition and not from me. Then we feel that a natural sweetness also flows from the tongue, a modification of our speech, because our system is completely divine. Whenever your look at anyone, see him with eyes drowned in that inner Divine condition.

Dear sisters and brothers, such a transformation in our behaviour will naturally develop and spread the feeling of 'belonging' all around us and the natural effect of it will be that in all our external conduct only purity will reign. Every touch of artificiality will be wiped out completely without least effort on our part. Let me honestly tell you that when I had attained that condition I wrote to Shri Babuji Maharaj that it seemed to me that all my external behaviour was not only guided and shaped by HIM but that He was playing that role also. Do you know what its effect is? It

develops such a divine attraction in our inner which casts its reflections on others to such an extent that they inquisitively enquire 'what is the system we are following and practicing is?

Now to answer such queries of *non-abhyasis* we should explain to them the basic salient features of our system which briefly be stated here.

As Shri Babuji Maharaj has said, our Sahaj Marg System is founded on the fact that God is within everyone and our inner is enlightened by Divine Light. We have to start meditation with the thought of the presence of Divine Light in our inner but at this point Sri Babuji Maharaj has cautioned us that 'to see Divine Light was not our aim'. Instead we have to keep our inner drowned in that Divine Light and with that feeling we have to search the Divine in our inner. God is ours and present in our inner, so when can we meet HIM i.e. have *Laya* in HIM? Craving for this has to be developed so that the distance between 'I' and 'Divine' can be abridged.

By reducing the gap between the two, the feeling of nearness to goal increases which in turn develops inner relationship with Divine and subsequently the Divine Light in our inner gets automatic expansion in our whole system. When I wrote to Shri Babuji about this experience of mine, He replied that it was an indication of the fact that with the blessings of Shri Lalaji Saheb my inner was being fully illumined with Divine Light. Now I would not commit any wrong and my past impressions would also fade away slowly, then I would write about further advanced Divine conditions in future. Indeed, true to His words, subsequently, I felt and wrote to Him that "I now found that my whole system had become a source of Divine power and wherever I saw, I found Divine Light was radiating all around me. Thereafter, I found that the Divine Light has turned into flow of Divine power." So, you see how significant Divine Light is in our system? Who can describe it in words?

Another important aspect of our system, which is generally misunderstood by us, is the meaning of the term 'meditation'. The concept was clarified when some *abhyasis* complained to Shri Babuji Maharaj that when we sat in meditation we were not able to do it because we were disturbed by constant flow of thoughts. Shri Babuji Maharaj then said, "I have never asked you to do meditation, rather I have required you to keep in our remembrance that Divine is present and enlightening your heart". Thus it is obvious that He expects us not to sit

in meditation as a function of 'doing' or an exercise but 'constant living in the remembrance of the Divine'. Instead of 'doing meditation' keep yourself connected with the feeling of Divine presence in your inner'. I can tell you from my personal experience that when you direct your attention towards Divine-personality of Shri Babuji Maharaj and remain completely drowned in it-no other thought will creep in and stay in your inner. Not only this, every unwanted thing present therein will be washed out and then you will write to Shri Babuji Maharaj that the whole system has become illumined with Divine Light.

Another effect we then notice is that whatever we have read, listened to and spoken about God and the Divine theoretically is forgotten because we thereafter feel pleasure of being closer to the Divine. Our inner also gets filled in with purity and thus we attain the condition of self realisation.

Yet another secret or beauty of our Sahaj Marg System revealed to me during course of my swimming in the practice of meditation over the period is that when our remembrance becomes "Laya in Divinity" then we see only the Divine and everything else, whether self or the whole Universe goes out of sight. When you touch your body feeling of Divine touch will be there, when you see the outer, feeling of Divine all around will be there.

Thereafter, the remembrance in meditation also gets merged in its cause and what remains thereafter is Divine power. This is the highest Divine condition when you become fully prepared for the condition of Realisation. When transmission of power automatically starts all round you, then Shri Babuji Maharaj wrote to me that truly speaking this was the condition, on the attainment of which the *abhyasi* may be granted permission to work as preceptor. However, to facilitate the work of the Mission I (Shri Babuji Maharaj) grant permission to *abhyasi* to work as preceptor by connecting him/her with 'limited power centre'. Still they have to get absorbency in the Divine power.

Another beauty of our system is that with such a high condition, the power of reading the spiritual inner condition of *abhyasi* is also developed. I am telling this on the basis of my own experience that when your journey is nearing completion in a particular condition you begin to have reflection of subsequent condition. Then you can easily notice how the present condition is different from that in which you are to enter

subsequently; Shri Babuji Maharaj has however, told preceptors that there was no specific technique for reading the condition of abhyasis. He said, 'When your inner is pure and crystal clear then reflection of abhyasi's inner will be in front of you and you can know about his/her level of progress.

Dear sisters and brothers, thus we find that our Sahaj Marg System is a perfect, complete and practical Divine system because everything required for its successful and effective working has been provided in it and is available to us whether we are practising it as preceptor or as abhyasi. The only requirement to avail ourselves of its full benefit for our upliftment and attaining the supreme goal is our deep absorbency in the system through our firm determination and unshakable faith, love and devotion in it. When you honestly and sincerely practise the system all the ten commandments of the system will automatically be followed by you. And then the abhyasi is bestowed Layavastha in that very power where from the system has descended to this earth. Now I can say that the work of Sahaj Marg System for the abhyasi ends.

Afterwards, Shri Babuji Maharaj takes the abhyasi within the fold of His Divine *sankalp* to take him to the Ultimate by letting him swim in the Central Region.

May Shri Babuji Maharaj bestow upon you all, the worthy and dedicated abhyasis of His beloved centre, the requisite love, devotion and courage to fulfill His dream.

I also take the opportunity of wishing all the best and good health to my dearest brother Doctor Saheb for his invaluable service to the centre in spite of his frail health and all odds.

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**"OUR BELOVED DIVINE IS IN OUR HEART, BUT WE ARE NOT  
ABLE TO MEET HIM"**

Talk Delivered by Rev. Saint Sister Kasturiji on 28/03/2000 at  
Vijayawada

Dear sisters and brothers,

This evening I intend to share with you my views on a topic which touches the very root and mechanism of our *sadhana*. As you all know that our system is sublime and inner-based. We begin meditation with the supposition that Divine Light (Divine) is within our inner and we receive Divine transmission for His realisation in our inner. Hence what a dilemma! The goal and working of *sadhana* to attain the goal, both are inner then why the gap? The title of the talk is a line from a poem 'Dil mein dila pyara hai, magar milta kyon nahin' raises certain basic questions such as-

- Who is dwelling in our heart?
- Whom does our inner constantly preserve with love?
- What is the type of thread of relationship which is connecting our heart with Him?
- From what depth of the heart does the pain hidden in the above line of the poet come to the surface and why?

I do not know. But I am sure that when the question has arisen, definitely the answer must be somewhere around. It is our beloved 'Divine' who is dwelling in our heart and whom our inner is constantly harping with love. But the relationship that exists between the heart and the Divine is wonderful in the sense that although both live together they do not meet each other. The heart always cries and calls "Oh my Beloved, why don't You meet me?" The reason is very simple. While the Divine is present in our inner, the heart has forgotten to sustain the remembrance. Mere remembrance is the only link which gives us the feeling of presence of the Divine and protects the two the heart and the Divine, from outer coverings.

In the absence of our remembrance of the Divine, distance between the two widens and a sort of disturbance may develop in between us and the

Reality. Our heart is in such a precarious condition that on the one hand it cannot forget the presence of the Divine therein and paradoxically is also conscious of the distance in between, hence the feeling of pain which makes it restless. It was this very intense craving and inner longing of the human being which had touched Nature and brought about the descent of Shri Babuji Maharaj to this earth in response to Shri Lalaji Saheb's prayer and *sadhana*. Mankind will ever remain indebted to Shri Lalaji Saheb for His great *sadhana* which has transformed the fortune of human beings making them capable to realise the highest goal of life through practice of *Sahaj Marg Sadhana* at His holy feet.

Shri Babuji Maharaj under the *Sahaj Marg Sadhana* has asked us to remember the presence of 'Divine' only in our heart as the basic premise for Realisation. Not only this, His Divine transmission is also given to the heart of the *abhyasi*. And beyond this, He is constantly taking care of the *abhyasis* through His Divine vision.

In course of our practice of *Sadhana* as we progress, our remembrance develops attraction towards Him and gradually this gets established in our heart. Do you know why? Because by now we begin to have feeling of presence of the Divine, who dwells in our inner and we nurture our devotion towards Him also. The greatest benefit of all this transformation which we *abhyasis* derive is that probably then in our meditation we begin to have a glimpse of Divine automatically and constantly. Thereafter our remembrance begins to forget our self! Henceforth, we begin to live naturally in a state of forgetfulness.

Shri Babuji Maharaj said that without attaining the state of forgetfulness, the doors of Divinity are never open to the *abhyasi*. Accordingly, the *abhyasi*, in forgetful state gets entry into Divine region and his heart then begins the search of the Reality. One more wonder I have noticed in the process is that the searching inner eyes become impatient for Realisation of our Beloved. This intense craving for Realisation automatically washes out all our external and worldly enchantment from our mind, heart and life. We feel that Divine light is pervading all around in the inner, which Shri Babuji Maharaj has initially suggested to us to sustain. That very Divine light is now felt in every atom of our body as if it is an indication from our beloved dwelling in the inner, and that our craving is reaching Him. Ever since we receive this Divine message, our inner condition begins to change day by day because we then become aware of how nearer we are to Him.

What is most surprising is that after attaining this inner condition, the above line of the stanza - the title of the talk for describing the meaning of which, the talk has been prepared - I find a similar line appearing in front of me, which is 'Our beloved (pupil) is in our eyes but I can't meet (see) him (*Aankh mein Aankh ka tara hai par milta nahin*).' In fact it is true that an eye cannot see itself. However, after attaining the above Divine condition it becomes possible that our eye begins to see itself. Do you know how? Let me explain to you that with the benign grace of Shri Babuji Maharaj and His constant flow of Divine Transmission in our inner we begin to feel such a condition that if the Divine self has entered into our eyes then whether we see inside or outside, all around we see only the Divine Beauty. Probably after attaining such a condition, the heart of a poet has spoken "Our beloved (pupil) is in my eyes and I can see him". On attaining a similar Divine condition in course of my *sadhana* I wrote to Shri Babuji Maharaj that to realise you i.e. for Realisation of the Divine every atom of my body has become an eye. At this moment the pleasant thing is that although actual Realisation is not there but our closeness to Him becomes so deep that it can be described as the condition of *Layavastha* in Him. Then I wrote to Shri Babuji Maharaj "Wherever I see I only find you". In other words except Divine I was not able to see anything.

The reality is that now we reach the goal of *Sahaj Marg* i.e. Realisation of the Ultimate. Our living is then in Godly region and such a condition is reflected through Divine Light in every atom of our body. Thus we finally attain that condition when we naturally say that "Our Beloved is in the heart and we also can meet Him"

When this truth appears before us in the form of our Divine condition then the other truth also appears that Shri Babuji Maharaj bestows upon us the condition of Realisation, and we happily utter the words "Our Beloved is within our eyes and we can also see Him". This happens so because then in our sight there remains nothing except Divine Beauty. It then appears that our Beloved is not confined to our view alone but is all pervading.

What a unique kind of Divine environment Shri Babuji Maharaj has brought for all of us. This becomes a reality before us. It is my humble prayer to Shri Babuji Maharaj that not only my brothers and sisters of Vijayawada centre but all brethren *abhyasis* surrendered to His Holy feet through their unfailing love, devotion and practice of *sadhana* would be

blessed by Him with such a high condition. I am confident enough that this day will definitely dawn when all such abhyasis will attain the goal of Realisation and get the practical experience of what I have stated above. I am confident because Shri Babuji loves all of us and if we move one step forward He comes forward not ten but a hundred steps to take the *abhyasi* within His heart - the *Sankalp*.

I am extremely grateful to my dearest brother who is whole heartedly devoted for progress of the abhyasis of this centre and he is getting success as well. Shri Babuji Maharaj has said in the dictionary of Sahaj Marg System there is no such word as 'impossible'.

With all the best wishes and blessings

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## LOVE - A TRUTH BEYOND DESCRIPTION AND UNDERSTANDING

*Talk Delivered by Rev. Saint Sister Kasturiji on 25/03/2001 at  
Vijayawada*

Dear brothers and sisters,

This evening I wish to share with you my views on such an aspect of sadhana which although in our common usage is the basic tenet and means to attain our spiritual goal of life - LOVE (muhabbat). It is as commonly misunderstood as commonly used. In fact, it has two meanings, physical and Divine. In physical context it is limited but in the context of Divinity it is unlimited because Divinity itself is Unlimited.

