

Sahaj Marg

**Advanced Guide to abhyasis
and trainers(preceptors)**

PART 1 Guidelines for abhyasis

PART 2 Guidelines for preceptors

For internal circulation only, not for sale.

PART – 1

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BABUJI MAHARAJ (Sri Ramchandraj of Shahjahanpur,UP)

SHOWED US THE DIVINE WAY

PART – 1

1. GUIDELINES FOR ABHYASIS

The Spiritual way shown by Sri Ram Chandraj Maharaj of Shahjahanpur (UP) (Affectionately called and known as Babuji) is the unique way that was never told before in the spiritual history.

This writer has gathered and collected important points from the manual of Daily Events (Diaries) written by Rev. Babuji Maharaj

Himself in Urdu language which runs to more than one thousand and seven hundred pages (1700) and from Rev. Sister Kasturiji.

Particulars gathered during discussions of some of the senior associates of Babuji, question and answer sessions and discussions which lasted for several late night-hours with some of them have been compiled as far as possible in a true and complete shape.

1. Rev. Sister Kasturiji
 2. Br. Raghavendra Rao of Raichur
 3. Br. Veeraraghavan,
 4. Br. Seshadri
 5. Br. R. Parthasarathi
- } of Chennai
6. Br. J.R. Doraiswamy Iyer of Bangalore
 7. Br. G.S.Mani of Madurai
 8. Br. Tasmawamy, Centre-in-Charge of Madurai (who has executed and gave suitable instructions in the spiritual diary mentioned by this writer)
 9. Br. S. Dasarathan of Hosur from the year of 1970 till today.

Advance thanks to the following associates who are eager to help in preparing this and helping in the printing of Tamil Translation of the following books of the saint (Rev. Sister Kasturiji):

- Who was He (two editions) 1st edition of 1997 & 2nd Edition of 2006
- He Loves All
- That Divine Beauty, &
- Realization to Ultimate Reality

Personal discussions with:

- Sr. Shantha Kumari of Madurai,
- Br. Paravaikkarasu Pillai of Arulvaimozhi, KK Dist., Tamilnadu,

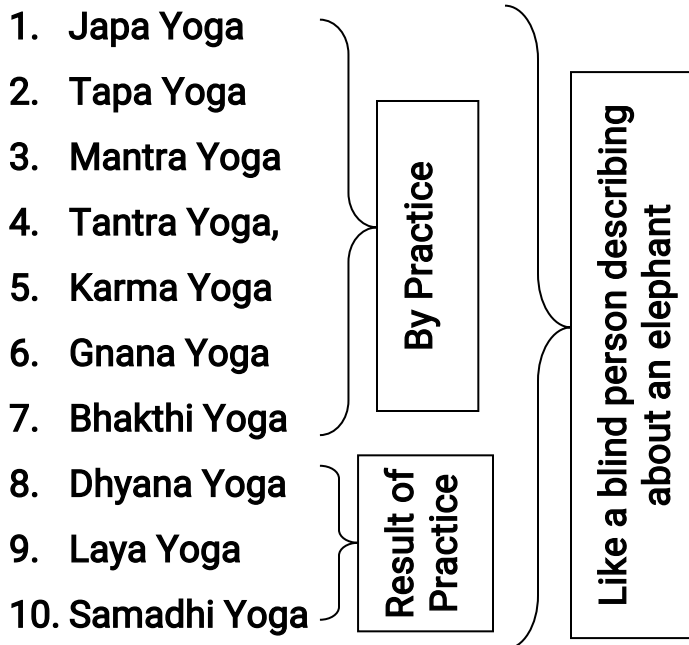
and

- Other brothers and sisters
- Special thanks to Br. KC Narayana of Hyderabad (S/o: Sri. K.C.Varadachari) for sending the following books:
 - Complete Works of Sri.KC Varadachari Vol.I, about Babuji's Method including the book New Darshana,
 - Complete Works of Sri.KC Varadachari, Vol. II about Philosophy, Religion & Ethics,
 - Tamil Translation of Babuji's Messages, "Universal Love" from the year 1964 to 1982 in different centres, including some unpublished messages,

By:
An abhyasi in His Divine Service

2- DIFFEENT TYPES OF YOGAS

Yoga means union with God or Ultimate Reality, and to realize Him there are different types of Yogas:



11. Kundalini Yoga: – To get power from Nature for controlling it..... = "Materialistic",

12. Hatha Yoga: – Relating to the physical body development only.

13. Patanjali's Raja Yoga : Preparatory steps for Body, Mind & Indriyas,

Patanjali's Raja Yoga is supposed to be the only path close to spirituality. Patanjali's Raja Yoga contains eight limbs or stages. It is also called as Ashtanga Yoga. The eight limbs (steps) are:

1. Yama : Self restraint
2. Niyama : Rules to follow
3. Asana : Sitting position – Asana
4. Pranayama : Breathing exercise,
5. Pratyahara : Restraint of the senses from their objects and clearing the outgoing powers of the mind framing it from the thralldom (slavery) of the senses

(Steps 1 to 5: Preliminary steps and are exclusively physical)

6. Dharana : Attention to one point
(i.e., Heart – Anahata in Babuji's Method)
7. Dhyana : Meditation
8. Samadhi : Different types of Samadhi
(Like Nirvikalpa Samadhi, Jada Samadhi etc.,.)

In Babuji's Method the Samadhi is called Sahaj Samadhi, i.e., in a state of Videha avastha at the same time knowing what is going on inside with consciousness in inner. "Dhyana begins, then with Dharana and ends in Samadhi"

3 – BABUJI'S MISSION

Outlines and ways as given by Br. Eswar Sahai, the school master of the Saint:

The Great Men are not accidentally born. They are born when the world needs them most. Such is the usual course of Nature. The present life of gross materialism has led the world to the very verge of decay and ruin. Degradation has almost reached the final stage. Morality is tottering hopelessly. Irreligiousness is gaining ground in almost every mind. Selfishness, prejudice and vanity have become the prominent features of the day. Ungodliness is rampant everywhere. Clouds of ignorance and sin are covering the whole atmosphere. Under such circumstances the great Divine soul came down into the world in the form of Samartha Guru Mahatma Ram Chandraji of Fatehgarh, in order to save and guide humanity along the path of Reality. This great spiritual genius was born on February 2, 1873, the auspicious Basant Panchami day. His life marks the advent of a new spiritual era. Through his efforts the well-known system of Raja Yoga, which had hitherto become quite obsolete and neglected for centuries, was brought to the light of the day. He was the first man to reintroduce the long forgotten system of pranahuti (the Yogic Transmission), which has been the very basis of Raja Yoga ever since. The Mission named after this great personality was founded in 1945 by his successor and representative (of the same name) Shri Ram

Chandraji Maharaj of Shahjahanpur in order to fulfill the Master's Mission by serving humanity in an organized way. Since then the Mission has been doing its best to serve spiritually the downtrodden masses wading through the mire of ignorance.

4 – OBJECT OF THE MISSION AND THE METHOD

Object:

The Mission aims at the spiritual uplift of humanity in general without any distinction of religion, race or nationality in accordance with the need of the time and the demand of Nature. The solution of all the various problems of the world lies in the spiritual regeneration of mankind which can be brought into effect only by proper spiritual training. Our close adherence to the feeling of materiality involving grosser way of living is, in fact, the real problem. If it ends somehow, all other problems will be solved in a moment. It can end only when we take up the spiritual ways of living. Spirituality is, in fact, our march from the present grossest form of existence to higher and higher planes of subtleness. To achieve that eternal and unchanging state of subtleness and to abide in it permanently is the final aim of the Mission.

The Method:

The system followed in the Mission is known as 'Babuji's Method' or the Natural Path (of Realization). It is, in essence, the well-known old Raja Yoga remodeled and amended to suit the need of the time and fit in closely with the normal worldly life of today. The method prescribed under the system is the simplest and perfectly suits the 'grihasthas' (the family men). In fact, the age old custom of going or resigning into the forest for spiritual emancipation is no more necessary. The aspirant can bring the effect of seclusion or the privacy of the forest very much into his home through his regular practice, and thus can be very much in the family reaching a perfect balance in spiritual as well as grihastha roles. This spiritual practice perfectly suits the 'grihasthas'. Our Adi Guru, Pujya Lalaji Maharaj has very clearly stated that "our home is the training ground of

patience and endurance. To endure calmly the adversities of a household life is for us the greatest penance which is the noblest of all other forms of penances." God being the simplest, the means for achieving Him must also be the simplest. The most efficient method can be that by which one may begin to imbibe as much of the godly attributes in him as possible. The process followed is also simple. Practices prescribed are practically none except meditation under the guidance and support of a perfect Master. There are no rituals or ceremonials. Do's and Don'ts are few. It is a practical process of 'give and take' or 'do and feel' and not merely 'read and enjoy'. There is, in fact, nothing to believe or to disbelieve, but everything is quite plain and simple, to be experienced practically by anyone who likes to do so. It favors none of the formal practices involving austerity and penance or any forced appliance of the methods of restraint or denial. It does not enforce the adoption of a secluded life of asceticism away from the normal worldly living. The common notion that a worldly life is an obstruction to the spiritual pursuit is absurd and unnatural. A transformation of the normal worldly life into a spiritual one is all that is required for the purpose.

5 – METHODS FOR BEGINNERS AND ASPIRANTS FOR REALISATION

Morning:

Sit in meditation for an hour before Sun-rise thinking that Divine light is present in the heart. Do it in quite a simple and natural way without forcing the mind. Never mind if you do not see the light there. Start with a mere supposition so to say and sit meditating in one posture with your attention turn towards the heart in a natural way without any effort to concentrate. Try to be unmindful of the thoughts arising at that time.

Say ONCE the prayer silently before starting the meditation.

Babuji has said: "I have never asked you to do meditation, rather I have required you to keep in your remembrance that Divine is present and enlightening the heart." He expects us not to sit in meditation as a function of 'doing' or an 'exercise', but 'constant living on the remembrance of the Divine'. Instead of 'doing meditation' keep yourself connected with the feeling of Divine presence in your inner

(heart). He has used the word 'Puja' instead of the word 'meditation'. In Babuji's Book "*Dus usoolon ke shard'*", He has given the following instructions.

1. Rise before dawn. Offer your puja (not meditation) at a fixed hour preferably before sunrise, sitting in one and the same pose. Have a separate place and 'asan' (seat) for worship. Purity of mind and body be specially adhered to.
2. Begin your puja with a prayer for spiritual elevation with a heart full of love and devotion.
3. Fix up your goal which should be 'Complete Oneness' with God. Rest not till the ideal is achieved.
4. Be plain and simple to be identical with Nature.
5. Be truthful. Take miseries as Divine Blessings for your own good and be thankful.
6. Know all people as thy brethren and treat them as such.
7. Be not revengeful for the wrongs done by the others. Take them with gratitude as heavenly gifts.
8. Be happy to eat in constant divine thought whatever you get, with due regard to honest and pious earnings.
9. Mould your living so as to rouse a feeling of love and piety in others.
10. At bed time, feeling the presence of God, repent for the wrongs committed. Beg forgiveness in a supplicant mood, resolving not to allow repetition of the same.