Shri Babuji Maharaj, the Divine Personality has said, "LOVE is such A TRUTH", that its meaning can neither be clearly described in words nor can human mind be made to understand it correctly. Yet it is as you all know, the only means to God Realisation and realization of the Ultimate. This saying of Shri Babuji Maharaj is like a Divine invitation to all humanity. This is also a proof of His loving submission towards humanity. Let me clarify His submission for mankind is an indication of His love for mankind and it has no parallel in the case of AVATARS. For Avatars, only this much has been said that they surrender themselves to those who love them and their work. Only their devotees can have their Divine darshan. It is said that when the devotees themselves move two steps forward the Avatars move ten steps towards them. Shri Babuji Maharaj on the other hand makes His submission to abhyasis for the spiritual elevation of man through His Divine transmission and to make them capable of moving even those two steps towards HIM.

Shri Babuji Maharaj has brought the Sahaj Marg system wherein we are awakened to the fact that God is in our heart, that we should aspire to live with Him that we should drown ourselves in Constant Remembrance of HIM. Not only will this, through His Divine. He transmits Divine power in the abhyasis's inner which awakens his desire to move closer to God and which also bestows power for Realisation. In fact, what is the purpose for which He has descended from the source, the Ultimate? It is His Grace only which provides Divine atmosphere for all mankind. It is an indication of His LOVE for humanity.

The secret and depth of His Divine Love for mankind is such that it could not be revealed to anyone, simply because it is beyond their mental reach and because no one could even get a glimpse of Ultimate Region. I could understand only this till now that through his *sadhana* the devotee can find himself standing at the doors of God and may have His *Darshan*. But no method/means could be invented for crossing these doors and facilitating one's own entry into the Godly centre.

Today, I can say, at the beat of the drum, on the basis of my spiritual experiences that, as a result of Samarth Sadguru Shri Lalaji Saheb's prayer to the Ultimate, ever since the descent of the Divine Personality of Shri Babuji Maharaj, the Sahaj Marg system bestowed with constant flow of Divine power from Shri Babuji Maharaj is spreading through length and breadth of the Universe. I may mention here that it is only because of Shri Babuji's blessings and showering of grace that today I am able to pickup a pen for writing something about His Divine Love.

Dear brothers and sisters, just see the unnaturality and reversal of the rule that till the descent of Shri Babuji Maharaj we had only read and learned that the devotee by remaining drowned in the devotion of the beloved God and in the condition of forgetfulness, can make himself capable of God Realisation. But now Shri Babuji Maharaj himself prepares the *abhysi* for higher spiritual conditions. This is only an expression of His Divine Love for humanity.

Let me quote here one instance of my correspondence with Him during the course of my practice of *sadhana*. When once, I wrote to HIM that I remembered Him very much His reply was "Dear daughter when my remembrance comes, it must also be going back" and added "nowadays I also very much remember you". Thus His reply was, in a way, in my own words. But after sometime again I wrote to Him that "the moment I remember you I feel as if I am standing in front of you in Shahjahanpur". His reply of the same date was "Dear daughter nowadays I find myself always in Modinagar". Those days I was at Modinagar. Not only this when I wrote to Him my condition that for the past three days I was not able to comb my hair because whenever I stood before the mirror, I saw His face in it. In His letter of the same date His reply was "I have not shaved for the past three days because I see your face in front of me in the mirror".

Dear brothers and sisters just imagine the extent of His Divine Love a truth of His saying that now, unlike in the past, the Divine Love is preparing the *abhyasi* for higher approaches. My purpose of stating all such facts is to make it clear to you all that our devotion to and remembrance of Shri Babuji Maharaj only makes us *Laya* in His thoughts and like a Divine Mother He keeps us in His inner. This is Divine Love, Love of highest level. It makes our mergence in the ocean of Divinity and Love through the flow of His Divine transmission, ignoring the level of our devotion and the depth of our Love and our earnestness in the practice of the system.

I have also seen a step beyond this when Babuji Maharaj finds that after attaining God Realisation if the *abhyasi* is not capable enough to reach *Satyapad*, the gate of Central Region, the sprightly splendour of Centre of Ultimate, without drowning in His *Sankalp*, then I have seen that Shri Babuji Maharaj takes the *abhyasi*'s identity within His *Sankalp*, gives a dip in the centre of Godly Region and then makes him stay at *Satyapad*.

No such divine personality had ever descended on earth earlier, who could spread such Divine Love for all humanity and who could facilitate their entry into Ultimate source after bestowing experiences of higher divine conditions. Shri Babuji Maharaj therefore said that attaining *Layavastha* is a must for *abhyasi* because without *Layavastha* no one can get the knowledge of the secrets of the depth of Divine Love which is spreading for the benefit of all mankind.

One more divine secret has been unfolded; in all writing of speech of the Divine personality of Shri Babuji Maharaj there is perfection and complete mastery or command in it. In the case of *abhyasis*, on the other hand the level of perfection and firmness are equal to the degree of his/her depth of absorbency in *sadhana*. That is why my inner compelled me to put before you all, the gist of Shri Babuji's sayings and writings and I could do so with His blessings.

I have also understood from Shri Babuji's teachings that I should never try to merely extract their meaning but to just read and follow in practice. While talking about LOVE, one more statement of Shri Babuji Maharaj gets clarified that "worldly life is based on human attachment." It is natural. Love is from God. It is through love that seekers of truth (God) get drowned in His power and move forward. This Divine love is unlimited because the Divine is unlimited. This however is the only truth

(Reality) which cannot be explained in words and whose depth is unfathomable. One line of my *Geet* (song) pours forth: "the depth of the sea can be measured but the depth of His Divine Love can never be measured."

The practice of *Sahaj Marg sadhana* begins with Divine attachment in the heart and when the *abhyasi* gets complete absorbency in it only there after his living in Divine Love starts.

My humble prayer this evening to Shri Babuji Maharaj is that He may keep all the *abhyasis* of this centre, His most favourite ones, completely drowned in His divine love.

With warm blessings and best wishes to you all.

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## SAHAJ MARG PRAYER

*Talk Delivered by Rev. Saint Sister Kasturiji on 26/03/2001 at  
Vijayawada*

Dear brothers and sisters,

This evening I intend to explain to you all the meaning and significance of our prayer which, as you all know, has descended from ABOVE. It contains four lines and each line of it is in tune with and has got complete absorbency in Divine conditions of the Divine power of Shri Babuji Maharaj. It is with His blessings that today I endeavour to speak about its theme and significance so that when we recite it, we may do it with devotion, dedication and correct understanding of its real implications and effect and not indulge in it in a lighter vein.

Every Divine condition, in which each line of the prayer was written, is in my sublime vision and therefore, whatever would be spoken or written would naturally diffuse into the sphere and have the charging of His Divine Power and the *abhyasis* here will also have the appropriate feeling. The first line of the prayer tells us that the Real Goal of human life is the same which Shri Babuji Maharaj has asked us to keep in our remembrance constantly i.e. GOD. The remaining lines describe the helping condition to be bestowed upon the *abhyasis* prior to God Realisation. All these conditions can be realized step by step by you by remaining yourself drowned in the Divine transmission of Shri Babuji Maharaj. As you all are aware that under our Sahaj Marg system, we start meditation with the feeling of presence of God in our inner and also that the inner is enlightened with Divine Light. The practice of remembering the presence of Divine personality of Shri Babuji Maharaj increases our intensity of craving to realise the goal and this naturally takes the form of a sadhana. Then we get the condition of drowning in the first line of our prayer i.e. 'O God, Thou art the real goal of human life' and in course of that absorbency in meditation, we forget our existence; thereafter our inner sight gets stability in Shri Babuji Maharaj. Thereafter, we get our entry in the real condition of our sadhana.

Subsequently, when our inner sight becomes 'Laya' in the Divine personality of Shri Babuji Maharaj, we get freedom from the bondages as mentioned in the second line of our prayer viz. 'We are yet, but slaves of

our wishes putting bar to our advancement'. Now we feel that our sankalp of God Realisation which was lying dormant somewhere in the inner, gets awakened and expanded and this feeling begins to persist and now there is no desire at all either in the inner or the outer. After attaining this, the *abhyasi* is bestowed with that condition with which the second line of the prayer is charged. In fact, these spiritual conditions are felt by the *abhyasi* when he is deeply engrossed in the mood of the prayer.

Shri Babuji Maharaj has said, "Drown yourself in the Divine Light" and thus, while making this effort I realised that this inner condition gradually starts developing in my inner. The effulgence of the Divine Light enlightens the system automatically and a day dawns when we become capable of entering into condition of a true seeker. In other words, the inner becomes impatient and longs for being bestowed with the condition of Realisation.

As I have stated above, that when the inner eye gets stabilised in Shri Babuji Maharaj, then as a result the condition of the third line of the prayer begins to reveal itself in the inner and we get the feeling that He has become my life Viz. 'Thou art the only God and power to bring us up to that stage'. This condition subsequently stabilises in the inner and begins to be in Laya in His Divine Love. Shri Babuji Maharaj, the Divine personality then becomes our most beloved than even our soul and our inner naturally becomes submissive to Him. After being bestowed with this Divine condition the inner gets filled up to the brim with the feeling of belonging towards all. This condition provides us the proof of Shri Babuji's saying "He has endowed the Sahaj Marg system with the feeling of brotherhood as its soul". This condition is reflected in our subsequent experiences in the sadhana. Truly speaking it is only after this much of spiritual advancement that the *abhyasi* can claim to say 'I have started getting constant touch of Divinity.' When the *abhyasi*'s inner sight gets stabilised in the Divine beauty of Shri Babuji Maharaj the reality of the last line of the prayer is also unfolded before us that 'HE is the only power to bring us to the level of bestowing the condition of Realisation of the Ultimate.' Else it is impossible.

Dear sisters and brothers, when I was bestowed by Shri Babuji Maharaj the condition of Realisation, then this Reality was also revealed to me that the prayer is charged with Divinity. After this, forgetting all words I found that my inner remained drowned in the condition of submission to HIM and thereafter Shri Babuji Maharaj wrote to me, "Now you don't

have to pray". When the first stage of spiritual attainment under our system gets complete, it is expressed by this condition. Then I wrote to Shri Babuji Maharaj, "I feel that now your Kasturi has been blessed with the Grace, the condition to remain constantly drowned in your grace and at your Holy feet." I may tell you all here that with constant drowning in His Grace, attainment of highest spiritual condition becomes very easy for all *abhyasis*. I have thus personally experienced the proof of all His sayings while crossing higher spiritual stages. I have seen that Shri Babuji Maharaj facilitates the journey of the *abhyasi* for higher conditions under the Sahaj Marg system by removing all obstacles which are in fact thorns, hurdles in the *abhyasi*'s advancement and thus making the journey smooth.

Probably because of this, during my journey I had never felt tired nor faced any hurdle. His invitation to provide selfless service is not only to me but to all *abhyasis* and this is another indication of His Love for humanity. I have realised that we should take minimum time to subject ourselves to surrender to the Divine personality of Shri Babuji Maharaj. It will facilitate natural flow of spiritual condition in our inner. It was after this experience that Shri Babuji's saying that to find and bring the *abhyasi* in front of ME may take time but bestowing the spiritual condition in him, is my left hand's job i.e. very easy work. The reality of this saying has been revealed to me now that once you have fortunately got access to the original source then the whole Divine treasure will be yours. Let us pause and ponder over:-

1. Whether anyone prior to descent of Shri Babuji Maharaj could get knowledge of the splendour of Central Region?
2. Whether any Divine Personality has ever descended with the Sankalp to take humanity to the Ultimate?
3. Whether any spiritual giant ever descended on earth who could raise the human beings from the ground to the Ultimate through His Divine transmission power?

Let me tell you that there is no such reference anywhere in the spiritual literature. Rev. Shri Babuji Maharaj has not only blessed humanity with the Sahaj Marg System for the purpose, but has practically shown to humanity by doing His Divine research on me, His humble daughter and taking me from ground level to the Ultimate bestowing on me all

conditions guiding me to experience all of them and blessing me with the residuary powers of the same, step by step and of every region. In other words, he has practically demonstrated His command over the power of the Ultimate. Probably this is the reason why while sitting in meditation we receive the flow of Divine Transmission and while remaining *Laya* in Him we perform our worldly duties too. As a helping tool He has prescribed the four line prayer which is charged with Divine power and Divine condition. He has asked us to have absorbency in it so that our inner may have longing only for that which Shri Babuji Maharaj wants to pour in us or to make us learn.

Dear sisters and brothers just tell me who can value the significance of the prayer of our sadhana unless He Himself has blessed me with the ability to live in and experience the conditions of all the stages in succession. Shri Babuji Maharaj said that "whatever I have brought for all mankind would not be completed during my physical life", and thus the remaining part of the power will be spread in the environment here for the benefit of posterity. As the *abhyasis* come to the fold of Sahaj Marg and progress with their drowning in *Layavastha*, they would be getting their full share of Divinity. This saying of Shri Babuji Maharaj, I find, is now appearing in front of me as Reality. At last, my writings and speeches, for which Shri Babuji has blessed me with this pen, may enlighten the humanity with this unique truth.

May Shri Babuji Maharaj bless all and my dear Brother Parthasarathy and respected Brother Rao with *Layavastha* in HIM.

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## OUR MISSION

*Talk Delivered by Rev. Saint Sister Kasturiji on 14/03/2002 at Vijayawada*

Dear sisters and brothers,

At the outset let us ponder over what the word 'Mission' really means? Does this mean an organization or a determined and dedicated effort a 'sankalp' to realise a noble goal to its finality? In the context of latter view when we perceive our Shri Ramchandra Mission, Shahjahanpur, UP, we find that it is founded on a Divine Sankalp. The history of our Mission reveals to us that Nature's will about Divine Work was revealed and entrusted to a highly elevated Divine Soul peer of Shri Moulvi Saheb. But finding himself incapable to complete this Nature's work He delegated this Divine Work to His worthy disciple Shri Lalaji Saheb. As a result of his constant endeavor and inner absorbency in Divinity for fulfillment of the task entrusted to him, Shri Moulvi Saheb finally on an auspicious day found someone who could complete this highest noble task and do you know that someone was none else but our Shri Lalaji Saheb - Adi Samarth Sadguru, Shri Ramchandrajii Maharaj of Fatehgarh, UP.

It is said that 'NATURE' makes descentance of a personality on earth who is capable enough to complete the Divine work and such was the personality of Shri Lalaji Saheb. The purpose of his descentance as Divine Son-Manasputra on earth was to complete this Divine Work.

Shri Lalaji Saheb took the *sankalp* of completing this Divine Work and then this secret was also revealed as to what was the Divine Work. Let me tell you sisters and brothers, the Divine Work for Shri Lalaji Saheb was nothing else but making descentance of a divine personality endowed with Divine powers on this earth. The sole purpose of Divine Sankalp was to reawaken and rejuvenate the Divine Power lying in dormant state in human beings and thereafter mould humanity which had transgressed or gone far away from Divine path and had completely forgotten. It had not only distanced itself from the Divine Path but also engulfed itself in the darkness of physical expression and materialistic living to the extent that they never even remember the Divine.

In other words, the purpose of Divine Sankalp was to elevate the goal of human life from God Realisation to Divine Realisation and enter from Godly era into Divine Era in order to enlighten the Divine creation with its Divine beauty. Nature may reflect its Eternal Divine Beauty through the descent of a Divine Personality.

Shri Lalaji Saheb who was endowed with Divine Power prayed for descent of such a Divine personality from Divine Source - the Ultimate and His prayer was granted within only 7 months of His untiring *sadhana*. Humanity was blessed with descent of Divine Personality of Shri Babuji Maharaj - Shri Ramchandraji Maharaj of Shahjahanpur on this earth. With the fulfillment of His Divine *Sankalp*, Shri Lalaji Saheb came to be known as spiritual giant of Divine Era.

Shri Babuji Maharaj set the goal of human life not only the realisation of God but realisation of Ultimate as the highest goal for humanity. The uniqueness and piety of this supreme Goal and level of honesty, sincerity and devotion with which it is to be pursued by the *abhyasi* was reflected in one comment of Shri Babuji Maharaj at Shahjahanpur at a function at the Ashram when somebody reported to Him that a large number of *abhyasis* were attending celebration viz. "it was a rush of thousands of people, true seekers of truth, the real *abhyasis* can only be counted on fingers". He made this comment because He had the capacity to read *abhyasis*'s inner condition.

Under Sahaj Marg System of Shri Ramchandra Mission Shahjahanpur, we the *abhyasis* adopt the goal of Realisation of the Ultimate in our inner; live in His remembrance and drown ourselves in his constant flow of Divine Transmission and thus progress on Divine Path for attaining the Goal.

Now dear sisters and brothers, you must have understood that our Mission is founded on with Divine *Sankalp* the Eternal *Sankalp*. It is for this reason that the *abhyasis* through their constant bath in the flow of Divine Power, Divine transmission in their inner make their living pious and noble. I have always realised this and have been telling the *abhyasis* that Shri Ramchandra Mission is not an organisation in the ordinary sense, instead it is an embodiment of Divine *Sankalp* which facilitates the realisation of the supreme goal of human life viz. the Realisation of the Ultimate through honest and sincere practice of Sahaj Marg *Sadhana* at the holy feet of Shri Babuji Maharaj, the founder of the system and the Mission. For realisation of the goal by the *abhyasi* Shri Babuji Maharaj through His transmission of Divine Power to the *abhyasi*'s inner purifies his heart, removes all obstacles on the path of realisation and thus makes us to progress. I have noticed one more feature of our *sadhana* that as our craving for realisation enhances our inner gets filled in with Real Love or Love for Reality.

In the sphere of spirituality the common saying "Where there is a will there is a way", which completely holds good and Shri Babuji Maharaj's *sankalp*, the Mission, to take all humanity to Ultimate further enriches our inner craving for

Realisation. Under the Sahaj Marg system, our *Sadhana* begins with the feeling of the presence of the Divine in our inner and also that we are coming closer to Him. Effect of this intense feeling and craving is that our attention instead of wandering and getting involved in outer world gets diverted to our inner and also a point of stabilisation. Secondly, our constant craving for Realisation gets transformed into Constant Remembrance which establishes our inner connection with the Divine. By constant feeling of our inner connection with the Divine the extrovert *abhyasi* becomes an introvert and begins to love the Divine Personality of Shri Babuji Maharaj more than himself.

Our inner where even feeling of existence of God was lacking, then develops the longing for God. In other words, feeling of ego gets substituted by the existence and love for the Divine. In course of time, this love for Divine develops feeling of brotherhood and it is reflected in the *abhyasi*'s conduct and behaviour. Such a transformation in the *abhyasi*'s behaviour leads to melting of *abhyasi*'s ego into Divine. Now for our worldly duties we perform them in an automatic natural and smooth way without feeling that we are the doers. On attaining such an inner condition and relationship with Divine, feeling of our gratitude to Shri Babuji Maharaj is felt in our inner.

Dear sisters and brothers, let me tell you that this is in this sense the Divine form of our Shri Ramchandra Mission which connects us with our Mission viz., the goal of Realisation of Ultimate - the end goal of our *sadhana*, - by melting our ego and transforming it into Divine Light or Divine Noor. Dear sisters and brothers who can tell you about our SRCM? All that one can say is only this that 'IT IS A FORM OF DIVINE SANKALP' which has been named after Shri Ramchandraji to fulfill the great *sankalp* of Shri Babuji, to awaken the craving for Realisation of Ultimate among all human beings and to propagate this through His Divine transmission among all of us who come to His Holy feet. He is purifying the whole environment and human mind and heart hence I am sure HE will certainly complete His Mission.

Today, in this context my humble submission to you all here is that our role after joining the Mission is not limited to only taking or giving three sittings unless we become successful in developing in our inner and intense craving and firm determination that we would certainly realise the supreme goal of human life. In other words, His Mission to bestow up on you the condition of God Realisation is not fulfilled unless it becomes your own Mission (*sankalp*) that you have to realise God. Till then if I may say so you do not become a real *abhyasi*. Truly speaking the Divine Journey under Sahaj Marg system begins when you make a firm determination to realise God/Divine; when Divine blessings of Shri

Babuji Maharaj are also showered on you and spiritual journey begins then only attaining the Goal becomes completed and certain as well. To be precise I may say that no one can understand the Divine Beauty until he/she becomes *laya* in it. Hence, my humble prayer to see Babuji Maharaj for all of you is only this that you all develop in your inner such intense craving and determination that you become successful in realising your goal. For realisation of Shri Babuji's Sankalp and developing His Mission I pray to Him that my brother Dr. V. Parthasarathi shall ever remain drowned in constant flow of Divinity and take Shri Babuji's beloved Centre of Vijayawada to His expectation and greater heights in the sphere of Divinity. Dear sisters and brothers one Urdu Poet has written these couplets:

*"Hazaron sat Nargis apni benoori pe rota hai, Badi muskil se hota hai chaman mein deedavar paida"*

For thousands of years Nargis (a flower without a good fragrance) weeps for its ugliness. And it is after a great struggle that a great philanthropist - a Divine personality - is born in the world. The present era is the Divine Era of Shri Babuji Maharaj who has descended to take humanity to the Ultimate and we all should utilise this opportunity for Realisation of the highest goal of human life viz. the Realisation of the Ultimate.

Dear sisters and brothers, it is my firm conviction that you all, under the able guidance of Brother Dr. V. Parthasarathi and with the Divine blessings of Shri Babuji Maharaj would realise the supreme goal of life and thus fulfill Shri Babuji Maharaj's Mission.

I wish and pray that Vijayawada Centre may enlighten with its Divine beauty and stand as a model Centre for the world.

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## CONDITION OF EXPANSION IN SAHAJ MARG

*Talk Delivered by Rev. Saint Sister Kasturiji on 15/03/2002 at  
Vijayawada*

Dear sisters and brothers,

This evening I wish to share with you my experiences in Sahaj Marg on a topic which as far as I know, has not been dilated upon earlier. I say this, because I have not found any reference or description of the 'Condition of Expansion' anywhere in spiritual literature.

Truly speaking, I had, many times while writing about my spiritual condition to Shri Babuji Maharaj did mention about the condition of expansion but without being aware of its meaning. Today when I am speaking to you I may state this fact that the capacity to express my experiences in words which I had during course of this condition has been bestowed upon me by Shri Babuji Maharaj.

Truth is that feeling and experience of inner spiritual condition remain absorbed in our inner sight and outwardly only expansion of self all-round is felt which is easy to describe. But today, to describe it in words is possible only because of Shri Babuji's blessings. A common query from abhyasis is that they are unable to meditate as expected of them. The reason for it, I can understand is simply this that they are unable to concentrate upon their goal of Realization of Ultimate. Do you know why it happens so? I may tell you that it is so because their attention is diverted towards and gets engrossed in outer world. As an abhyasi you should gradually try to withdraw your attention from outer object and divert the same towards your inner and fix it on your spiritual goal because Divine is in your inner (heart). This only is called practice of meditation.

As our practice of sadhana gets stabilization in the Divine Light we begin to feel our nearness to the Divine and this feeling provides us inner happiness. Do you know why? Because it is said that HE (God) is an embodiment of inner happiness and on attaining such a condition the truth of the above saying gets revealed to us. As a result of this, and subsequently with fomentation of your nearness to the Divine, your whole attention gets permanent staying in your heart. The more the Divine fomentation our thoughts get, the more we move farther away from matter which begins to melt. Now I realize that when I wrote to Shri

Babuji Maharaj about melting of my inner it was nothing else but melting of this matter in which 'I' ness was also present. At this state we notice a turn around in our condition. Earlier during meditation experience was that concentration on goal during meditation was lacking. Now the experience is that due to feeling of inner closeness to the Divine our attention is controlled from wandering in the outer world. In course of time Shri Babuji Maharaj further bestows subsequent condition - which is touching of inner with Divine Light.

After experiencing such a condition I wrote to Shri Babuji "I am unable to remember or recollect when it was morning, noon or evening or what I had done during the day" Then, His reply was "now you have become complete *abhyasi* and God willing your journey in the Godly region will now begin". When, during meditation the *abhyasi* experiences the feeling of presence of God, then how could he separate himself from Him? God then takes hold of *abhyasi*'s hands and takes him round HIS VIRAT region for yatra. Now this very experience of God taking the *abhyasi* for yatra of His region is the beginning of 'Real Expansion'.

During my sadhana, with Shri Babuji's blessings, many times I had written to Him about my condition of 'Expansion' and also about changes that I had experienced occurring in it. But I could know only today what 'expansion' actually means? Probably because He desired me to speak and write about it. So in a nutshell 'condition of Expansion' begins with drowning in meditation of closeness to God i.e. with our journey in Big Heart (Virat of God).

I may mention here that even at this stage - the points A, B, C, D etc about which Shri Babuji Maharaj wrote to me in course of His research, did not exist nor did they begin from here. Even a remote feeling of their condition is not experienced here. God is eternal, VIRAT, UNLIMITED. Hence, His region or domain is also UNLIMITED. Entry of *abhyasis*'s attention and its opening in that region i.e. crossing the worldly boundaries and mere entry into the Godly Region is thus the condition of expansion. Subsequently the *abhyasi* has to continuously go on getting experiences. Probably on account of this, Sri Babuji Maharaj wrote to me that in His Region we get the experience of expansion along with the reflection of Divine Beauty of that Region and then only opening of A,B,C,D points also begin. Bondages of Divine meditation are also broken then because meditation is not possible in that region. Hence, the *abhyasi* thereafter can move freely in the Divine Heart. He then gets absorbency in the closeness with Divine and expansion in VIRAT because Divine is

VIRAT and unlimited.

When our attention (*dhyan*) comes free from bondages from self, it moves in the Godly Region in the company of God Power, then I wrote to Shri Babuji that my condition was such that 'wherever and whatever I saw, be it soil, stones or all around me, I found HIM (the presence of Divine) in everything and everywhere. Do you know why my condition was such? It was so because in my insight only the experience of Divine that Godly Region was present. Then how could the inner sight see anything else. Better to describe it that in my sight only Divine Region was filled in. In such deep condition of absorbency what could be expressed in words? Certainly nothing.