After some nearness from the Divine Light

- a. Light will be away then,
- b. Divine will go away, divinity remains,
- c. Divinity will also go away and
- d. Zero stage will come

Divine light will turn into flow of Divine power and it leads to the ultimate realization.

Babuji used to say "*ankhon bandh karo, aur Puja mein baitho*" instead

of 'please start'

Evening:

Sit for half an hour with a suggestion to yourself that all complexities and impurities including grossness, darkness, etc. are going out of the whole system through the backside in the form of smoke or vapors. Do not meditate on those things which you want to get rid of. Simply brush them off.

Prayer:

Prayer to be recited silently within yourself before morning puja. This prayer was not created by Babuji, but came from above.

In his manual of daily events, he has written in Urdu language and said that it has come from above now. This Urdu prayer is now in Devanagari script:

Urdu

ऐ मालिके कुल ! तू ही हमारी जिन्दगी का मकसद है ।
हमारी ख्वाहिशत हमारी तरक्की में रखना-अन्दाज़ हो रही है ।
तू कादिरे मुतलक व हमारा माबूद है ।
बिला तेरी मदद के तुझ तक हमारी रसाई मुहाल है ॥

Hindi

हे नाथ ! तू ही मनुष्य जीवन का ध्येय है ।
हमारी इच्छायें हमारी उन्नति में बाधक हैं ।
तू ही हमारा एक मात्र स्वामी और इष्ट है ।
बिना तेरी सहायता तेरी प्राप्ति असम्भव है ।

In English translation, the fourth line 'without your help we cannot reach you' has been omitted. In all other languages (except Hindi) this fourth line is omitted. How can we reach Him without His help? So, this fourth line should also be recited with first 3 lines in the

respective languages. This is a simple prayer to be recited by beginners as well as others. Babuji has said that this is a *choti sey saral prarthana* for beginners only. Those who have attained higher stages of spirituality, so as to live it permanently can be exempted (i.e.) last stage.

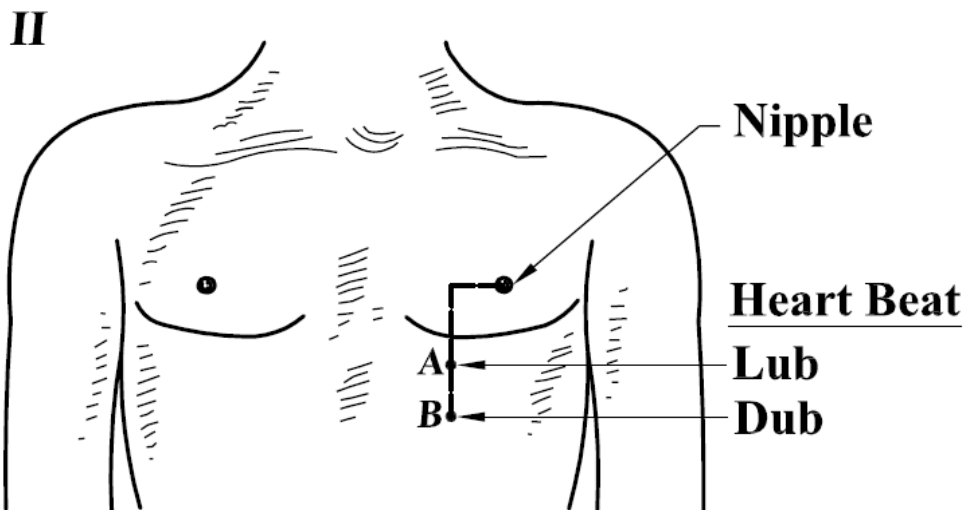
Prayer should not be recited in the following cases:

- a. Before evening cleaning,
- b. Before individual sitting with a trainer,
- c. In group sittings or satsanghs or in spiritual bhandaras,

Night prayer:

Just before going to bed at night, offer prayer. The proper and the most effective method of prayer is to sit in a supplicant mood and repeat the same mentally twice or thrice. Then begin to meditate over its true sense and try to get lost into it. Thus, from the time we went to sleep till we wake up in the morning before sunrise, we are in puja for many hours (say from 10 p.m. to 4 a.m.), i.e., six or more hours as the case may be and will be connected and live in constant remembrance of the Divine during the entire period of sleep. This is one of the specialties of Babuji's Method.

Meditation on Points 'A' and 'B'



Location:

From the left nipple measure two finger width straight towards the right. Then proceed straight downwards upto three finger width. This is the position of point A Further on proceed two finger width more in the same downward direction. This is the point B.

Note: Measurement is to be made with one's own fingers.

Meditation on point 'A':

Fix your attention on the point and think that all men and women of the world are your brothers and sisters. Do this before going to bed for not more than 10 minutes This meditation is highly effective for checking the indulgences of the mind and the improprieties of conduct. Generally ladies do not need of this meditation for they are comparatively free from restless tendencies.

But if any of them is a victim to it, the process should be advised to her with following modification. She should think all the Divine gifts are available to her and that every man and woman of the world think each other to be brother and sister and she is also with them in this respect.

Meditation on point 'B':

Imagine all your impurities and grossness to be going out from the point towards the front side and from behind it, the glow of the Atman is coming to view. Do this for not more than 10 minutes before commencing your daily practice of meditation.

Note:- The two meditations on point A and B, as given above are very useful in curing the disturbed tendencies of mind. Since this disturbed condition of mind exists in majority of cases, the two meditations are advised to all the aspirants.

PRAYER

"O, Master!
Thou art the real goal of human life.

**We are yet but slaves of wishes
Putting bar to our advancement.
Thou art the only God and power
To bring me up to that stage."**

6 – PRANAHUTI OR TRANSMISSION

The most wonderful feature of the system is the process of pranahuti (the Yogic Transmission). By this scientific process, the Master or Guru, by the application of His own psychic powers, awakens the dormant intuitional forces of the aspirant towards the proper molding of the mind in a most natural way, removing complexities and obstructions there-from.

- The mind is regulated and oriented towards the ultimate. The oscillating mind is also brought into a state of 'sushupti' (sleepy state) and the aspirant will be in a state of 'vidheha avastha' or state of forgetfulness.
- Babuji has said that without attaining the state of forgetfulness, the door of Divinity never opens to the aspirants. Accordingly, the aspirant in forgetful state gets into Divine region and the aspirants' heart then begins the search of Reality.
- Babuji has charged this system with Divine Power and made it possible for practice by all through the process of 'Divine Transmission', the 'pranahuti'. The system purifies aspirant's 'manas' (mind) and makes them deserving and capable to attain the highest goal of human life, i.e., Realization of ULTIMATE. It is because of the potential power of the system Babuji has taken the 'Divine Sankalpa' to take His Mission (not the organization) and His aim to take the aspirants to the Ultimate.

How the mind was molded? Tendencies of mind (regulated mind) are classified under the following heads:

- Kshipta is the disturbed condition of the mind including all

feelings such as hunger, thirst, anger, sorrow and desires for wealth, fame, etc.

- Moodha includes tendencies which promote sluggishness indolence or sloth.
- Vikshipta pertains to the tendency which drives the mind away from sacred thought and beings about the haunting of numerous irrelevant ideas at the time of Puja.
- Ekagra vrithi is the tendency which makes our attention fixed on one thing only, and,
- Nirodh is the tendency which brings the mind to a perfectly self contained state free from complications and disturbances.

To achieve the last stage, sages have generally advised to know Ashtanga yoga well. The great ancient sages of India utilized the wonderful power for the spiritual uplift of the people and there are numerous instances found in our past history. Due to present degeneration, the noble science has been relegated into complete oblivion and today, but a few, perhaps, are inclined to believe it even! They are better acquainted with baser arts of telepathy, hypnotism etc. without substantial knowledge of either of them.

To elucidate their wide contrast between the two and Transmission, please note the following:

Hypnotism deals mainly with the material forces in a man. The will and intelligence of the object is compulsorily shattered and he acts like a puppet in the hands of the hypnotizer.

Transmission is the Yogic process relates to the finer powers of the Prana, pertaining directly to soul, without the least touch of matter. The will and the intelligence of the aspirant grow wonderfully stronger. His power of soul gets awakened and begins to feel peace and lightness all through. The impulse is imparted through the very process of Yogic Transmission (Pranahuti).

This is one of the specializations of the system, which enables a common worldly man to rise up to the highest level of spiritual

attainment in a wonderfully short time and in the easiest possible way.

7 – HOW THE SYSTEM WORKS

Before knowing about how the system works, details of mind, triple bodies etc. should be known.

Detailing the tendencies of mind has been given in the previous pages. Now let us know about the triple bodies as mentioned in Indian spirituality and Lalaji's sayings in his book, "Truth Eternal".

Mind is the instrument for helping the Journey. There are three types:

1st instrument : Subconscious mind

2nd instrument: Divine conscious mind

3rd instrument : Super conscious mind

By utilizing the above three instruments and with their help an aspirant will reach the first mind (kshob) which is adjacent to Bhooma, the Ultimate.

Three types of bodies and their functions:

Sl No.	I - Gross Body or outer (sthoola sharir)	II - Subtle body (Sookshma sharir)	III -causal body (Karana Sharir)
1	Made of sense organs – Fire, Skin, Bone, Blood and Fat	Made of manas – mind, Buddi, chit (Intellect), and ego (ahankar)	Made of happiness, joy and bliss

2	Annamaya kosa	Manomaya kosa: 1) Knowledge 2) Thought 3) Intelligence and also the vignanamaya kosa	Anandmaya kosa: Sheeth of bliss, Food of which is Joy
3	Walking state or Jagrath awastha	Dream state or Swapna avastha	Deep sleep state or Sushupti
4	Senses capable of knowing: Roopa : Form Shabda : Sound Gandha : Smell Rasa : Taste Sparsha : Touch	Knowledge comes through inference. Think-ing, reasoning and arriving at conclusion. Chitha : Intellect Manas : Mind Buddhi : Reason Ahankar : Ego	Knowledge comes through the authority or Sabda Pramanya
5	Instrument of action – self cannot exist without any activity	Instrument of knowledge – self cannot exist without thinking and under- standing	Cannot exist without bliss or happiness
6	Formed by the combination of gross elements: • Akash • Vayu • Fire • Water & • Earth Organized by the actions of these elements	Formed by: • Sound • Touch • Form • Taste • Smell	Casual elements in seed form responsible for formation of causal body action habits according to the actions (swabhavas)

7	Tam (Top) (Matter) Properties of Sat	Rajas (Middle) (Mind)	Sat (Bottom) (Spirit) Properties of Tam
8	Moodha Body minded	Chanchal Mind-minded	Agnamam Soul-minded
9	No movement	Movement	No movement
10	Brahman – related to gross body Virat Voice of a high pitch	Brahman – related to subtle body – Avya kirti – Antaryamin – the invisible doer	Brahman – related to causal body. Hiranyagarbha. Lying presently in the form of Golden egg
11	Reality dwells in Brahmanda Mandal	Reality dwells in Parabrahmanda mandal	Reality dwells in whole Hiranyagarbha
12	Sruti	Sabda	Asabda

Apart from the three bodies mentioned, there are another three states of body:

4 th State	Turiya	Layavastha	Fanaa (negation)
	Turiya	Layavastha in Laya	Fanaa-e-fanaa (negation of negation)
5 th State	Turiyatheeth – Sat or pure existence (Baqa) (i.e., permanent life within permanent life)		

6 th state	Base – Adisthana & Centre - Bhooma
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Different steps of working:

1st step: The Divine impulse imparted through ‘Pranahuti’ affects the mind of the aspirant and helps to bring it to a somewhat higher state of consciousness, with the result that he begins to feel an inner awakening. The tendencies of mind begin gradually to turn more and more towards the Divine and aspirant begins to feel comparatively calm and peaceful. This is the first step in spiritual advancement.

2nd step: Ordinarily the consciousness is not touched in the beginning, except in certain special cases, when it is absolutely essential. The effect of the impulse is imprinted on the causal body, Karana Sharir, creating Godly impressions thereon. These impressions in the form of tiny seeds begin to develop for Bhoga. Soon the process of Bhoga begins automatically with the result that the effect begins to expand and after some time it expands over the astral mind.

3rd step: From there it comes down to the conscious mind, which begins to get molded accordingly. It is at this level, the aspirant begins to realize any effect of the impulse for some time in the beginning. But the effect produced in the way is deep rooted and permanent, because the process being centrifugal, the effect proceeds from the centre to the circumference. The molding of mind thus goes on in the most natural way without any physical labour or mental strain.

4th step: This develops in the aspirant an automatic discrimination between the real and unreal. Consequently, he begins to lose charm of the changing effects of the material world and gets more and more firmly attached to the Reality at the root. This means the beginning of Vairagya.

5th step: Vairagya: Babuji’s Method does not accept the forced imposition of physical disassociation as the true form of vairagya. Vairagya, in fact, relates to the absence of the feeling of attachment (Maya, Moha) with the worldly objects connected within the life. It does not mean non-possession of things nor exemption from duty in connection with self, society and world. When we are relieved of undue attachment, our action in respect of worldly affairs assumes

the form of duty.

Babuji says that duty for duty's sake without attraction or repulsion is the highest form of devotion. This state develops automatically from within as one proceeds on under right guidance. This, though not an ordinary achievement, is but one of the elementary attainments under His way. Desirelessness is the direct result thereof

8 – THE TRAINER’S JOB

The Trainer’s job, by far, is the most important factor of a spiritual life. It is especially so in Babuji’s Method where the entire responsibility of success rests upon the trainer, when the abhyasi has submitted himself to his charge with will, faith and confidence. The selection of a worthy guide is, therefore, the most vital point in this respect. But for this, it is essential to have a clear understanding of what one finally aims at.

People take different views of the final approach in accordance with their own conceptions of Reality and they find guides of the standard they crave for. But for the person taking up the path of spirituality with the object of gaining Oneness with the Infinite Absolute, the guide too must be one of the highest calibers, who is capable of exercising his own psychic power through pranahuti for the uplift of others. In fact, the highest spiritual attainment is rarely possible, unless it is supported by a true guide through Yogic Pranahuti.

It rests entirely upon the caliber of the guide to regulate properly the working of the inner forces of the abhyasi towards the right channel. In short, it is the trainer from whom the true Divine impulse comes to the abhyasi. It is he who awakens and accelerates the dormant intuitional forces of the abhyasi to action towards the proper regulation of the mind. It is he and he alone who removes obstructions and complexities from the mind and foments the aspirant all along on the path with His own power. Such a one we have to seek for if we really aim at the highest.

Babuji is a ‘Sadguru’. He differs from others. A Sadguru is one who guides the aspirant towards the Ultimate Goal and also accompanies, guide and help whenever necessary, till the aspirant reaches the Ultimate Goal. Other gurus will give only the method and they don’t follow up further action and they do not take responsibilities for the attainment of spiritual goal and take the aspirants to self effort which goes in vain. Whether the aspirant reaches the goal or not is not taken care and turns towards material benefits from the aspirants like Dakshina, Seva, etc.

They (the ordinary gurus) start the game of gurudom after the style of modern one, as it happens to be prevalent and popular. Someone whispers something into somebody’s ear. Someone also puts one hand or one finger on another’s head (or somewhere else). No

concerns whether the aspirant's connection is correctly established or even they have got the capacity in him or not. The only concern is to seek one's purpose – gurudom – remains the side end and Gods Grace can never fall to the lot of such a person. They want grand reception, hub-bubs at the Railway Station on arrival creating the impression that the lion is coming.

- Babuji has said that the pearl is to be appreciated by a king or a jeweler. Everyone using a stick does not become an expert soldier. Not everyone is competent enough to grasp this. When compatibility is not there, competence must wither away.
- So, Babuji says that whatever he has achieved in spirituality and whatever he has got during the practice given by Lalaji is for all and requested to loot, rob all these spiritual benefits from Him. His Divine wish/desire is that whatever he is having is for everyone and (He) also gives us power and capacity to achieve it. He wants that every house should have a trainer.
- Please see the wonder of Babuji. Babuji says, “after leaving the mortal body of the trainer, the aspirant derives the benefit that the whole spiritual attainment of the trainer reaches the taught (initiated aspirant). Apart from this, there is one thing more, that everybody gets the share in proportion to his laya awastha and love in the trainer and such aspirant remains reaping the benefit even after the departure of the trainer from this world. The second benefit that the taught derives after the trainer leaves the physical body is that the aspirant gets the ‘Pure Transmission” after he leaves the physical body. There are one or two points more which are beyond words.
- The Trainer who is capable of exercising the Yogic Pranahuti, the highest caliber, is BABUJI, the Special Personality, who has come from the Ultimate Source.
- Babuji is making Masters and not disciples,

9 – THE PERUSUER'S JOB

Although the system does not prescribe any formal physical practices or mechanical exercises, still there are certain essentials which must be taken into full account by the abhyasi (pursuer). The primary thing for him is to have a full understanding of the object he aspires for. No success can ever be possible unless the goal is clearly determined. Often people begin to follow a path without precisely determining the object they have taken into view. The result is that they remain entangled in intricacies all the life and their problem remains as unsolved as ever though they might have some temporary consolation at times. Some of the people practicing worship do so for the fulfillment of their material desires or relief from pain and sorrow. They have no higher aim in view and for them realization is quite out of question. They are outwardly inclined towards God only for the sake of worldly enjoyment of physical comfort.

There may, however, be a few who worship God with an object of realizing Him. But then most of them fall into serious difficulty merely because of their imaginary speculations about the physical form of God. They remain ever after realizing the God of the form they have taken into view. Consequently, they remain ever far from Reality. This is the reason why realization becomes an intricate problem for them. The proper course would, therefore, be to take God as it may be and go on with the pursuit for realization.

The next important thing is the real craving for realization, which is essential for sure success. No achievement can be possible unless one is inspired with an earnest longing for the object he craves for. Often people indulge in the worship of God only for the sake of some sort of enjoyment. As such, it is nothing but a recreation. This happens generally when the specific object is not in their full view. As a result, instead of advancing towards subtleness they go on gathering more and more of grossness. Restless impatience for the attainment of the Goal is, therefore, necessary in every case. The real thirst for realization is sure to bring one up to it finally, and in such a case realization shall not be a difficult job.

The third thing is the adoption of the proper means for the purpose. When the goal is firmly fixed in the mind and the heart is burning with intense craving for it, it would never be possible for anyone to be misled towards the wrong path because he shall never be satisfied

with anything that might be below the mark. For the realization of the Absolute, one has, therefore, to adopt means which might lead him on towards that final state of subtleness. The right means would, therefore, be those that may affect the proper moulding of mind in order to restore due moderation in all our senses and faculties.

Realization, being a pursuit of the soul, does not depend upon physical or intellectual endeavors. For this, it is necessary to bring the mind to a state of moderation and balance. This is what we start within our practice under Babuji's Method.

We proceed on with the practical method as prescribed by Babuji. It leads us onwards through successive spiritual states to our Ultimate Goal. It is quite essential to practice it in the right manner, avoiding grosser effects related with the form and shape of the object. We take after all proceeds towards the final state of subtleness for which a grosser base would be wrong and harmful. For this reason Babuji's Method advises some Divine attribute as the basic object of Puja.

Finally, His way awakens the right understand of the Reality and diverts our mind towards it.

10 – SPECIALTIES OF THE WAY

Everything described in His way is a special one and to mention a few and leaving the other things is very difficult.