Now my dear sisters and brothers, I hope you have understood the meaning and condition of expansion and how and when it is experienced by feelings in course of practice of meditation. Let me explain to you a little more about it, very precisely. First stage of 'expansion' is limited to mind region which I have stated as 'Expansion in VIRAT'. Then comes 'Expansion of Godly Region' which begins after attaining *Layavastha* and experience it in the form of journey of Godly Region. On attaining these conditions our linkage with physical objects and existence goes much beyond our imagination and perception. After attaining these conditions I wrote to Shri Babuji Maharaj my condition is such that it appears to me that 'you have made your daughter *Laya* in your VIRAT condition and began her journey of your Godly Region'. My condition then was such that I see God Everywhere. Whatever I saw or touch was all Divine. Wherever I walk feeling of Divine was there. In other words 'every experience' of mine was drowned in the colour of Divinity. Then comes the moment for entry into Centre of Godly Region - the dwelling place of God - the permission for which is only granted by Shri Babuji Maharaj because then in the feeling of nearness only Shri Babuji Maharaj remains with us. There He gives feeling of that Centre of God. Now it becomes difficult to state if there is any 'expansion'. It can however, be said that with absorbency in the supposition of Divine Light our attention gradually gets absorbed in the feeling of nearness to Divine and God remains in our inner but in VIRAT form, hence this expansion of condition also gets submerged in the Unlimited. In the same way our own existence gets *Layavastha* in the main Centre of God.

I feel quite confident in saying that bestowing such a fortunate day for abhyasis is only possible by Shri Babuji Maharaj. Such a Divine personality was not present earlier nor will it happen in future. Experi-

ence of such condition is this, which feeling of God Realization is felt all-around. Whatever I hear speak and see it seems God is doing it. In short, 'I' is substituted by God. On attaining Godly state expansion vanishes. Next to it is only Central Region where there is swimming only which can be completed through Shri Babuji Maharaj. God is Unlimited. It is VIRAT and hence the *abhyasi*'s approach is only up to this level. The Ultimate, *adi sakthi* is Unlimited, Eternal. Its Vibhav Region is Central Region where swimming of *abhyasi* is possible only when he gets entry in Babuji's Divine Sankalp. The condition of Unlimited reveals that there is no limit. But something is ahead. God is Unlimited. But according to Shri Babuji's saying I have realized that in Central Region there is nothingness but we have to move ahead assuming that Shri Babuji is here because now whatever remains is only 'IDENTITY'.

Dear sisters and brothers, I pray to Shri Babuji Maharaj to bless you all with capacity to understand and absorb whatever He makes me speak to you and do for your achieving the goal. I pray to Him for blessing bros. Dr. Rao and Dr. Parthasarathi with good health and long life so that all abhyasis of the Centre may attain their Goal of Life under their able guidance.

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## LIBERATION

*Talk Delivered by Rev. Saint Sister Kasturiji on 27/03/2003 at  
Vijayawada*

Dear sisters and brothers,

By the grace of Shri Babuji Maharaj we are here in pursuance of our Divine Goal. Until today, whatever I had read about Liberation I could only learn that it means only getting freedom from the bondage of Birth and Death for ever. Beyond this in none of any religion and spiritual literature, any mention has been made about at which level of devotion the condition of liberation is bestowed upon. The fact is that a description and experience of this condition cannot be made in words or in writing. Yes, of course great saint Kabir had spoken about the experience of God Realization but all other writings are silent. Why is it so? Reason is only this - that after getting absorbency in HIS LOVE, whatever condition of Realization is bestowed upon the *sadhak* he remains absorbed in it, feels satisfied with it, and without having any craving for any more beyond that.

Today truly speaking- when my pen has got right perception of Shri Babuji for writing about this condition then only I could dare to write something about this higher condition in our spiritual journey. In fact, Shri Babuji Maharaj had written a few words in His books and His letters to me also about the condition of liberation. But during the period of my *sadhana* my attention was so fixed on the goal that I could not get time to read Shri Babuji's literature. Then I was only enjoying reading Shri Babuji's letters repeatedly.

Today, I am speaking to you about the condition of the two words written by Shri Babuji Maharaj viz., *Salvation - Moksh* or *Nirvan* ; and *Liberation - Mukthi*. In the case of *Salvation* after attaining this condition and enjoying its pleasure for sometime one has to take rebirth. In the case of *Liberation*, the soul (*atma*) desires to become *laya* in *Paramatma* because that is its origin. Soul enters the human body from *Paramatma*. Hence, after attaining the brightest condition of *Liberation* there is no question of rebirth.

Saint Kabir must have written this, after getting absorbency in such a condition of Liberation "*Ulati samana peer mein kaisa paramanand*" (what a great pleasure to re-enter in Paramatmatatva). But He went beyond this condition, when He wrote - when will I die and realize the highest condition "*Laya in Brahmanand*" for ever (the condition of *Brahmanand*).

When I wrote to Shri Babuji Maharaj about my condition that it seemed to me that the word 'soul' did not fit in anywhere in my condition as if the soul had become *laya* in Paramatma. After sometime, when I again wrote to Shri Babuji Maharaj that the condition of *Brahmanand* which is bestowed upon human beings after death, you are bestowing that condition on me during my life time. Do you know what His reply was? "My daughter, do you know why I have chosen you for my research! It is only for this reason that during your life you may tell humanity that under Sahaj Marg system through transmission of Divine Power in the heart of the *abhyasi* Shri Babuji Maharaj not only bestows the condition of realization upon the *abhyasi* but beyond this He is also capable enough to take the *abhyasi* to the Ultimate - *Bhooma*." He further wrote "My Sadguru Samarth Shri Lalaji Saheb had brought about my descent for this noble Divine work, so I will leave all of it for the benefit of humanity. Because of Shri Lalaji Saheb's love for humanity and for adorning the present era with Divinity I have taken a Divine Sankalp to work for Divine Welfare of mankind and their upliftment up to *Bhooma*."

Dear sisters and brothers, now I intend to describe my experiences while crossing the four stages of Liberation. On the path of Spiritual journey for Liberation we cross through 4 stages viz. *Samipyatha*, *Salokya*, *Sarupya* and *Sayujya*. In the course of my drowning in meditation I experienced constant Divine nearness in my heart. Experience of the condition of *Samipyatha* is that the heart remains *laya* in the feeling of nearness to Divine. When I wrote to Shri Babuji Maharaj that my inner is drowned in the nearness with the Divine to this extent that often it seems to me that I have forgotten myself. Shri Babuji's reply was that it was the grace of Shri Lalaji Saheb that the condition of self-forgetful state had begun in you and now you would go on progressing on the path of spiritual journey. He further stated that until the

condition of forgetful state is attained by the *abhyasi* the path of progress does not come within sight. I had experienced then that my inner began to remain drowned in His Divine love. Feeling of self-existence also melts and begins to be in *laya* in Divine. The inner is enlightened with Divine light and then the whole system becomes enlightened. Thereafter, begins the condition of *Salokya* i.e. where am I? Repeatedly, it is felt that I was somewhere away and when someone called me I have comeback from there. Then Shri Babuji Maharaj wrote to me "you have started living in the condition of *Salokyatha* i.e. your living is now in Godly Region and I am happy that you will now be bestowed with conditions ahead".

Then comes the third condition of liberation i.e., *Sarupyata*. What to say of that unique experience of immense pleasure to describe which I do not have words. When I wrote to Shri Babuji Maharaj that I did not know what had happened to me that not only in my self but all around me I felt the presence of God. Not only this, three days have passed. I have not been able to comb my hair. Whenever I stand before the mirror I see only your Divine face in it and then I sit down without combing my hair. Reply on the same day came from Shri Babuji Maharaj, in loving words, which you will definitely like to hear was that "Bitiya, I don't know what has happened to me that whenever I went to shave I found your face in Front of me and I could not shave. Divine has blessed you, progress well; move ahead, I bless you. He has blessed you with the condition of *Sarupyatha* then it was a deep secret." After a long time this Divine truth was revealed to me that the one whom my inner had accepted from the very first darshan and whose *Sahaj Marg* *sadhana* I had practiced for realization of the Goal of Life that Shri Babuji Maharaj is a Divine Personality with command over Divine Power. Having surrendered to His holy feet I have become capable to reveal this Divine Secret for the benefit and enlightenment of all humanity.

Then comes the fourth and final condition of Liberation - *Sayujyata*. Shri Babuji Maharaj wrote to me "Drown yourself in Divine" which means that probably my whole self has become so much *laya* in Shri Babuji Maharaj that I was lost completely in Him in the same way as the river loses itself its existence, identity for ever in the ocean. Thereafter, only all the feelings remain drowned

in the feeling of Divine Happiness in such a way as if the fourth and final condition of Liberation - *Saayujyata* has become my own condition and questions to myself "who are you?" But dear sisters and brothers answers to this question could never be found. Do you know why? Simply because the provider of the answer herself had become completely *laya* in HIM; then who would speak?

Dear sisters and brothers, these are the four stages of Liberation which I could describe to you all today at Shri Babuji's most beloved Centre of Vijayawada by remaining completely drowned in HIS grace. The above discussed four stages may be put as follows:

- *Samipya* - Freedom from Self
- *Salokya* - Freedom from place of living
- *Sarupya* - Freedom from form
- *Sayujya* - Freedom from bondage of soul

It is after passing through the above four stages the *abhyasi* attains the condition of Freedom from Freedom.

I pray to HIM that HIS DIVINE blessings be showered upon all of you so that you all could have the experience of these four conditions. Not only this I also pray to Shri Babuji Maharaj that the *abhyasis* devoted to HIM be also blessed with adequate love, devotion and dedication towards HIM to become worthy of it.

With all Divine blessings and best wishes to you all

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## GOD REALISATION

*Talk Delivered by Rev. Saint Sister Kasturiji on 28/03/2003 at  
Vijayawada*

Dear sisters and brothers,

In our system of *Sahaj Marg Sadhana* for spiritual upliftment of the *abhyasi* Shri Babuji Maharaj has given the goal of God Realization. It is very subtle but it is the supreme goal of human life.

"God is present in our inner" - by telling this to us, Shri Babuji Maharaj has made the difficult task, very simple and easy for the *abhyasis*. To inculcate the spirit of morality and to sustain the enthusiasm for attainment of the goal, at very high level, He has also provided one more facility to us, which is the transmission of Divine Power to the inner of the *abhyasi* in a natural way. Consequently through regular and sincere practice of this simple and natural system, our inner naturally gets drowning in the feeling of nearness to Divine and with absorbency in it our attention is drawn towards the heart. Gradually the *abhyasi*, an extrovert becomes an introvert. Naturally, then the *abhyasi* experiences in his inner, his proximity to the GOAL - an inspiration given by Shri Babuji Maharaj, "Divine is in you". Inner then remains drowned in it. Such an experience develops a feeling that probably it is a Divine invitation for God Realization. This feeling creates an inner awakening and constant craving in us for our further progress. Subsequently, our inner condition develops an extrovert attitude and gets absorbency in the Divine form. Thereafter, the day dawns when the inner feeling of nearness to HIM gets constant connection with the Divine Personality of Shri Babuji Maharaj.

Dear sisters and brothers, just see what can be said about this condition of drowning in HIS Divine Love? What and how anyone can say about this? But it is certain that through constant connection with the Divine the inner gets constant flow of Divine transmission to enable us to transcend our craving for worldly desires forever. It is true that at this stage our *sadhana* turns into reality and the *abhyasi* becomes a real *abhyasi* and overcomes

his worldly desires. Beyond this I had experienced that this very Divine connection takes the *abhyasi* forward to the door of Godly region. Thereafter, when and how the Divine Sankalp of the Divine Personality of Shri Babuji Maharaj takes the humanity to the stage of God Realization and to make our entry in the Godly Region is beyond our comprehension. After this, there remains no feeling or awareness of anything. Then our alertness also becomes *laya* in the Godly Region. I still remember this with certainty that when I wrote to Shri Babuji Maharaj about this condition of mine that 'my inner is dancing and thrilling' and two days have passed like this. Shri Babuji Maharaj then replied why it should not happen like this when you have got entry into the region of your beloved viz., the Godly Region. Your inner has completely drowned in it and because of that happiness your inner is in dancing condition. He further asked "do you know why?" It is because the entity 'I' the enjoyer of Divine happiness has now himself become Divine.

Dear sisters and brothers, then I could not understand the depth of this Divine statement because then 'I' as an *abhyasi* was transformed into the 'form of Divine'. Then who could understand and how could one make another understand.