Babuji says that God has no religion and religions have no God. In religion God is outside and in spirituality God is inside us. Further He says:

Quote:

- The end of the religion is the beginning of spirituality (self realization and liberation),
- The end of spirituality is the beginning of Reality (God

Realization),

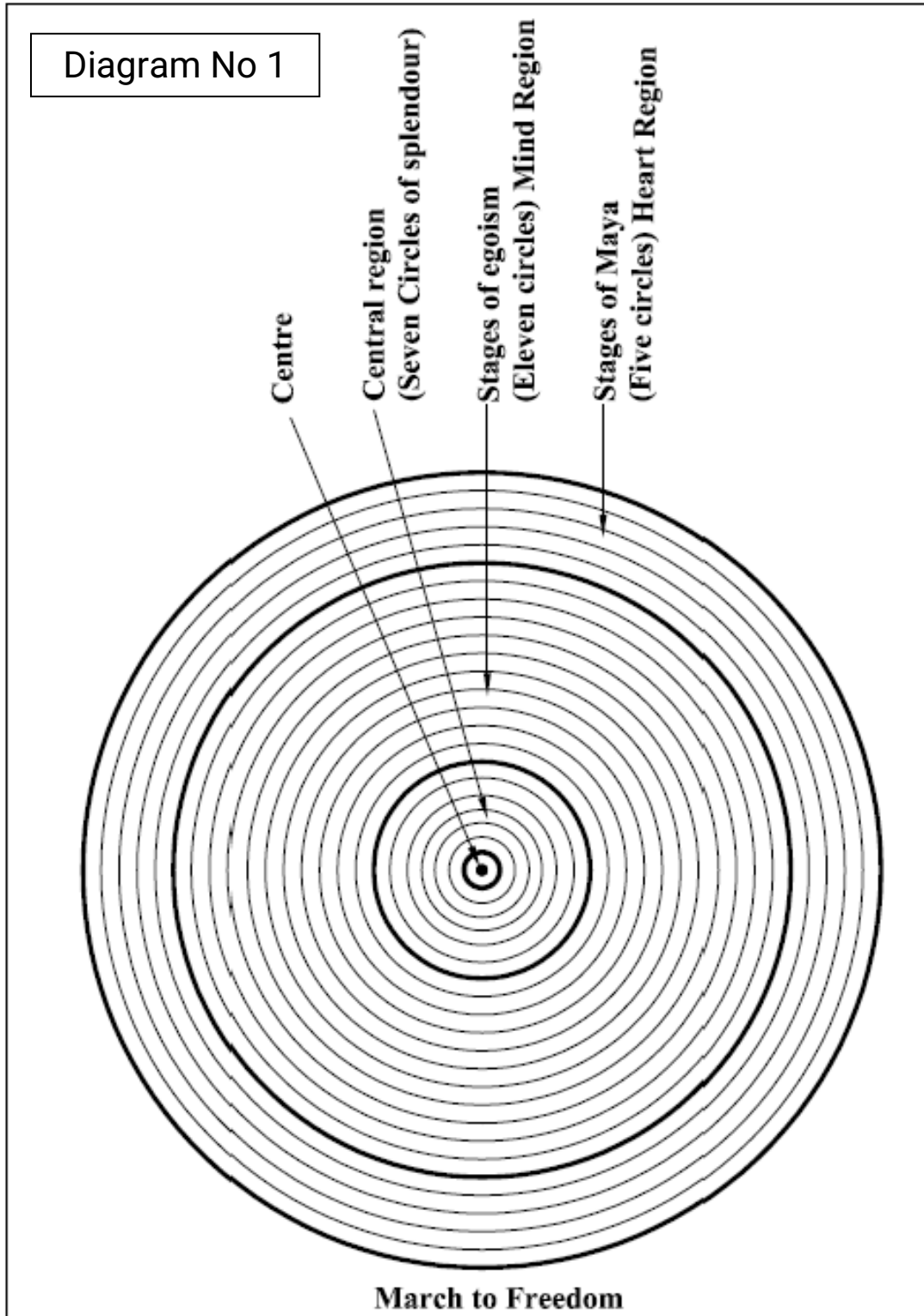
- The end of Reality is the beginning of Real Bliss (Ultimate Realization)
- And, when that too has gone, we have reached the destination (return to Homeland – Bhooma)

Unquote:

And, Babuji has said that this is the highest mark of His way.

He has explained His view of Reality in a diagram of 23 circles (Diagram No. 1 – March to Freedom) in his Manual of Daily Events. The outermost circumference represents our present grossest form of existence, which the centre of the Absolute Base (the non-entity) is the Ultimate Goal. He has pointed out that first and initial gift (petty gift) to the aspirant in His way is state of Liberation which lies between 2nd and 3rd Circle. He says free from bondage is Liberation. Liberation is different from salvation, which is not the end of process of rebirth. Salvation is a temporary pause and a suspension of the process of birth for a certain period, after which again assumes material form. Babuji's Method gives us Liberation in the initial state of journey itself. He further says that Guru or Trainer is a connecting link between Goal and the aspirant.

In order to speed up the progress in spirituality and to reduce the time taken for the journey and to save labour, He has shrunk the various ways and given us an easy method



Ashtanga Yoga:

First he has taken the Ashtanga Yoga of Sage Patanjali. We know the details of eight limbs of Ashtanga Yoga. We also know that the

tendencies of mind are of five types. The last and fifth tendency of mind is 'nirodh', which brings the mind to a perfectly self-contained state free from disturbances and complexities and in order to achieve that stage, sages have advised the Ashtanga yoga. Under Babuji's Method, we start from the stage of 'Dhyana', the seventh step of Ashtanga Yoga, fixing our mind on the point in order to practice Puja. The previous steps are not taken up separately, but they automatically come into practice as we proceed on with sadhana. Thus, much of our time and labour is saved. The modern system (i.e. Babuji's Method) makes a diversion from the set old path in the respect that it does not take up different steps of Ashtanga Yoga one by one separately. Asana, Pranayama, Dharana, Dhyana and Samadhi are all taken up simultaneously during the course of practice. So, practice leads us to the concentration or the state of Samadhi. We naturally proceed to Samadhi which is the final step of Yoga.

There are three forms of Samadhi or stages of concentration:

1. In the first stage, an aspirant feels lost or drowned. His feelings, senses and emotions are temporarily suspended in a way that they seem apparently dead for the time being. He resembles a man in a dead slumber unconscious of everything.
2. The second stage is in which an aspirant, though deeply concentrated on a point, does not feel actually drowned in it and in a state of consciousness within an unconscious state. Apparently he is not conscious of anything, but still consciousness is present within, though only in a shadowy form. Example of a man walks along a road thinking deeply over some problem. He is unconscious of anything else nor does he see anything in the way. He goes on in an unconscious state of mind. It is conscious in an unconscious state. In this state of mind, the consciousness of other things appears to be in a sleepy state and creates little impression.
3. The third form of Samadhi is Sahaj Samadhi. In this a man is busy with his work, his mind absorbed in it, but in the innermost core of his heart is still settled on the real thing. Conscious mind is busy with Divine thoughts. He is all the while in a state of Samadhi,

although apparently he is busy with the worldly work. This is the highest form of Samadhi and little remains to be done after an aspirant has entered this state permanently.

SPIRITUAL CHAKRAS:

Regarding spiritual chakras, there are no mention about six chakras, i.e., Mooladhara, Swadhishtana, Manipuraka, Anahata, Agna and Sahasradal Kamal in Patanjali's Raja Yoga. So, these chakras are not taken into account in Babuji's Method. The spiritual journey starts from the position of physical heart in the human body. Agna and Sahasradal Kamal are bypassed in the spiritual journey which goes beyond Sahasradal Kamal.

MOVEMENT OF POWER IN BABUJI'S METHOD:

In Kundalini yoga, the serpent power which lies in Mooladhara chakra is raised and passes through six chakras and Nadis through spinal cord on the backside of the human body, so as to reach sahasradal kamal. But in Babuji's Method, Divine power through transmission starts from the position of physical heart and moves to the other regions in the front side of the human body. As already stated, Agna chakra and Sahasradal Kamal are bypassed and the journey continues through Chit Lake which is a little above Agna Chakra. The spiritual journey goes on after bypassing Sahasradal kamal and Brahmrandhra until it reaches the goal of Ultimate Realization (The non-entity).

THE FOUR SADHANAS (Sadhana Chathurth):

Vedantis say that there are no 'Sadhyas' (achievements) without doing Sadhanas (practice). Brahma Sutra also says that without doing four sadhanas (sadhana chathurth) the 'Brahm' cannot be achieved.

The Four Sadhanas are:

1. Viveka (Discrimination)
2. Vairagya (Renunciation)
3. Shat Sampati – Divided into six parts
 - a. Sham (peaceful state of mind – calmness)
 - b. Dham (control of senses and Indriyas)

- c. Uparati (self withdrawal)
 - d. Titiksha (state of fortitude)
 - e. Samadhan (state of settledness to the will of ultimate trainer),
 - f. Shraddha (faith), and,
4. Mumuksha (Close association of the Absolute)

Let us see how our Babuji's Method these four sadhanas are dealt with.

First: Sadhana 1 – Viveka and Sadhana 2 – Vairagya:

Viveka & Vairagya the first and second sadhanas are not the means (sadhanas), but only the result of some means. Vairagya or Viveka is a state of mind by constant practice of certain Yogic Sadhana (eg) remembrance of devotion or love etc. Viveka in true sense never develops, unless the senses are thoroughly purified and this happens when the mind gets properly regulated and disciplined. So, Viveka is in fact the result of practices followed in order to bring about the desired result. So also Vairagya is the result of Viveka. They are thus stages of elementary attainment in Yoga and not sadhana or means of attainment of the stages. So, they are not treated as sadhana and are left aside to be developed automatically by an aspirant during his practice and progress.

Third Sadhana is Shatsampathi:

There are six parts in this sadhana. They are (1) Sham, (2) Dham, (3) Uparathi, (4) Titiksha, (5) Shradda or Faith and (6) Samadhan.

So, Babuji's Method starts from what is known as third sadhana, i.e., from the Part 3 of Shat Sampathi, i.e., Uparathi. Let us know about the six parts:

1st Part – Sham: The first of these Sampathis pertains to the peaceful conditions of mind leading to a state of calmness and tranquility. When we practice it, Viveka and Vairagya follows automatically. We start our practice from 'Sham' and if we devote all our attention to the proper moulding and regulation of mind which is easily accomplished by the help of the transmitted power, Pranahuti, of a worthy trainer, then it is very easy to get this 'sampathi'.

2nd Part - Dham: Dham is control of senses and Indriyas and it

follows automatically when we fix our mind in one thing and one alone which is the Reality, ignoring all other things. Most of the sages attempt and approach to 'dham' through the practice of Karma (action), Bhakthi (devotion) and the medium of Gnana (knowledge). States of karma, bhakthi and gnana are not different from each other, but are closely inter-related and exists altogether in one and the same state.

In Upasana (Devotion): Controller of mind is Karma. The controlled state of mind is upasana and its consciousness is Gnana.

In Gnana, the process of thinking is karma, staying on the process of thinking is upasana, and the resultant is Gnana,

In karma, the resolve to act is karma, process of bringing into practice is upasana and consciousness of the achievement is Gnana.

In Babuji's Method of training, they are taken up altogether most efficiently creating automatically the state of Viveka and Vairagya in true sense.

Third Part, Uparathi means self withdrawal. In this state, a man is free of all desires even pertaining to the next world. He is not concerned or attracted by anything in the world and mind is all the time centered in the Real. In this stage, mind, senses and Indriyas are completely purified. We begin to feel fed up with all external things and disassociate from their thinking then not to be worthwhile, paying any attention to. We are free from the attachment with the world and do not feel any attraction for salvation, liberation and other high ideals.

Fourth part – Titiksha is the state of fortitude. At this stage a man is perfectly satisfied with what is allotted to him by God. He has no feeling of insult, injury, condemnation or appreciation.

Fifth part – Shraddha or Faith is a very high attainment and is different from the preliminary state of artificial faith.

Sixth part – Samadhan is a state of self-settledness to the will of the trainer without even the consciousness of it. At this stage a man is perfectly devoted to the Great Trainer without any thought besides, and,

Fourth Sadhana – Mumuksha. Little remains now to be accomplished when a man comes to the stage except to develop close association

with the unchanging Absolute Reality at the root or actual merging in the state of Non-Entity. It is the practical phase of Realization and little remains to be done after he has entered the state PERMANENTLY.

IN A NUTSHELL...

- Babuji's Method start from the seventh state of Dhyana in Ashtanga Yoga,
- No six chakras are in the way. Only physical heart is taken up for the journey,
- Power moves from the heart in the front side of the human body,
- Starts from the third part 'Uparathi' of third sadhana (shat sampathis) of Sadhana Chathurth.
 - Babuji's Method is subtle,
 - Pranahuti (transmission) is subtle
 - The goal of Ultimate Realization is subtle, and
 - The Trainer is also subtle

(Note: All these conditions mentioned in Sadhana Chathurth have been experienced by the Saint and described in letters numbering from 1 to 350 of Anant Yatra, Part I & Part II.)

11 – WHAT HAPPENS DURING PUJA

All the aspirants must know what happens during the morning Puja. Babuji has said that during Puja alertness should be with them and should also know what happens during the Puja and note them in the spiritual diary to be maintained by them.

In Babuji's Method, aspirants are advised to proceed with Puja on heart, thinking that Divine Light is attracting them. It is to be a mere supposition of light, with the thought of Divinity at the bottom. The real light carries with it no idea of luminosity. Aspirants recite the simple prayer before starting the puja. In due course of practice for

some time, they will not be able to recite the simple prayer after saying, "O, Master.....". Transmission of Divine power will start immediately and after some time, they would not be able to say the prayer mentally also, and whenever they sit for puja, transmission will begin.

Similarly, after some time, in supposition of Divine Light, the thought of light will fade away and Divine only will remain. In further practice Divine also will fade away, and Divinity will also disappear and a vacuum will remain and it will be filled up with Transmission (Pranahuti) of Divine Power. So, in regular practice, having love with the trainer, Puja, will commence without reciting prayer and thinking of Divine Light in the start. So the idea of supposition is not allowed to enter the heart, when the heart is filled with Divine Light fully in such a way that it starts getting absorbed in the inner eyes slowly and illumines the presence of Divine in the heart.

There is no supposition of Divine Light in the heart and this cannot be repeated by the aspirants, as it is already there.

Divine light and Divine form a string in the heart with which the inner (soul) is tied. Most aspirants have a linking desire to have in some way or the other in their mind to achieve the goal or Ultimate Realization. In the 3rd 'Usool' (commandment), Babuji says: *"Fix up your goal which should be complete oneness with God. Rest not till the ideal is achieved."*

Idea when it leaves the boundaries becomes thought. When thought becomes stronger, activity of Realization develops. So Babuji says: *"One who dives deep in the ocean gets pearls"*. Aspirants want Realization, but they don't know its' definition.

During the Puja, eyes become introvert and tendencies of heart become extrovert, although remaining in introvert state. The benefit in spiritual world is that the influence of the outer worldly things (mundane) ceases to reach the inner. Alertness of energy in the outer world helps us in expanding in outer. Afterwards, when the inner and outer remain in opposite directions, both of them do not influence each other in anyway. Extrovert tendencies of heart or mind getting the support of Divine follows path of Realization and downward tendencies remains prepared to perform the worldly duties

as required. A unique condition develops that the downward tendency and extrovert tendency remain absorbed in Puja and makes forward to ULTIMATE GOAL which should be the "ULTIMATE HIMSELF".

Babuji says that by Prayer we go from outside noise to outside silence. By cleaning we go from the outside silence to inside silence. So, when we go and enter the place of Puja, at a fixed place, we feel the outer silence fully. After beginning Puja, outer silence changes into inner noise due to tension, thoughts, and troubles etc., which are connected with worldly things. Then they are cleaned or purified during the cleaning. Some have tension and wants help in removing. Many wants about troubles to be removed from them. Many aspirants are under irrelevant thoughts. Babuji says: *"when tension is caused de-tension goes"*, when the 'tension' goes, de-tension is there which is not heavy, but still it is something. Troubles or miseries come due to the cause of separation from the Reality and are brought into seed form and melted out by Babuji during the cleaning or purification and only a small effect is allowed and is also removed further during that time. So, after the cleaning process for some time, the inner noise turns into inner silence. Silence is a part of a few grains of spirituality and not the Reality itself. Silence is nearer to God and is in abstract form. When both silence and noise are gone, that can be called stage of silence or the partial vacuum. This is not the total vacuum. Total vacuum is ultimate. If Babuji's Method is practiced and methodically done, it gives us nectar. There are proper methods with complete clarity in Babuji's Method.

Most of the aspirants complain about thoughts during Puja. These thoughts are like the children playing on the road. When the attention is not towards the thoughts, they are wholly ineffective and are of no value. Actually, thoughts do not disturb, but aspirants themselves feel disturbed. The best way to get rid of them is to be unmindful towards them and treat them as uninvited guests. Babuji says: *"they rise for the sake of fall"*. They are leaving the field waiting for divinity to come in. It is Aspirants' own effort that will count the most and to make their effort sincerely and seriously, and the help to the best of trainer's capability is there.

Thoughts are rearranged by Babuji. He just gives the flow of spiritual and Divine awakening and awareness, after purifying the dirt and darkness of the atmosphere reminding that human beings have gone

astray somewhere. First Babuji stabilizes the aspirant's heart through transmission, so that the thought may get some stability in the heart and thereafter purifying and rearranging ourselves or existence in our mood during puja. He goes on giving aspirants the feeling of effulgence to the inner (soul) so as to develop thought of returning home (the Ultimate Realization, the Bhooma) and reawakens the craving for reaching there.

As already pointed out, Babuji deals with thoughts like uninvited guests and strengthens the feeling and thought that God Divine is present in the heart. The vibration of thought begins to reach Him. The things which work as impediments between the aspirant and Him so far, as conveying message through thought and other sort of cravings become weak and flimsy respectively and thereafter fades out and pure thought in Puja begins to experience the BLISS of His Nearness. Awareness to enjoy Bliss again and again comes. The Inner (soul) recognizes Him, and inner devotional link automatically established. Aspirant begins to feel the presence of Ultimate Realization in a subtle way. Thoughts concentrate themselves or constantly drowned themselves in puja with the result the heart becomes one into the inner and the inner becomes itself an ascetic Yogi. The mirror-like heart breaks all the barriers and bondages within and outside and ceases of feeling of separation from Reality which now is given birth in the heart, and craving for meeting with the beloved trainer comes.

When the heart is drowned in prayer for not forgetting the goal, the heart becomes powerful to face every problem and it becomes the symbol of firmness. On the other side, the inner which is overjoyed in the blessed condition loses its separate entity. The Divine condition which we got in the heritage from Divine becomes our own. Gradually, our inner transforms our worldly living into spiritual living by practicing morning Puja, evening cleaning and the night prayer (the best of sadhana in Babuji's Method).

Aspirants close their eyes before starting the above Three Sadhanas. By closing the eyes and concentrating on the feeling of the presence of Divine Light in the heart, the thought of drowning with the divine light in the heart has been given. By the flow of transmission in the heart, brightness of Divine Light has been made more brighter in inner and then feels expansion of Divine nearness. Feeling of our own self or ego and the craving of union loses its own identity. After

inner balance, feeling of forgetfulness state comes and that state got feeling of forgetfulness, i.e., His Nearness. By practice of drowning in Divine, the heart of the aspirant is open by will power and filled with Divine Love.

Puja, in any system is concerned with physical and outer cleanliness like taken bath etc. A sort of vibration generated in us due to the thought only and the vibration is generated and keeps in quiet from any sort of lethargy. Alertness, a sort of heat is generated with the help of the thought of Puja and the energy received from the heat creates readiness of Puja.

Babuji has said that in the early morning before sunrise, the time from 4.00 a.m. to 6.00 a.m. is called "*Brahma Mururth*", and the time between 2.00 a.m. & 4.00 a.m. is called '*Para Brahma Muhurth*'. And if any aspirant does Puja during 2.00 to 4.00 a.m., he will get and absorb 80% (eighty percent) of the transmission received by him. After sunrise, he will get and absorb 20% (twenty percent) of the transmission received.

All aspirants should receive the maximum of 80% of the transmission (Pranahuti), absorb it and digest it.

12 – THEORY OF KARMA AND THEORY OF SAMSKARAS

Whatever we do, whether it is a good thing or bad think, there is a result which will have to be accepted and for that result to undergo punishment or reward. In Karma theory, if you do a bad think, you have to reap the punishment in rebirths, so also, for the good actions. It is said 'Naraka' (hell) is for the bad people and 'Swarga' (Heaven) for the good people. So, according to the Karma (actions) punishment will continue for several births and rebirths.

In Indian philosophy, there are Three types of Karmas:

- 1) Sanchitha Karma: In this Karma, result of the past Karmas accumulated in several past lives are being carried forward for undergoing the effect of those Karmas in the present life.
- 2) Prarabdha Karma: In this Karma, result of the Karmas from your present rebirth till today has to undergo the effect.

3) Agami Karma: In this Karma, result of your karma from the morning till you go to bed has to undergo the effect. If this effect is not carried out, this will change as Prarabdha Karma and then to Sanchita Karma.

These accumulated Karmas become the cause of separation from Reality. Until all the Karmas are undergone, a person cannot achieve the God or Realization of the 'Brahm', the Ultimate as these Karmas form coverings. The existence of man is covered with covering after covering (Gilaf-dar-gilaf). It means that the real existence of man is covered with many coverings. Until all these coverings are removed or melted down, the way to the Real Existence cannot open. In Karma Theory, until all the results are undergone, one cannot get the Absolute 'Brahm'.

In Babuji's Method, there is no Karma theory. Theory of Samskara (Theory of Quarts, Particles) is the effect of undergoing the consequence of Karmas of previous lives and also during the present life only. Previous Samskaras and present samskaras start fading and burning by melting them with the help of transmission (Pranahuti) during the cleaning process mentioned in the Babuji's Method and we totally become free from the bondages of samskaras. A little samskara remaining after burning by cleaning process will come for 'Bhog', and there will be one 'bhog' of one action. But the reaction of reaction goes on spreading without any limit. When reaction becomes gross, it adopts the form of 'bhog'.

An example has been given. Take a flower. How much we may smell it, its fragrance will remain limited. Anything which we think as a source of entertainment and recreation we try to exaggerate their worth with mental zeal. Howsoever intense may be the grief or sorrow or we may weep and cry loudly, the heart accepts it only for a certain limit. These things live for a short period only. Like this, Samskaras live only for a short time. These samskaras which are the causes for separation from Reality are brought into a seed form and melted down by the Divine Transmission, washed out and dissolved.