Truly speaking under the Sahaj Marg System of Shri Ramchandra Mission, Shri Babuji Maharaj has not only given the Goal of God Realization to humanity but with the power of His Divine Sankalp He has made it complete which is helpful to the *abhyasi* throughout his/her spiritual journey from the first sitting to the stage of Realization. Then only can the *abhyasi* get success in achieving this highest Goal of Human Life. Take the lines of our Mission's prayer. The first line of the prayer provides awakening to our inner that "O! God you are the Goal of Human Life". To all of us in the Mission the four lines of our prayer are not simple lines composed of words but these are the lines charged with Divine power and conditions by Shri Babuji Maharaj. Hence, when we recite and remember these lines with a feeling of surrender and submissive mood then the inner cries out "Oh! God you are mine and I am yours". When this thought develops then it means craving and devotion for God Realization has become *laya*. As the intensity of craving increases the distance between *abhyasi* and Divine shortens and the inner with the feeling of closeness to

Divine gets dancing condition. Not only this subsequently I noticed that the inner intensity is further aggravated and it begins to cry for Realization. Gradually, I noticed that the degree of intensity in that craving has started reducing and then I wrote to Shri Babuji Maharaj that probably my inner is getting tired because of long impatience for Realization. But probably it was not so and now Shri Babuji Maharaj I feel that my inner is melting gradually and the condition of Realization is filled in my inner and getting *laya* in you (Shri Babuji Maharaj). Shri Babuji Maharaj then replied to me "I am very happy to learn that the condition of Realization has not only started in you but you are progressing continuously. Therefore sisters and brothers, I have thus, practically experienced this that by complete absorbency in the lines of the prayer you can swiftly realize the Divine Goal.

Because of charging of each line of our prayer with Divine Power the first line fills our inner with the determination to realize the Goal. After that the highest Divine condition stated in the remaining three lines automatically is bestowed in our inner. Thereafter, the path for further progress opens up because the thread of His Divine Sankalp keeps the *abhyasi* constantly drowned in Him. This drowning alone makes the entry of the *abhyasi* into the main centre of Godly Power.

Now, sisters and brothers let me know whether we should call it God Realization or a Darshan of the Divine Personality of Shri Babuji Maharaj who descended for all of us. His Divine Love and Divine Transmission will bless the humanity with the condition of Realization, era after era. Enlightened or embellished with Divine Light the Sahaj Marg Sadhana will continue to remove the darkness of materialism for ever. Sahaj Marg system is thus a unique gift to humanity. Renowned Saint Kabir has also said, "Only this much that Kabir had taken rest in the midst of limited and unlimited (*hud* and *unhud*). By this statement he meant that through his *sadhana* he could get the condition of Realization but beyond that he could not go towards the Ultimate.

Now dear sisters and brothers, before I conclude I very much appreciate that with your untiring effort, devotion, dedication and cooperation in sincere practice of Sahaj Marg *sadhana* under the

able guidance of my brother Dr. Parthasarathi and other preceptors in spite of all hazards and obstruction you all are continuously moving forward towards Realization of your supreme goal of human Life viz., God Realization. We all express our gratitude to Shri Babuji Maharaj who has always been praising the devotion and dedication of the *abhyasis* and of brother Dr. Parthasarathi Centre-in-charge. It is definitely on account of Shri Babuji's blessings that you all have been successful in overcoming all hurdles and obstacles. I am confident that with showering blessings of Shri Babuji Maharaj in future also you all unitedly will overcome all obstructions on your path of Realization of your supreme goal of life.

May Shri Babuji bless all the *abhyasis* of the Mission and provide them requisite collective strength to move ahead.

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## MESSAGE

*Rev. Saint Sister Kasturiji by Shri Babuji Maharaj's Grace on 10/08/2003  
at Lucknow*

Today Babuji's Message for you my brothers and sisters is that each particle of every *abhyasi* is full of Divine Power. The *abhyasis* are not the beggars of spirituality now. We have got our Babuji's Divine Door. This Divine *Prasad* will reach all *abhyasis* who are in the Holy feet of Shri Babuji. May be they are here or in any country. This is the Divine blessings by Shri Babuji Maharaj forever and for all *abhyasis*.

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## ABHYASI'S MANAS

*Talk Delivered by Rev. Saint Sister Kasturiji on 28/03/2004*

Ever since the start of meditation *abhyasis* begin to complain that during meditation they do not have any feeling of Divinity because of the flow of thoughts. When I thought today, to speak to you all on this topic, it occurred to me that I may first analyse as to what is the base of these thoughts? Then I found the root cause is our thoughts which, diverts our attention (*dhyan* or remembrance) to various channels and thus our becoming incapable to concentrate and meditate on our Divine goal.

Now if we deeply analyze and introspect we find that (*dhyan* or attention) meditation is mine, disturbing thoughts are mine and the *Manas*, the thought power is also mine; then why all of these faculties during meditation on our Divine Goal (of Realization of Ultimate, the Divine Personality Shri Babuji Maharaj) go beyond our control? Why we fail to keep all of them under self control and whole heartedly concentrate on our goal of Realization of Ultimate? Contrary to this in worldly living we generally have full control on all our belongings.

Today when I am speaking to you all, dear sisters and brothers, with Shri Babuji's blessings I could understand its main cause which is lack of our concentration on our spiritual goal. Pressure of our worldly attraction diverts our attention to various other channels. The remedy to such a problem is also explained by Shri Babuji Maharaj when he stated: "when during meditation flow of irrelevant chain of thoughts disturbs your meditation then you should repeatedly divert your attention and fix it on the Divine goal which has been given to you under *Sahaj Marg* system. The system states "Divine is present in your heart, fix your attention on Him. Try to remain drowned in the Divine Light". Then the saying of our beloved Shri Babuji Maharaj "I ask you to remain in remembrance of Divine in your heart," will be truly followed. In this saying of Shri Babuji Maharaj lies the key/solution for *abhyasis*'s problem, which is constant remembrance that God is in our inner. With repeated effort not to break our remembrance it will become constant and our attention will be fixed on Divine. It is only after this that we can say that we have got entry in the spiritual region. Then we become fortunate enough to live in spiritual field.

Now when the main gate i.e., the door of our inner is opened then our constant craving in the thought and inner will be to progress further and

further. Thereafter to facilitate our journey under Sahaj Marg for God Realization, the help and guidance of Shri Babuji Maharaj's Divine will always remains with us. As a result unwanted irrelevant thoughts creating obstacles to our spiritual progress then gradually become weaker and weaker and our meditation, devoid of other thoughts begins to stay in our heart. Now we see how deep is the connection of self (Jeev) with God, that the *abhyasi* begins to have more and more of divine experiences not only during meditation but even after meditation. In fact *abhyasi*'s craving is so intense that it draws Divine attraction. This very divine attraction reminds us the relationship of Jeev with God. Since then "Who am I" becomes a question mark for the *abhyasi*. Earlier the *abhyasi*'s complaint was about constant flow of outer thoughts during meditation, now it is substituted by "that now he is not able to have remembrance even of his physical form." It means when remembrance (*dhyan*) gets laya in God present in our inner then as per Babuji's saying "then we remain drowned in the happiness of our absorbency in the condition of forgetful state. Then the bondage of self is not with our physical body but with our inner.

Saying of Great Saint Kabir Saheb which had reverse meaning then becomes a reality about our condition i.e., now the craving for remembrance of God does not allow the *abhyasi* to sit with peace. Even a slight diversion of our attention from Shri Babuji Maharaj makes us impatient for Realization. Our inner then remains so much alert that we cannot forget that remembrance. Now the saying of Shri Babuji Maharaj that such an inner alertness draws the *abhyasi*'s attention towards itself in such a manner that the God power present in the inner of the *abhyasi* becomes the living place for them. A Divine blessing the *abhyasi* is bestowed with on attaining this condition is that formation of *samskaras* (impressions) gets stopped because our living then gets constant connection with Divine.

Now with this kind of experience by the *abhyasi* one fact is clarified that during meditation his attention wanders outwardly and he is not able to concentrate on the goal. The reason for this is obvious, because our inner is not mine that is, why all our efforts to concentrate on goal fails. But at the same time we get a solution too. That God is present in our inner and therefore by focusing our attention on Him repeatedly and incessantly a day dawns when our condition becomes such that when I wrote to Shri Babuji Maharaj "My inner (Manas) has got so much absorbency in meditation that it never returns to me". It means only this that its real dwelling place is the realm of God which implies that it is with us only as

the possession of Godly Trustee to which we mistakenly and forcibly treat as our own. When His things "Manas" returns to Him, then I could write to Shri Babuji Maharaj that my head bowed down to His holy feet but where was my 'Manas', 'I'? Not only this, further I wrote that when my awareness or remembrance of self never returned to me then I could understand who was He? It means that when the remembrance of self (my consciousness) never returned to me, then only I could understand where the dwelling place of 'Manas' is and who He is after reaching whom, 'Manas' never returns.

After all it is the truth that is why the voice of real *abhyasi* that 'I am yours' is the indicator of real submission. Now, when 'Manas' after reaching its own real place, turns back and calls Him that 'I am yours and yours only', this very craving of the heart is an indication that Divine has accepted me and then *Layavastha* in Divine Personality of Shri Babuji Maharaj begins. Then the condition becomes condition-less. Dear *abhyasis* just see our complaint was that we were not able to meditate because of lack of concentration, distractions on account of constant flow of thoughts. But after drowning of the inner in Divine condition, which I have described in my song i.e., that even if I wish to forget the Divine, the connection with the Divine never allows us to do so. Now remembrance is also not possible for us because the connection with Divine never allows us to do this. You become so much *laya* in the Divine.

I pray - May Shri Babuji Maharaj provide deep drowning to all my sisters and brothers, *abhyasis*, in this ocean of Bliss. *Abhyasis* ask me when and how the condition of '*Layavastha*' comes in us. So now I have explained it to all of you with the hope and confidence that all my sisters and brothers, *abhyasis* will now, with determination aspire to attain as speedily as possible, the condition when their craving becomes so intense to cry that "I am yours and yours only" then the response will be expected from the other side, the Divine, in the form of blessing of *Layavastha* in Divine. Then the *abhyasi*'s pen speaks out this truth and condition like this- "I have seen sometimes that my 'self', has become incapable to separate itself from Him".

May Shri Babuji Maharaj bless you all, dear sisters and brothers with such craving and devotion for realization of the Divine goal.

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## OUR VOICE

*Talk Delivered by Rev. Saint Sister Kasturiji on 28/03/2004*

Dear sisters and brothers - *abhyasis*,

*Do you know the meaning of 'Our Voice' in spirituality?*

During my practice of Sahaj Marg system and journey to *Anant* (*yatra*), whatever meaning of these two words I could understand through Divine experiences revelations, is quite surprising and unique. It is that voice which although my mouth speaks it is not perceptible. It does not appear to be mine, although it is connected with my inner. The base of this voice then is our real self. Thereafter it appears to me that although my mouth speaks, even the touching of words is not from my mouth. Instead these are connected to my inner, which only my ears listen, but their meanings, because of being beyond thought are also revealed in the inner. It is so, on account of the fact that when actions are connected with thoughts then their meanings are linked with worldly affairs. But when actions are beyond thought power their meanings also become super conscious. In other words when the feeling of 'I - ness' is not connected with the physical body and enters in our inner and then our voice also gets *laya* in inner. Probably on account of that it is said that when prayer is done with heart then essentially it is granted.

Now what is that 'Manas' with which the voice is beyond the perception of thought and form but connected with 'Manas' and whose *Yog* connection is not with our physique but only with inner self. This very voice is the indicator of inner self. If we analyse it in real sense, then we find that in every sphere of our activity, if the base of our thoughts is below dignity, unfair, unjust - our decisions and actions will also be shaped accordingly. Our voice also will then be connected with that very level, and the result of that action will also be accordingly shaped.

I have experienced that when the base of our living is our inner then the direction of our thought is also moulded, from outer to inner. That is why when our thoughts and actions become pious and of highest order, result of *Sadhana* also turns from worldly to

spirituality. Thereafter a day dawns, when on account of constant living in the inner our thoughts get connected with Divine and our actions become free from bondage of *Samskars* (impressions).

Another experience of the spiritual condition I have experienced is that in the sphere of Divinity such a unique condition continues up to *Hiranyagarb* i.e., up to mind region. Thereafter formation of impressions (*samskaras*) stops. However, our past *samskaras*, in some form and the feeling of highness too remains somewhere in some form. But when I crossed this region and wrote in my letter to Shri Babuji Maharaj about my condition that I was not the doer of all my activities. What happens, when it happens, how it happens - such questions never arise at all and I am living now in a forgetful state.

It seems that my outer living is nearly like a dreamer, but my spiritual condition is complete absorbency in God. Do you know what Shri Babuji then wrote to me? He wrote - "Received your letter, I am very happy to read about your condition, which reveals that you have crossed the mind region and have got your entry into Godly region. This is the beautiful result of *Layavastha*. May God bless you with more and more progress". Meaning of this sentence of Shri Babuji Maharaj I can understand now. It means that when ego goes beyond *Maya* it gets freedom from bondage of name and form, then it gets entry in the flow of the power of godly region, which is beyond the power of creation. Thereafter our progress begins in spiritual region.

Truly speaking after having been bestowed such a higher condition our voice does not remain our voice, but gets transformed into '*Jeey*'(inner) and our condition becomes that of an onlooker and it gets drowned in the Divine region. At this stage I had the experience that whatever the Divine condition of the *abhyasi* that also becomes the base of our voice or speech.