The following are some of the forms and samskaras mentioned in Babuji's Method:

1	Solidity	All these are called
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2	Wetness	Grossness (i.e., total)
3	Darkness	
5	Impurities	
6	Non-divine things	

Take for instance, a tamarind tree. In order to get fire wood, the tree was cut into pieces. The solidity of the tree was removed. In the pieces, wetness prevailed and it cannot be used. Only after removing the wetness that piece is used. Until the wetness is removed, the piece will not give fire, light and will be in darkness. There some impurities like thorn etc. in some trees. Until all these things are removed, the tree cannot be used as fire wood. So also, until the samskaras are removed, Realization cannot be achieved. In Babuji's Method after crossing the Heart Region, samskaras do not take place any more. On entering the mind region, we become free from the consequences of previous samskaras.

In Babuji's Method, cleaning process has been introduced:

- 1) Cleaning in the Evening (given in the methods of training). By this process, samskaras accumulated during the day (morning up to the evening) have been removed by the will-force of the aspirant. When the aspirant uses his will assuming that the impurities are going away from him in the form of smoke or vapor, the solidity goes away. If it is assumed that the cleaning is taking place in the form of vapors, the wetness goes away in the form of vapors. Thus, the agami karma and its samskaras go away.
- 2) Cleaning by the Trainer: In Babuji's Method a sketch (Diagram No. 2) of the heart with marks 'L' for lower and 'U' for Upper is given in his manual of daily events. 'U' stands for the point in which the Divine transmission descends and 'L' for the point in which darkness (grossness) pervades. And another sketch of the heart, he has noted 'A' point and in 'U' portion and 'B', 'D' etc. in the 'L' portion. The trainer, when an aspirant sits before him for an individual cleaning sitting says before giving the sitting, the following and imagine at the point:

“All the grossness etc. is going out from that in front and behind point ‘B’ and the power of atman (i.e., the next point ‘C’) is being manifested in the form of ‘Light’

I

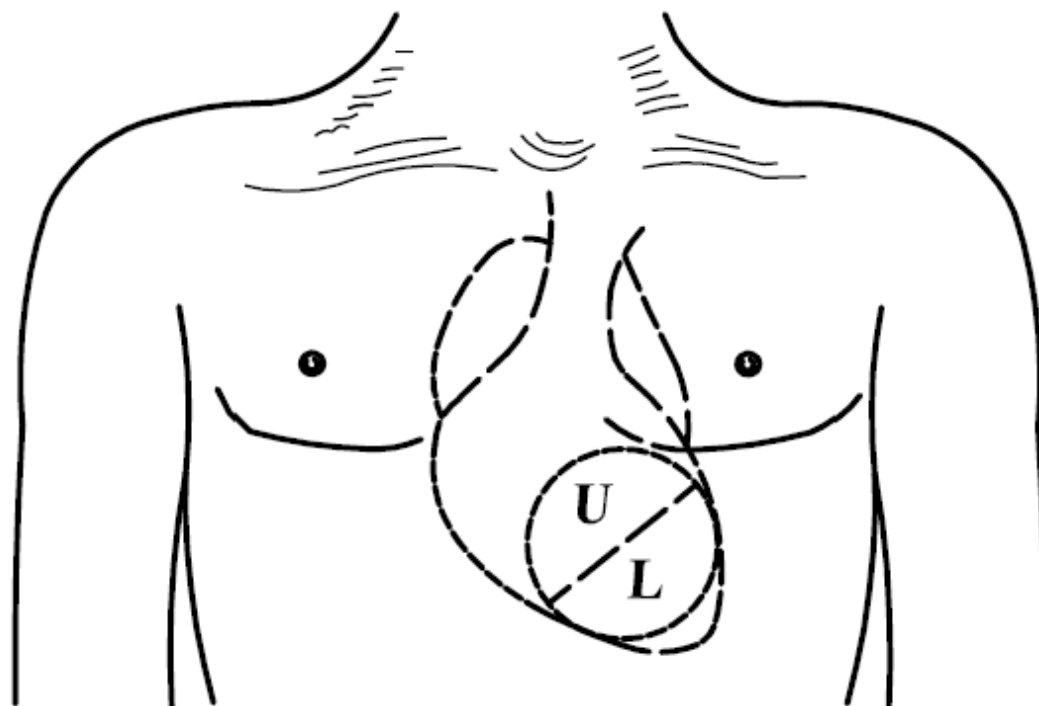


Diagram No 2

II

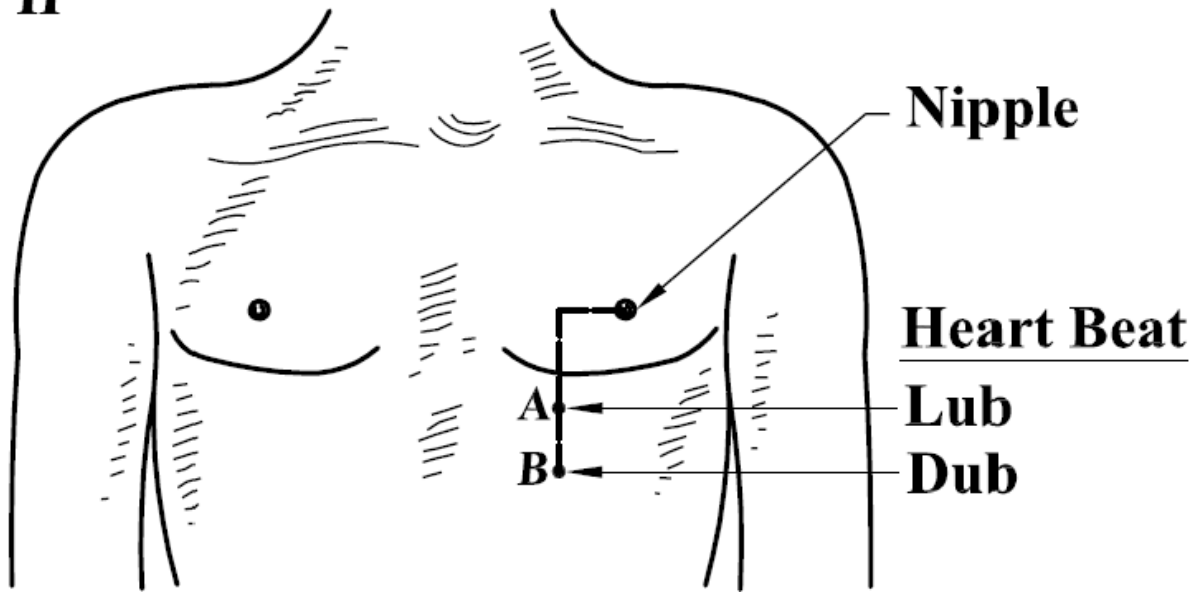


Diagram No 3

III

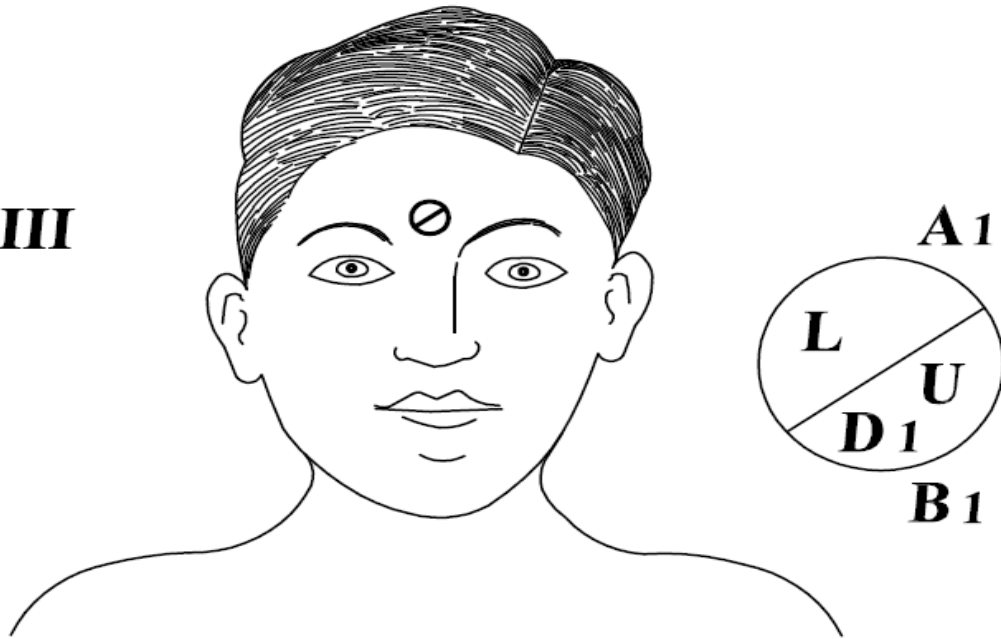


Diagram No 4

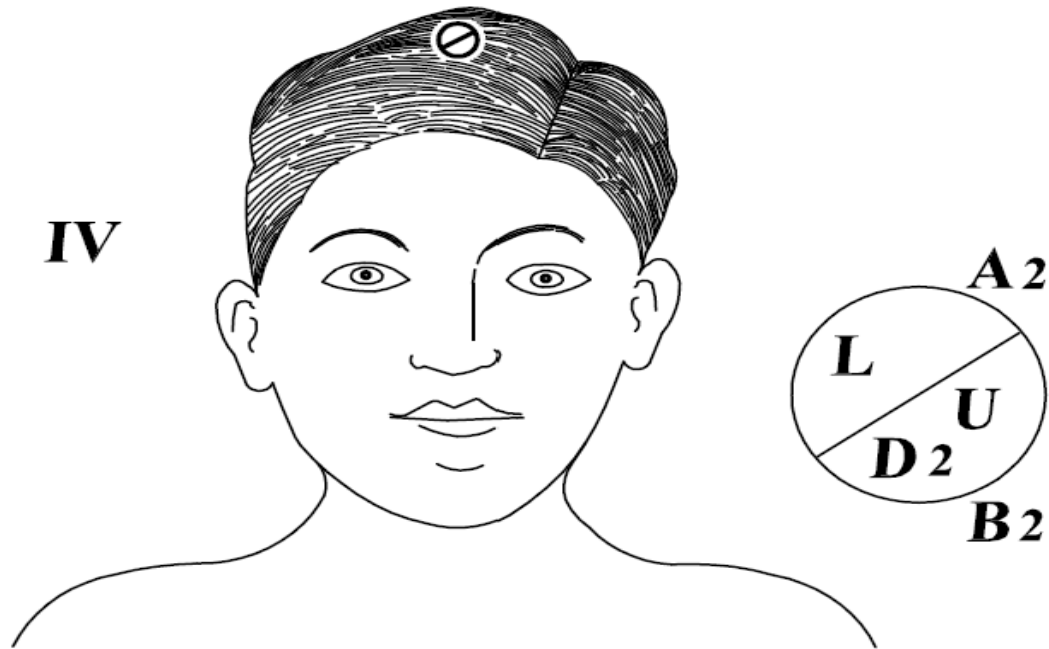


Diagram No 5

With the power of Babuji's transmission, permitted to the Trainer, the 'B' point will be cleaned. Some time will be taken according to the accumulation by the aspirant, and due to this, freedom from slavery begins from this condition. In due course, 'Prarabdha karma Samskaras go away.

Note that 'A' point is a receiving point for power from above and there is only darkness in it, which has been removed in the first sitting received by the aspirant before starting the sadhana in Babuji's Method.

3) Cleaning at the time of Sunday Puja and in Spiritual Bhandaras: In Babuji's Method, all the Sanchita karmas accumulated from the past several years are cleaned and purified. Samskaras, as already stated, are brought into seed form and melted down, washed out and dissolved. In that process, the other layer of samskaras which has come from its own place, its link is cut off.

Inside there are still samskaras remaining and they have lost their intensity to a great extent due to the action of Babuji. Dreams are also for cleaning (i.e.,) cleaning is done during dreams. Lastly, Babuji has said: "*we cannot destroy what is created by God in our inner, and only which we have created*".

- 4) Ocean of Bliss cleaning: "Think that you are drowned in the shore less ocean of Bliss and the waves of the ocean are passing from the front through your body (which should be supposed as transparent at that time) towards backside, carrying along with them the darkness, grossness out and all the ills of the body which are impediment to spiritual progress". He says that this should be done for 10 or 15 minutes in the morning and then start the Puja, i.e., Light in the heart. This was made compulsory to all associates.

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**BABUJI MAHARAJ (Sri Ramchandraji Maharaj of
Shahjahanpur, UP)
GAVE THE HUMANITY THE DIVINE PATH TOWARDS
INFINITY
PART – 2**

1 - GUIDELINES TO TRAINERS

(Gathered by an abhyasi in His Divine Service from all known sources)

Babuji, in one of His letters to the Saint, has opened His heart and has written as follows:

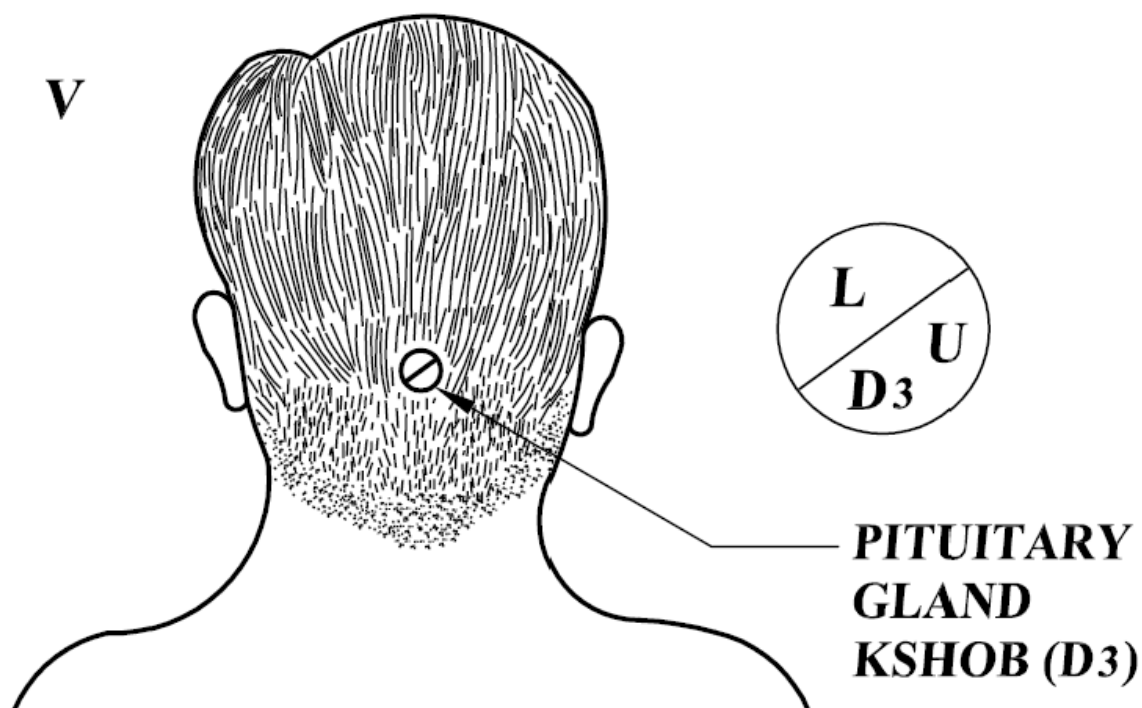
"How far should I write my defects? I always have to seek the support of others. One person cannot do everything. I want that all the work may be done by co-operation and everybody may do this work for which he is capable of doing, but somehow or the other the people do not take any interest. Those who fail to take interest in the Divine or spiritual matters, should develop this interest in the work of the Mission and it will become possible for them to develop their interest in Divine Matters, if there is sincerity

of purpose.”

It is clear that those who take interest in Divine or spiritual matters should also develop their interest in them and help Babuji Maharaj in these matters. He has classified different spiritual ranks (and wanted some help). He has given various spiritual ranks in his manual of daily events.

- I. RISHI (designation of Vasu): When a man gains mastery over the lowest region, 'Pind desh' and various sub-points in the chest, he automatically develops within an intuitional knowledge of science pertaining to matter, which he can utilize anyway he likes after sufficient practice and experience. He is then in a position to conduct petty Godly work entrusted to him. His sphere of work is a small locality, i.e., a town, a district or some bigger division. The nature of work is proper adjustment of everything in action within his jurisdiction in perfect accordance with the demand of nature. He introduced the required elements within his sphere and removes the unwanted ones.
- II. Dhruva (Muni): He enjoys mastery over Brahmand Mandal. Sphere of work is much larger and exercises authority over Vasus. Duty is to look to the cleaning of the atmosphere of all unwanted thoughts and ideas prevailing within and to look to numerous other duties entrusted to him for the time being. The state is acquired after the thorough illumining of the regions located in the human frame within the hylem-shadow.
- III. Dhruvadhpathy: The state is acquired after gaining mastery over the point of Naval (*Naabh*). Directs the work of the Dhruvas. Sphere of work extends to the wide world but the work is similar in the nature to that of Drava. Besides the routine work in connection with the cleaning of the atmosphere, he has to look causal events and incidents who work strictly in accordance with the will of Nature in utter disregard of the feeling of individuality or self. Their working is automatic and mechanical and they have no personal choice or discretion in any matter.

- IV. Parishad: The position is above Dhruvadhpathys, bestowed under rare circumstances when nature stands in dire need of it. Regulates and directs the activities of the various subordinate functionaries and imparts various duties to them, reserving for himself only to most important ones. His will works in all important matters, eg., great enterprises or wars in order to bring out the destined result. He works all the destructive and constructive planes of nature. Sphere of work is confined to this world only. This state is acquired when a man gains complete mastery over the central point of Sahasradal Kamal.
- V. Mahaparishad: is the highest in rank. It is the last Godly post and is very rarely bestowed except when nature stands in urgent needs of drastic change or an overhauling of the world. He enjoys the highest power. It starts from the region of the occipital bone (Pointed out as 'D3' in the sketch given by Babuji in the manual of daily events).



As Babuji Maharaj needed some help in the preliminary and initial

level to be done in lower regions of the spiritual yatra, he has permitted some aspirants to do that work.

1. Organizer: To help in conducting group sittings in his residence and in some other suitable place and to do organizing for the growth of His mission.
2. Monitor or Group Leader (Prefect): To do the work of Rishi. He has permitted an aspirant (Organizer) or Monitor (Prefect) who has been elevated to the Atma point (the point between 'B' & 'D' mentioned in the heart region and power given in that power point 'C').
3. Trainer (Preceptor): An aspirant or Monitor, who has been elevated to Brahmanda Mandal, i.e., mind region from heart region, with full permission to do spiritual work.
4. Divine initiated aspirants: to do other work except that of Mahaparishad.

Babuji has given permission to apply the power of transmission or Pranahuti of his system. Permission is just permission given by saying it. Babuji says that it is sufficient to say that permission is granted. Simultaneously transmission is also given and imparted to full capacity. Bondages are not broken. He further says that on seeing an aspirant, consciousness compelling him and the thought about it comes to the mind again and again, and then he takes it as Divine impulse from above and until the work is completed he will become restless. In giving permission for special training the condition is made stable. He thoroughly cleans and fills the heart for a few seconds and the aspirant will be fully prepared for the work. Further, when the inner condition, that whenever a person goes, a divine work or divine power pervades in all, and when a person obtains this condition, only then he is permitted for the work. That whatever work or power is coming out of him should not go waste and that is to be utilized for the welfare of others. When such persons get permission after such a condition the obstacles become less in the work or job.

Babuji says that he does not want Tom, Dick and Harry, who are below the mark to fill up our satsanghs. An aspirant with permission

does so unknowingly committing mistakes due to their enthusiasm without applying their intelligence, so as to enhance out of pride or self-importance. So, he gave conditional permission with certain conditions to them, such as giving sittings exclusively for sisters or simply to say 'begin' and end of the satsangh. They are not given power for initiating abhyasis.

The Trainer is absorbing the Divine power. He does not feel that he is transmitting, because power is free from matter and touches very core of the Being. His laya awastha following are directed towards aspirants. Some of the general work of the teacher is given below:

1. Feels the power of the source descending into the heart (subtle heart) and then it moves to the heart (subtle) of the aspirant who has been asked to do Puja in the heart.
2. Observe his heart and to see what is regulated of the aspirant in it.
3. Not to concentrate or do Puja for his sake for that, it would arrest the flow towards aspirants for whose sake transmission takes place.
4. The power from source automatically goes to the heart of the aspirants,
5. During transmission Sookshma sharir (subtle body) of the trainer enters the body of the aspirant knowingly or unknowingly which brings aspirants thoughts
6. To give suggestion to his (Trainer) individual mind to stop such wavering during transmission and it will be helpful.
7. To form a will to the effect that the power is working according to the capacity, which too is increasing.
8. To read the condition if an aspirant is before him. To apply only to cases of high level state.
9. To think what is in accordance with aspirant or as much as from the source is going to the aspirant and request needed power.