Before this, during our spiritual journey up to mind region (*Hiranyagarb*) in the inner condition, although there remains something still our work continues in a natural way. With the benign grace of Shri Babuji Maharaj with the completion of the journey of heart region the base of our voice and also our condition cross the bondages of *Maya*. I have personally experienced the condition that the power of the main centre of heart region made my entry in the

divine region of *Hiranyagarb*. There I felt I was looking at all things with my inner eyes. It so appeared that my condition was such as if nobility (goodness) begets nobility i.e., all works were going on in such a natural way that even its shadow was not touching me. It so appeared as if even that shadow was moving away from me. There after even the feeling of worldly shadows gets *laya* in *Hiranyagarb*. Our inner voice gets *laya* in it (*Hiranyagarb*).

Now comes the Godly region, which is really the dwelling place of our real 'I' (Jeev). After getting fragrance of every Divine region and filled in with the Divine fragrance for making(mergence) the voice falls upon that, "I am calling you with my full inner" and I felt that my craving touches Shri Babuji's holy feet, as if this was the final source of the voice and craving. Thereafter there remains no relationship with our voice and craving. Now, getting *Layavastha* in the godly region means that all the sixteen circles of ego become *laya* in the main centre of godly region. Identity only remains, as if to get entry in its Home, i.e., in the main centre of Godly region and the moment it could see towards Babuji's face, it also becomes *Laya* in Him.

It now seems that there is neither any form nor 'Identity' i.e., one who remembers 'I'. Then I realised that the Divine sankalp of Shri Babuji Maharaj only makes our entry in his Divine Sankalp and moves ahead towards the region of Ultimate. Since then, the Divine voice gets *laya* in Divine attraction. In other words for spiritual development of all it merges in the inner of all. The saying, "Our Divine inner now becomes capable enough to absorb Divine message", now becomes a truth. In fact, the Sahaj Marg system is in the form of a "Divine Sankalp" drowned in Divine power; a Divine message of Shri Babuji Maharaj for all humanity.

This I could understand during the course of my journey to Ultimate that for inner of all humanity i.e., for journey of all to Ultimate, SAHAJ MARG SYSTEM will keep all enlightened with Divine Light. The 'Voice' then also becomes *Laya* in Shri Babuji Maharaj.

Who could have understood this Divine secret of our Voice, if the Divine Voice of the Divine Personality of Shri Babuji Maharaj would not have called upon us. After completing my journey of the heart region Shri Babuji Maharaj also completed my journey of Mind region

and Godly region and thereafter blessed me with my swimming in Central Region - the Divine Region of BHUMA - the ULTIMATE.

Again 'His Divine Blessings' took me in the lap and gave a round of seven rings of the Divine region, the "ULTIMATE" and also revealed their Divine secrets. Shri Babuji Maharaj further took me to the lap of infinity and gave me *Layavastha* in Divine conditions and thus blessed me forever.

The five volumes of my book ANANT YATRA are lively messages for the welfare of all humanity that Shri Babuji Maharaj is for the spiritual advancement of all human beings. I have realised that 'SAHAJ MARG SYSTEM' symbolises His love for the humanity and it is forever. I have experienced that the voice of HIS DIVINE LOVE shall ever awaken DIVINITY in our inner - and will naturally make everyone *LAYA* in DIVINE.

May this writing about 'Our Voice' touch the heart of everyone and that will be the greatest tribute to my writings.

My humble prayer to Shri Babuji Maharaj today is that MAY HE SHOWER THIS BLISSFUL CONDITION to all brother and sister abhyasis. I also pray to Shri Babuji Maharaj that HE May make such capable preceptors like Brothers Shri V.P. Rao, Dr V. Parthasarathy and Dr K. Kamal Nathan who can develop love and devotion in abhyasis so that all abhyasis may get drowning in the blissful condition of *Layavastha*.

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## HOW TO MAKE SHRI BABUJI MAHARAJ OUR OWN

*Talk Delivered by Rev. Saint Sister Kasturiji on 7/03/2008 at Vijayawada*

Dear Brothers and Sisters,

Now I wish to talk to you as to how to make Shri Babuji Maharaj our own. As you know that sometimes all of a sudden, some great Divine Personality appears in our hearts in such a way that by His darshan only, His inner grandeur touches our innermost and turns us towards God. But when does it happen? When our only goal of life is God-Realisation, He gives us firmness in our inner along with His darshan. We both have the have the common aim. Our goal is Realisation of God and His aim is to make us Godly. We have found Him and now we have to become laya in Him.

In the Sahaj Marg system our meditation begins for our union with Divine. We receive Divine Transmission from our most loving Shri Babuji Maharaj and we with our sphere practiced meditation i.e. aspire to attain our real goal of life towards our real home, the Ultimate Reality, from where we have come. This Divine will power and the power of Divine Transmission proves infallible to unite us with the Divine in our pious spiritual journey. Our thinking turns otherwise. Instead of the feeling that the world is mine, it gets substituted to say "He is ours". He and His supremacy begins to shape our outer. First our thinking relates with His outwardlyness; but after that only He is visible everywhere. When Only He is in our sight, this world appears to be meaningless. Our eyes remain absorbed in His Divine beauty only. But how can we know about His Divine beauty? It is possible when He makes us forget our own existence. We then feel that we are merged in our inner totally and are bowed down before Him. It appears as if our total ego has accepted Him and has surrendered itself to His Divine feet. When our ego is completely surrendered to Him, then we feel all the time that the bowed down and surrendered inner is getting laya in Him slowly and slowly. It seems that reverence and adoration has also been completely submitted and merged in laya to Him remaining thoroughly alert. It is a natural Divine nearness / connection and intimacy which helps us in future to make us pious and divine without any colour. His all purifying Divinity then pervades in our innermost core of the heart in such a way that we feel that "He" has become ours and thus our ego becomes minus. This is the condition of our thinking that it gets freedom from the pressure of ego and the chapter of laya-awastha begins to open in the inner. Now we often feel a light fomentation along with a natural attraction in our inner which reminds us that the union or the Realisation of God is not far off. This thought process being subtle, becomes His own. Both inner conditions of submission bridled in one thread,

then gets its balanced state. Any kind of force then ends. We feel an all pervading expansion and begin to become laya automatically in the all pervasive Master Shri Babuji Maharaj in our inner. Now it so happens that we feel that our inner condition reflecting in our outer living and we realise the presence of a pious Divine expansion in the inner and outer. Not only this, our entire inner begins to shine by the expansion of His Divine beauty. The inner gets thrilled by the rapture of an unknown bliss. In order to achieve God-Realisation or to reach our Beloved, the state of deep thirst creates restlessness in the inner. Then the saying of Shri Babuji Maharaj that "When there is intense longing for the union, if finds out the way itself to reach to Him." Now it appears as a reality before us.

Gradually as our ego melts, the Divine expansion takes place. As the ego melts away from our each and every atom and particle of our body, He becomes all pervasive. Then one day I wrote to my Babuji that "God is in each and every atom of this universe, wherever I bow my head I found Him. Not only this each and every atom of the body has become the heart and is restless to see you in it."

Now I tell you that the feeling of identity was not there. He brought this opportunity one day being seated in the heart that if somebody had inner divine sight, he will be able to see that He was present in each and every atom of mine. Then His spiritual form brought me into a balanced state, i.e. it came in its natural condition. Now the form merged in the Form. Then there remains nothing like your own. His presence and expansion only made you merged in Himself. Now the first step of laya-awastha or union with Him was complete. You began to get union with Him and He became your own.

How beautifully our Babuji Maharaj transforms us to make Him our own. He said "Attach yourself to Divine, Divine will come very near to you. Second forget yourself and feeling of His presence will be there. Feeling of nearness to Him is the only thing which gives the condition of making Him our own.

I know that our Preceptor brothers and abhyasis are trying their best to reach upto that state. May Shri Babuji Maharaj bless you more and more and my brother Dr. Parthasarathi and sister Anasuya and all preceptors may get the constant Divine power for their work.

With Divine blessings and best wishes to you all.

Sister Kasturi.



## **BABUJI MAHARAJ HAS DESCENDED FOR THE LIBERATION OF THE HUMAN EXISTENCE**

*Talk Delivered by Rev. Saint Sister Kasturiji on 17/06/2010 at  
Coimbatore*

Dear and Respected Brothers and Sisters,

Shri Ramchandra Mission is neither ancient nor it should be modernized. Because whenever a divine incarnation descends on the earth, it comes with a specific task, which is what we call as the "Mission". In the same vein Lord Shri Rama came to the earth for the destruction of the daemons, while Lord Shri Krishna incarnated to destroy the devil and to establish good governance and a good ruler. When the divine enlightened them about the fulfillment of their objective of incarnation, their stay in the earth came to the end. And they also received the eternal bliss (PARAMANAND) of the divine. I have also thought a lot about all these. In the beginning, I was also into the idol worships. I have also been enlightened on so much good information about Lord Shri Rama and Lord Shri Krishna from Saints and Sages. Because of them I also had my share of some good experiences. But then they didn't give me a sense of completeness. Hence I inquired those Sages, "Swamiji, these experiences of mine are the resultant of all these Sadhanas (Worship). What should I do to get more? Because theirs (experiences) are unchanging". They replied "Even these experiences themselves are very high. Normally most of the people do not even get them". But when I had a deep longing an intense craving in my heart, then I couldn't accept that "This is itself very high". When worshiping Lord Shri Krishna I could feel his nearness. But I had to repeatedly think and remain myself about that nearness. Two days before meeting Shri Babuji Maharaj, I was sitting in my house gazing into the sky. Suddenly a great brightness of light appeared in the sky. In that light appeared a figure, resembling the figure of Lord Shri Rama, which I had all along been thinking of and worshipping. Then that light bade a bye. After that, the light reappeared again and in that the figure of Lord Shri Krishna appeared. But then it also didn't last long. After that, the figure of a divine saint appeared on the sky, some what slightly shorter in height and lean in appearance. When I met Shri Babuji Maharaj, then I came to know that it was His figure which appeared in the sky on that day. On seeing that the heart was dancing in elation as though being awaited for that all along in that divine state the eyes

closed themselves in prayer. The joyous state of the condition was continuing without any diminishment. My father, who was an advocate, on his return from the court on the day, announced that one *Raja Yogi* by name *Shri Ramchandraji Maharaj* will be visiting our house next day and people generally called him as "BABUJI". On listening this, my mother was not very interested as everyday my father used to tell some new things like this. Even then an expectation arose in us. Curiosities like - when will *Shri Babuji Maharaj* come, what will be his appearance, when it will be tomorrow etc. persisted. Next day my father took *Shri Babuji* from the house of teacher Ishwar Sahai. My father announced in a loud voice from the entrance "Look here, I have brought Babuji Maharaj". All of us ran outside. My father, our teacher Ishwar Sahai and *Shri Babuji Maharaj* clad in simple dress were standing. Upon seeing *Shri Babuji Maharaj* it flashed to my mind that, it was He, whose vision I had yesterday in the sky. I looked upon Him with joy. It occurred to mind thus - whenever a special personality of nature descends on earth, it produces some experiences of it in us to create us confidence and satisfaction. The experience of mine which occurred a day prior to Babuji's arrival and the resultant joy out of it, and the elation of meeting *Shri Babuji Maharaj* induced the thought in me that 'Babuji Maharaj has descended for liberating the human existence'. Until then we knew nothing about *Shri Babuji Maharaj*, nor did anybody appraised us about him. When I made my *pranams* to *Shri Babuji Maharaj*, my mouth uttered automatically "After all these days of expectation you have come here only today". He told in soft and low voice "All these days, I too was expecting some body". When he said "I was also expecting", then the reason of the figure of *Shri Babuji Maharaj* appearing after the figures of Lord *Shri Rama* and Lord *Shri Krishna* was revealed within. They (Lord *Shri Rama* and Lord *Shri Krishna*) came here for some specific tasks alone, like destruction of a daemon etc. But *Shri Babuji Maharaj* alone has come for the entire humanity. He has come here for our upliftment. He come has come here to give Some Thing to us. The elation of his arrival was constantly sounding me not to move a bit away from Him. Eyes remained closed and heart was choked in joy. Then teacher Ishwar Sahai announced "Daughter, all of you including *amma* sit down". We did so. Then teacher Ishwar Sahai announced, "*Shri Babuji Maharaj* is going to give a 'Sitting' to you all". My mother was slightly amused. "First of all this 'Sitting' means what?" Teacher Ishwar Sahai clarified "Amma all your worships so far have been carried by your self efforts. Same is the case with daughter (Sister Kasturi) too. But when I joined the *Sahaj Marg* method

of Shri Babuji Maharaj, then it occurred to me thus on the meaning of 'sitting' - we search for God in external things, whilst He is in all and He is all, we seldom make attempts to search for Him inside us. But by the divine transmission of Shri Babuji Maharaj when divine power is infused into one's heart, he perceives through its help that 'God is within us' ". Then Shri Babuji Maharaj said "Before anything you all hold this firmly in your thought - God resides in you. He belongs to you. He is inside you. He doesn't get away from you in spite of all mistakes committed by you. He is always with you. Whenever you remember Him then you also receive His complete happiness. Whenever you sit in Meditation, you remember this in mind - God is within me. But as we all know meditation is slippery during the initial period. Frequently all kinds of thoughts will cause interference. More over the thoughts pertaining to our earlier worships will also make their appearance and fade away. But when you repeatedly hold the thought that God is inside us, it gives good happiness to the mind. Because whenever the mind desires something, then even the very thought of the desired object gives joy to the mind. The mind repeatedly, again and again remembers only that." After giving one transmission that day Shri Babuji Maharaj left. Then teacher Ishwar Sahai said "It could be better if you can pay a visit to my house tomorrow". We also went to his house the next day. But I cannot forget even now the joy which I felt in the first transmission. Till then, for almost 20 years (I have been doing worship since the age of six) I have never felt that kind of a joy in all my worships; because, until that day it was me who was doing all the worships. It would be very nice during the time of worships. Indeed it would be really nice, but then, after completion of the worship, when I was involved in either household works or in studies all those nice feelings would vanish completely. When the first three sittings of Shri Babuji Maharaj were completed, then it occurred to my mind "Babuji Maharaj always keeps us in His remembrance".

Today the reason for me telling all these is that so many people put the question "When there are so many other Systems (Practices) in vogue already, what is the need and necessity for Sahaj Marg?" Need comes because all those other things we are continually performing and performing even up to until now. Even when I was performing idol worships, whenever I had been to temples, I didn't try in my mind to worship the idol there. Instead I was trying in the mind to pay attention to that route force which the idol represented. Today, I tell all these things at first because all of you are involved in worships in one way or

another. In fact performing worships is very good. Because it helps us to at least remember Him, Who has made us, Who has created and sent us to the earth and Who resides in us. Hence all of us in one way or another perform some kinds of worships. But then, the same worship when you perform after understanding its real meaning, then the magnitude of the resultant benefits cannot be measured even. When I told Shri Babuji Maharaj "Babuji, even during idol worship I was not looking at the idols". Then Shri Babuji Maharaj replied "Good, when you are not looking at the form, then the time has come to cast off the veil of the form and to see what lies beneath", because it becomes a habit. It will be still better if you keep reality into your thought in that habit, because upon pondering over you will understand yourself. Idols are not the forms of the Divine. All those portraits you see as figures of the God were made without seeing God. Nobody who made them in that form had the 'DARSHAN' (vision) of God in that form. Hence instead of paying our attention on a form made by some body else, if we could divert our attention towards the Divine, Who is inside us and belongs to us, it could be very good.

Staying away from paying attention to the man made forms and idols, if you could pay your attention to THAT which is Real and Reality, then within 7 days that beautiful experience of joy which I felt, you will also experience. It has to happen definitely. If not today, tomorrow; if not tomorrow then the next day. It will happen definitely. Do you know why? Because He has come to take us back. As I mentioned earlier when I saw Shri Babuji Maharaj with both of eyes then I realized this - The time has come for the humanity to get back to its original home. The method and the power behind it have also dawned here.

From that moment up to now I have kept only Him into my attention. Initially Shri Babuji Maharaj told me "note down your experiences in the diary". Then he said "Don't write it in the diary. Instead express your conditions via letters". I also started writing letters to Him. Then He wanted that my letters and His replies for them be printed, and it has been accomplished also.

Whenever I wrote to Shri Babuji Maharaj then he would reply "Daughter, I am happy that your condition has gone further by one step today. And there is expectation that it will advance further tomorrow." Today time has appeared before us. And it also the call (Invitation) of that time - we need not go behind anybody for this divine base of us, which is our right

and which is belongs to us. When we meditate on the Divine, Who is present in us, the time has come for the shower of the divine transmission which will advance us towards the reality from which we have moved away. Also time had never been like this. I have also been associated with lots of Saints and Sages from my young age. And I have been enlightened on so many aspects by them. But nobody ever told me, neither demonstrated, that by doing this you would become this. Today this name of Sahaj Marg adorns our method because it is completely natural. When you start following this, you struggle with meditation in the beginning. But slowly as days pass by, you feel very good of the same meditation. Also you sit in meditation whenever you find time. I don't express it as my opinion alone, rather from the collective experiences of all abhyasis. It is not possible for any *abhyasi* to claim that he/she doesn't feel good in meditation and experiences of joy do not happen to him/her in meditation. Do you know why? As we go on doing it continuously, we continuously receive the grace of the Divine Supreme. The one who looks at it from inside us also understands now that the One Who has come down here to take us back knows the path also. I have also seen so many people claiming "All this sitting is useless. The worships I was earlier performing were quiet good". But I have also heard the very same people coming back to Shri Babuji Maharaj after 10 days and say "Babuji Maharaj, meditation has not been happening for the past 10 days. Mind doesn't feel good".

Today this Sahaj Marg Sadhana of Shri Babuji Maharaj is a good message for all of us. As you involve yourself in the daily chores of life like cooking food, upbringing of children etc., hold this thought alone in your mind that "I am doing this job to make the Divine happy". Always cook the food with this thought - "I cook this food, but only to make Him happy." As we perform all our routines remembering always the Divine, Who resides in us and Who is the 'Self' in us, not only do the tasks get completed, but also you reap their benefits too. Also, the taste of the food prepared by you increases. There will be no place whatsoever for phrases like "I went there, so much time was lost etc." Even you will not have the thought that your time going waste, because you do nothing for your self. The taste of the food increases, because the joy of all your attention being with the One inside you gets infused into the food. Hence before everything, hold this thought firmly into your mind that God is within you. Slowly this remembrance becomes permanent without the need of your self remembering it again and again.

Next aspect is 'Cleaning'. Generally people bathe well and do worship. But we don't have an inkling of the idea on what should be performed by us so that the Divine becomes happy and we get Him. Shri Babuji Maharaj appraised me "Daughter, cleaning is very important. Do you know why? We don't know about our deficiencies and short comings present in us, and because of which we do not get the Divine. So when we do the cleaning using our will-power, all mistakes and deficiencies present in our mind, heart or in thoughts is all washed away by the Divine Power". Slowly, as told by Shri Babuji Maharaj, man becomes a man. When he takes part in the Satsangh as a good man he becomes an *abhyasi*. This is ABHYAS and this is the meaning of ABHYASI. As the result of the transmission we receive from Shri Babuji Maharaj, it appears to us that He is always in front of us. Also whenever we feel that He is in front of us, then heart remains drowned in his Divine Transmission. It does not stand alone, and *Sadhana* (Practice) remains continuously amidst us. We cannot even take a measure of the joy we receive through our *Sadhana* (Practice) by remaining in the family and discharging the duties of the family. I never expected that it could all happen like this even.

Next is Divine transmission. Shri Babuji Maharaj said "After advancing a little, man begins to perceive his advancement and he also has the feelings of it. Also the flow of the Divine Grace is further enhanced by its Origin". Further he embraces it in totality. He doesn't connect it with worldly matters. But when thought about they can be comprehended well. When Babuji Maharaj says "Every place in the heart is the centre of Divine Power", its meaning is not fully understood. But when you do His work, then you understand the centre of the Divine Power entering the heart. As preceptors we connect your heart to Him and pray for His Divine Grace to descend there. Immediately the flow of Grace inundates from Him who resides there. All aspects necessary for the *abhyasi* to advance further are formed in his heart and he receives everything necessary for his spiritual advancement. All these form the method of Sahaj Marg.

There exists one more aspect which is more important than all of these aspects. It is that we should always remain continuously under His sight. The Teacher tells "There are many more things to learn". But if you forget His sight, then when and how and through which, they will reach you? If you read my correspondence with Shri Babuji Maharaj, you will find Him mentioning this so many times - "Today you would have felt it

better to take some rest, because this is the condition of the speed in you getting mellowed down. This you feel like taking rest". Once when I was with my brother, I wrote a letter to Shri Babuji Maharaj - "Babuji Maharaj, whenever I get your remembrance, I feel like standing in front of you in *Shahjahanpur*, yourself being seated in your chair with the hookah". Before this letter could reach Him, His reply reached me. He had given a letter through teacher Ishwar Sahai, in which He wrote "These days whenever I remember you, I am standing in front of you". In every aspect, every word and deed, He never gets His sight away. And His sight on the *abhyasi* persists even during sleep. You commence here or drop off. But His continuous watchful eyes remove our deficiencies and shortcomings, redeeming us in the proper way. Even when we do not correct ourselves any of our deficiencies, it continues till the deficiency is completely rectified. Once I got terribly angry. In that anger, I had completely lost the bliss of my spiritual condition. I immediately wrote to Shri Babuji Maharaj "Babuji Maharaj, kindly grace me not to happen like this in future, because without that bliss I cannot continue remaining alive". Shri Babuji Maharaj replied "It is not a big thing. Sometimes anger itself is needed and right too. But never get angry heart-fully". How to make this happen? When there is a necessity to be angry, how to be 'not heart fully angry? Today after all these years I have understood this. Words you will utter forcefully. But not an iota will remain inside. I have never come across anybody else anywhere with so much of love.

Today I have brought the same message for you all. Because whether we know are not or in an unknown way each one of us is interconnected with every other. We think - This is my house, this is somebody else's. But the Home for all of us is Only One and the Owner of that is also Only One. He is present in all hearts. I have a great deal of confidence that all of you will ponder well over about this natural method of *Sahaj Marg*. Because while performing all our works, keeping the children well etc., if we can practice this *Sadhana* (Practice) of ours, which gives us so much of joy, then I will tell you there cannot be a better method of *Sadhana* (Practice). Now let us take this very word of *Sadhana* (Practice). Normally we address our every worship as *Sadhana* (Practice). I was also practicing all these. The *Sadhana* (Worship) of reading *Ramayana*, the *Sadhana* (Worship) of reading *Mahabharata*, this *Sadhana* (Worship) of reading stories of God, all these things are called *Sadhana* (Worship). But then what does *Sadhana* means? I wrote to of Shri Babuji Maharaj "Babuji Maharaj, thoughts other than of God realization when produced in the

mind, they do not stay there". Then I could understand the meaning of the word *Sadhana* "When one has firmly willed to attain God, then he doesn't allow any other thought other than that to enter inside". This is the real meaning of *Sadhana*. But it could also be like this. When you are involved in a work then you will feel like this - Someone is remembering you and you are involved in His job. All those who work in big functions, marriages or events like these express "All tasks got completed with so much of joy. It appears like tiredness never set in".

All of us are a family. Whenever possible all members of this family gather at one place. Till this body functions, till I am able to come, my effort will be this only - The One Who has blessed us with these good messages, if all of you become into that as He has made you, only then this visit of mine will be successful and that will also be the success of your life also.

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# MEDITATION

## By Sister KathuriChaturvedi

Babuji has prescribed *Dhyan*, Meditation, as a process to achieve the Goal of human life. The time for and the duration of meditation were explained in the Commentary on Ten Commandments. It is absolutely necessary to follow the advice, to obey Him and to subject oneself to the mental discipline so that it may facilitate spiritual progress. Prayer is not mechanical but is one which is to be understood by the abhyasi and whose meaning or *bhav* is to be felt by him. This enables him to understand his condition as an abhyasi. He looks with faith upon Babuji as his guide and is wholly dependent on Him. When the abhyasi meditates with his longing for Babuji, the mind drifts from the waking state, deeper and deeper towards the inner self, looks silently, longer and longer into the unfathomable depth, which has an attraction for him, which demands his attention and which influences him in such a manner that he is apparently in a world of his own. The mind is so engrossed in the thought of Babuji that at every discussion about meditation, at any mention of Master or spirituality or any talk about morality and nobility the abhyasi longs for the presence of Master and is impatient to see Him. This attitude of his mind naturally makes him look for Master even in meditation. This longing fructifies, the object looked for is found, the purpose of meditation is served and meditation comes to a close.

While the external awareness is lost, the quality of sense perception is benumbed, the mind is dissociated with the body, cognition becomes impossible and a state of forgetfulness pervades. He is lost in Babuji. His devotion is conducive to develop Love for Master. He has an ineffable experience of super consciousness alone at heart. Unknown to himself the waves of purity surge forth, spread rhythmically and methodically, gather momentum and influence the entire system. This is a state of sublime fulfilment a consummation of the profound experience of Divine Love that justifies the longing for Babuji. This is a profound condition when the entire human system, the numerous pores of the body, like so many eyes, with the craving multiplied, long for the presence of Babuji. The devotion which was artificial is substituted by one which is genuine which is real. This earnest endeavour is nurtured by Babuji, encouraged by Him and fulfilled by Him. There is gradual metamorphosis, the multitudinous cells of the physical body have been divinised so that even when the abhyasi is not engaged in *dhyan*, he is aware of this

nearness to Master **Sameepyata** and he seems to be living in the Divine atmosphere of Master.

Babuji said that every sincere abhyasi of the Mission will have liberation, freedom from bondage, freedom from rebirth. It is believed that liberation is not possible for man with the physical body. It is the first step along the spiritual path in Sahaj Marg. It is possible to achieve it in Sahaj Marg and the abhyasi in that condition is a **Jeevan Mukta**. The Divine Light, **PranasyaPrana** or Babuji's Grace has its impact on the abhyasi, influences the abhyasi and purifies the mind. He experiences a change of his attitude in life. Spiritually he acquires a confidence in the discharge of his activities in life---a confidence in Divine life to achieve the Goal. The awareness of this purity, the confidence in Divine life should no longer be withheld from his reach, should no longer be delayed. A defective approach or slackness in appreciation results in a feeling of separation from the Divine. This only stimulates the attitude of surrender. This feeling of surrender descends in the heart and the Divine beauty is felt in the entire system. The scenic beauty, the beauty presented by Nature, even the colourful soul stirring beautiful pictures of Master do not seem to have an impact on the abhyasi who now appreciates the only beauty, the one that is really responsible for the exposition of beauty in everything, the Real beauty. The heart is receptive to Divine Beauty.

"The spiritual **yatra** takes the **Sadhak** through the Heart Region. Passing the eighth ring, his ego is modified and is rendered subtle. It is a condition unaffected by grossness, by material circumstances. He becomes impersonal. Ego is transcended after crossing the sixteenth ring. The gross condition may prevail, e.g; pain in the body. The pain affects the body, but he is not conscious of it at the gross level. But as a supra-conscious being he is aware of the pain in his subtle body. When man descends to the gross condition, the **sthula sarir**, he is conscious of the perception of pain.

The sadhak is an embodiment of craving. He now visualises the path of Realisation. While the earnest craving takes him closer and nearer to the Goal, the merciful Divine, the Omniscient blesses the sadhak so that the condition of Reality seeks the sadhak and approaches him. Inner consciousness has pervaded the entire system of the sadhak. And hence is not aware of his own condition, except the power of the condition he has been blessed with. The process of metamorphosis is complete, the transformation to the Divine is sublime and profound. There is no trace of 'I' consciousness, the thought of Divine Energy alone remains. He is blessed with that energy. It is impersonal. It is pure. If the abhyasi were to be

called by his name, he does not recognise the embodied being with that name but only the inner power that rules the system. He acts without consciousness. The inner consciousness dominates. He has turned his face to Babuji, the inner craving urges him on towards the Infinite. The Divine Grace leads him on to the beloved Babuji, the Ultimate Consciousness. The process is so gradual, the system so unique, the perfection perfect and the influence Divine, that the members of the family of the sadhak, at no time, under any circumstances, would have an opportunity to blame Master. The abhyasi is completely lost. He is proud and happy for his victory and the glory of his achievement. The purpose of meditation, the aim of sadhana, the purpose of this incarnation is fulfilled. While the sadhak is happy for his achievement, Babuji is really happy at the success of His beloved child. The errant individual, the estranged child, the missing infant has at last been restored to its beloved mother whose unique service, sacrifice and love were fruitful. The sadhak as an innocent child, in all humility, with immense love, finds much pleasure to clutch the feet of Divine Babuji, his spiritual mother. The Divine Mother, Revered Babuji, bends down, reaches the young sadhak, His unique child; takes him into His fold, showers all affection on him and embraces him with an inexpressible love.

# SAHAJ MARG AS I SEE IT

By Kumari Kasturi Chaturvedi, Lucknow

(Translated from Hindi version "Sahaj Marg Jaisa Maine Dekha Hai" by an Abhyasi brother)

The foundation of "Sahaj Marg Sadhna" which is bereft of all dogmas, is laid with the sole aim of God Realisation. It is due to this that for us the 'Sadhna' begins without any outer show of rituals, by absorbing ourselves in meditation on the Divine light in the heart. We, 'Abhyasis' have only one aim to practise total absorption by meditating on the Divine light and treading rigorously on the path of Realisation. I have felt that when the craving centralizes at one point, then as this craving intensifies, all material and outer desires start merging into that very craving. This results in retention in the heart of only one craving of Divine merger. In order to make this craving stronger and more intense, the Divine transmission of our beloved Master is extremely helpful. Power of His will, further strengthens our craving to get near the goal of Realisation. To a certain extent we become selfish in a way by uttering—

**"Naina Anthar Aay Thu Jyon Hon Naina Sapeoon  
Na Hong: Dhekoo Aur Dho Na Thoi Dekhan Devoon"**

After achieving our goal, the same craving exhorts others in the direction of Realisation.

As we go on receiving the flow of transmission, from our beloved Master, "Sahaj Marg" becomes more 'Sahaj' for us. This is because of Divine transmission, which helps in assimilating all scattered thoughts and keeping them merged in one goal. All unwanted thoughts move out automatically by the warmth of transmission power. In fact we have not to try specifically as love and conditions of purity and 'Laya' bloom of their own inside the heart. Serenity engulfs us both inside and outside in such a manner as if we have done nothing except of being absorbed in His thoughts. This condition makes us feel as though we always live with Him. Inner temperament softens to the extent that narrowness of thoughts vanish and we experience a sort of expansion within. Since these things happen to us automatically so I emphasise that Sahaj Marg Sadhna is the natural path of Realisation.

Experience of nearness with Him inside brings us to the start of Realisation and then constant remembrance brings out the condition of 'Samipyata'. Now the need to woo any active form is eliminated because no more we remain 'Sadhak' only but we ourselves become observers of destruction of 'Self' in the aim of His

pursuit. Totally drowned in Shri Babuji's transmission it neither sounds sweet nor tantalising to the ear that we are 'Sadhaks' or 'Bhaktas'. The truth remains that what we are and whatever we are but we are restless to meet Him. This is why no outer signs remain with us to tell or to show that we are worshippers or Bhaktas. Religious book-reading does not attract us and others may know us as belonging to any religion but really speaking we remain unaware of this and our only religion remains to realise Him. For us religion is defined not in its narrowness but in its magnanimity and we have to realise Him in its own form whatever it is. This is the real form of Eternal Bliss related to the Soul. Till 'I' is alive within, the causes of generation of grossness as well as making and unmaking of 'Sanskars' continue to rear. This brings a curtain on our souls, tarnishes 'Mana' and bewilders the mind. We cannot distinguish between just and unjust and what we hear from others, we start practising for His Realisation thereby getting ourselves tied up with such practices instead of obtaining freedom with the aid of Sadhna.

I have seen quite a few abhyasis of Sahaj Marg engaged with various kinds of worship routines. However, we can drown ourselves completely in Sahaj Marg Sadhna where, in pursuit of His Realisation we constantly go on settling in the depth of meditation with the aid of Master's transmission and totally forgetting ourselves. Absorbed in meditation and drenched in Divine light, our inner grossness melts out rendering the path of progress easier and easier. Saint Kabir has defined this condition beautifully in the following lines:

**"Sahaj Sahaj Sab Koi Kahe, Sahaj Na Chinhe Koi,  
Ja Sahje Harju Mile, Sahaj Kahije Soi."**

Shri Babuji Maharaj has also called this as Sahaj Marg and this becomes apparent when we find ourselves closest to Him automatically in the aim of Realisation being totally absorbed in the meditation with the assistance of Shri Babuji's purest transmission. Longing to get Him becomes more and more firm and the craving does not permit of any rest. Eyes do not wish to see anything but the goal. Mind as well as thoughts wish to ponder about Him only. No rigidity, outer rituals or worship practices are capable of becoming obstacles in our path. Leave aside recitation, we do not even wish to have a single moment to read a word, except being absorbed in the meditation. We forget as to whether we are residing on this earth or near Him. In this condition of 'Salokyata' the heart experiences the things beyond the limit of all depths and nothing else remains. Our own 'Swaroop' turns into His 'Swaroop'. In fact Sahaj Marg is such a delicate path that no other thoughts relating to any direction of North, South, East or West, even crosses us. Gradually we lose our own address and entity and then we enter into the realm of 'Sayujyata'. The will-power of the beloved Master and the constant flow of his grace within us, apart from producing the craving to get Him, also purifies the inside to the extent that we are continuously drowned in the Divine

waves with the only aim of His Realisation. We should take bath in the Ganges when we are constantly bathing in the purest Divine grace and who would go for pilgrimage when there is a flow of unbridled transmission in the heart, which can purify all the available pilgrim centres. Our determination for His Realisation on the one hand and Shri Babuji's resolve to take us to the goal on the other hand, produces such an alertness within us that we continue to remain lost in the condition of 'Sayujyata' and cannot divert our attention outside. Totally dependent on the pure Divine grace and Sahaj Marg, we must be alert to dissuage the reverse flow of any other Sadhna or practice. Till there is a hidden attraction of any outer worship inside us, howsoever, we may profess to be followers of Sahaj Marg, yet the truth remains that we have not accepted the Sahaj Marg Sadhna in the bottom of our hearts nor our meditation has touched the depth by remaining mono-directed.

As already mentioned above, Sahaj Marg is the natural path of Realisation and meditation in itself is a complete Sadhna. The ingredients which are required for total absorption in the meditation and His Realisation take birth automatically within us and vanish on their own after attainment of the goal. Drowned in the only craving of Divine Realisation and bereft of all other practices and desires to the extent of feeling Zero, we comparatively gain ten times more. His Power transforms us according to Its own shape but if and when we add one more practice in our Divine pursuit, then that power starts flowing in eleven channels and consequently our determination to get Him is also diluted in similar proportion. In Sahaj Marg Sadhna, we are fully benefitted only when in the single minded devotion to achieve the goal, we tend to become Zero yet cling to Him. Effort of our will-power, being directed towards one end, remains we fortified. Being tied up as a Zero with that one goal we experience the constant and even flow of concentrated will-power of Shri Babuji. Our beloved Master goes to this extent of saying that some of us practise meditation and adopt cleaning process just in a mechanical fashion, and therefore, benefits do not accrue upto the desired level as our habits keep us entangled in manifold outer practises. Some of us have yet to experience the constant flow of His transmission, the reason being that our mind has place not only for Him but for so many others. Our meditation is tinged with multi-coloured thoughts instead of the only Divine light. Feeble in our hearts, we are unable to take in this saying of Shri Babuji.

**"God Realisation is a task for the Braves."**

On the occasion of His auspicious birthday, it is my earnest prayer to all brothers and sisters that we may, by remaining alert towards the ultimate goal of Realisation and totally absorbed in meditation, turn out to be true 'Abhyasis' of Sahaj Marg. Let us prove to our beloved Sadguru Shri Babuji Maharaj that we belong to Him only and we have true craving of God Realisation. It is thus that we

would be rendering real co-operation to Him and this is all that He expects from the abhyasis. Here I remember what He once wrote to me.

"Bitiaya, dearness is on the increase and it is difficult to make both ends meet. The people should, therefore, increase His salary, i.e., the craving for God Realisation."

It is for we, abhyasis, now to give time and find place to strive for the fulfilment of His above desire. No mother even wishes to see her children stranded and she always cherishes the dream of their best settlement in life. I have seen that Shri Babuji too feels similarly. His only desire is to settle us up soon on our Aim by guiding and taking us forward on the path of God Realisation.

# WHAT SAHAJ-MARG SYSTEM REALLY IS?

By Kumari Kasturi Chaturvedi

Dear brothers and sisters,

As Shri Babuji Maharaj has said Sahaj Marg system is a unique and natural path of Realisation of the Ultimate. Now in this respect today I wish to explain an thebias of what I have experienced and revealed to me by Shri Babuji Maharaj in course of my sadhana.

Let me first explain why Shri Babuji Maharaj had named **SAHAJ MARG** sadhana system? Today on account of His spiritual research on me, whatever it's meaning, depth and intricacies are revealed to me by HIM; I wish to put the same in writing for the benefit of the posterity.

When the abhyasi joins Sahaj Marg, he is first advised to mediate on his heart, but what is it's significations and how much effective it is for the abhyasi's spiritual progress, this I could understand now because of feeling presence of Divine in our heart / inner, during meditation and through constant remembrances, our thoughts get purified, paving way for concentration in meditation and thereafter, the abhyasis begins to experience Divine purity in his heart.

When I wrote to Shri Babuji Maharaj that I felt immense of inner happiness (anandam) during my meditation. He replayed that meaning and significance of this happiness is on account of Divine-attraction, which means the DIVINE attracts the abhyasi's attention to words HIMSELF. Then only I could understand as to/ why the abhyasi, when initiated in to the system, is told to remain in constant remembrance of Shri Babuji Maharaj. Constant remembrance not only awakens abhyasi's inner but also keeps the abhyasi enough alert so that he could not forget the inner happiness subsequently.

This alertness in the abhyasi is an indication of the abhyasi's entry into the system and over the period, as a result of constant practice of mediation, this truth is also revealed to the abhyasi that Sahaj Marg system is a natural path of Realisation.

Subsequent effect of this is that he develops inner craving for Realisation in his inner. This craving for Realisation in course of constant practice becomes so intense that the abhyasi cannot bear the intensity of inner craving itself and searches out its own ways of Realisation. Gradually, the intensity of craving spreads over every atom of abhyasi's body to the extent that, I had to write to Shri Babuji Maharaj "I am impatiently waiting for 'Darshan' i.e. meeting to Divine."

Probably after being bestowed with this condition I had composed—this line of my Geeth—that if anyone desires or intends to forget you, forgetfulness condition forgets its own self and then how one can keep you in His remembrance, whenever your-self is also merged in His remembrance.

Spiritual advancement not only provided the inner happiness and eternal peace to the abhyasi, but I have found that Divine purity purifies the whole system of the abhyasi to such an extent