10. Transmission becomes natural, that sometimes it becomes difficult to feel it.

Babuji has given some instructions (long) to be followed by the Trainers:

1. The trainer when giving sitting to an aspirant sitting before him should not think "I am the transmitter". This is very bad, and in such cases, the full effect of the transmission is limited by such thought.
2. Generally think that they cannot read the condition. I have already stated that the power of reading is easily developed by practice. Reading is impossible if he begins with the thought that he cannot read the condition. What is necessary to be done is to commence transmission and after a few moments to concentrate on the aspirants, making a firm will, that the condition shall be revealed. If this is done, condition can easily be read. Then the conditions can be read in the following ways:
 - a. To transmit a little to the aspirant, having the thought that whatever condition is there in him, has come up (to expression). After having this, one is to get oneself to oriented to him and observe as to how sublime is the effect flowing from him to oneself. It is however, essential that the person who is transmitting (Trainer) should be able to have sensibility to every condition of the person to whom the transmission is given and whose condition is being inquired into.
 - b. Another better method for use by special persons. It consists in expanding his condition, to yield the knowledge of the conditions immediately.
 - c. There can be one more method, though not perfect or whole that the forceful submitting of the other alone shall cast effect on oneself. This method is akin to the postmortem examination in a deceased person by a doctor (surgeon) who

takes out all inner organs of the body to disclose the exact cause of death. Just like this, the condition of the person (aspirant) being observed, be taken out (in the vacuum) and then expanded through transmission, which should be given from the point of heart. Thereafter, it should be observed minutely to find out which particles in that condition is still (gross) and which one has (acquired) sublimity capable of emitting the condition. The particles which contain the capability for emitting the condition are to be taken to have come up to the awakened state of the sublimity (residing in them).

3. Cleaning of aspirant is done as a mere formality without applying the force of the trainer's will. This really means that mere motives of cleaning are gone through but really it has no effect.
4. Sincerity and interest for the work on the part of the Trainer is necessary. In a few cases, I have found that the trainer wants to read the aspirant's condition, but have the idea that they will not be able to read. Generally grossness is mostly found in Pinda Pradesh and sometimes it is of a very hard nature. The method is given in Divine work by the Trainer.
5. Sacrifices on the part of the Trainer are necessary and at the same time its acceptance on the part of the aspirant is also necessary. The Trainers must treat the mission and its work as their own and put the mission's work first. If the spirit of dedication is created the work will be easy.
6. The Trainer must strive to set an example in their personal behavior to all aspirants. It is advisable for trainers to abstain from flippant and unnecessary activities. But at the same time, they should try to keep themselves busy during all the waking hours. Lalaji used to say that even a moment of them should not be wasted, and it was His practice throughout His life, that he strictly adhered to.

7. I have prepared so many trainers for the work not merely to ease my work, but also with the idea that it will benefit others. The trainers must do their work along with their own improvement which is also the chief idea. If I may be set apart for the higher service for instance, transformation and moving to the real realm of God, that must be as simple a division of work. I do not mean that the trainers are free from the work. All the Guides do Trainer's work.
8. When giving sitting, think that the Guide is sitting in your place and transmitting and not you.
9. Transmission must be subtle, but the will must be strong.
10. Trainers must dedicate themselves wholeheartedly to the spiritual work entrusted to them.
11. The power behind the transmission varies according to the approach of the trainer and will not be the same in all cases. It is like a boy using a hammer and a grown up person using a hammer. The hammer is the same but the power utilized is not the same.
12. Whatever I can do, every trainer can also do. What is there in this work?
13. Trainer should read the Literature of Babuji's Mission again and again, and be perfect in the theory. It is essential that the Trainer acquires a full understanding of the Theory, and only then speaks to the people about it, and answers to the questions put forth to them.
14. Trainer should be model person and try to model himself upon the ideal of the Guide. Should try for higher refinement, soft heart, in character, behavior in their approach to all persons.
15. I expect work from the trainers and not the result. They are involved in Divine Task.
16. They should know that the Real Guide has no name, no form.

17. Trainers to note that powers are for work, and should not waste the power without work.
18. Trainers should not feel liberation or Samadhi condition while giving sitting. If that happens, instead of giving sitting you are yourself getting into Puja. Open your eyes and start again to work. And, finally,
19. God is the only Guide. All others are working under Him, and by His directions and guidance. Really speaking, if a man says that he is a Guide, he is not fit to train others in spirituality. Such a person is really usurping the position of God.

“God is everything, but the real question is, are you inside God?”

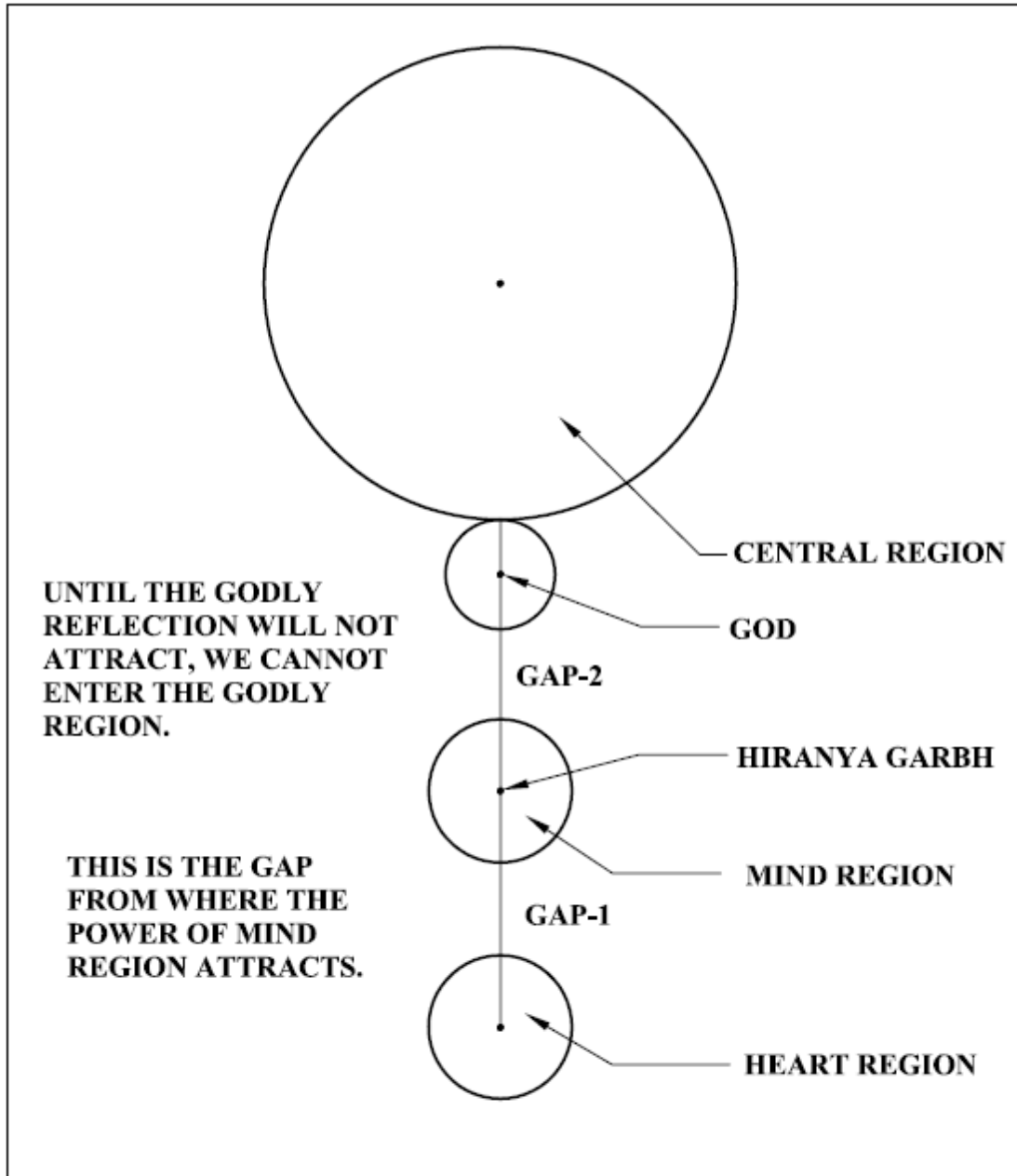
“God is Love, but Love is not God”

Further Guidance:

20. Become desireless, utterances must be guarded, don't say anything either good or bad about others.
21. Since all bondages, i.e., physical limitations have broken off, you should be very cautious while transmitting to others. Never transmit with full force from anywhere, and develop the practice of feeling (i.e., neither pleased by something good nor displeased by something bad).
22. When selfishness has got combined with transmission, Reality is bound to get lost.
23. Equality with the Guide: When a person thinks himself to be a Guide at heart and disciples as his subordinates it amounts to a wrong action as Atman (Soul) is in them as well. Hence, he (disciple) has equality with his guide. Only the veils or restrictions are to be broken off. That is the purpose for which the disciple comes to his guide. In a way he should feel indebted to Him for the opportunity to render service to the aspirant. Such an idea should entirely vanish from mind. One who does not abide by this

requirement does not perform his duties well.

24. When capability is not there, competence will wither away,
25. Poison for spirituality is anger (example: Durvasa Muni and Brighu).
26. Biggest enemy is crest.
27. Transmission is a forceless force. The will should be used until the will is there, power of attraction will not come and work (*see sketch below from 'He loves All'*)



[Sketch extracted from, **WOH SABKO PYAR KARTA HAI (HE LOVES ALL)**, by Kasturi Bahin, First Edition, July - 1998, Flap Between Page No. 50 & 51].

Babuji has stated when we feel the possession on power given by Him, it is also felt side by side that He himself has become Laya in us along with the Power. Then the result of our labour for the aspirant appears quite fruitful at once before us in a successful way. Babuji is like an expert dancer and Trainers are like Ghungru tried on His feet. Whenever he wants, he makes any piece of those ghungrus sounding.

(Page 51 of The Glimpses of Spiritual Experiences).

Finally, Trainers are like a small pond (or tank) when it is filled with rain water (transmission power) it will be used by animals, human beings etc. If there is no rain the pond will be dry.

2 – HOW THE DIVINE POWER DESCENDS FROM BHOOMA

Before knowing how the power descends, the Trainer must have a thorough knowledge of different regions mentioned by Babuji Maharaj:

1. REGIONS:

- a. Pinda Pradesh = Organic Region = Heart Region (colour of this Region is PINK – ‘Sugra’ in Arabic)
- b. Brahmanda Mandal = Cosmic Region = Mind Region (colour of this Region is Dark and Grey – ‘Kubra’ in Arabic)
- c. Parabrahmanda Mandal = Para Cosmic Region = Godly Region (colour of this Region is Yellow + White – ‘Ulia’ in Arabic)

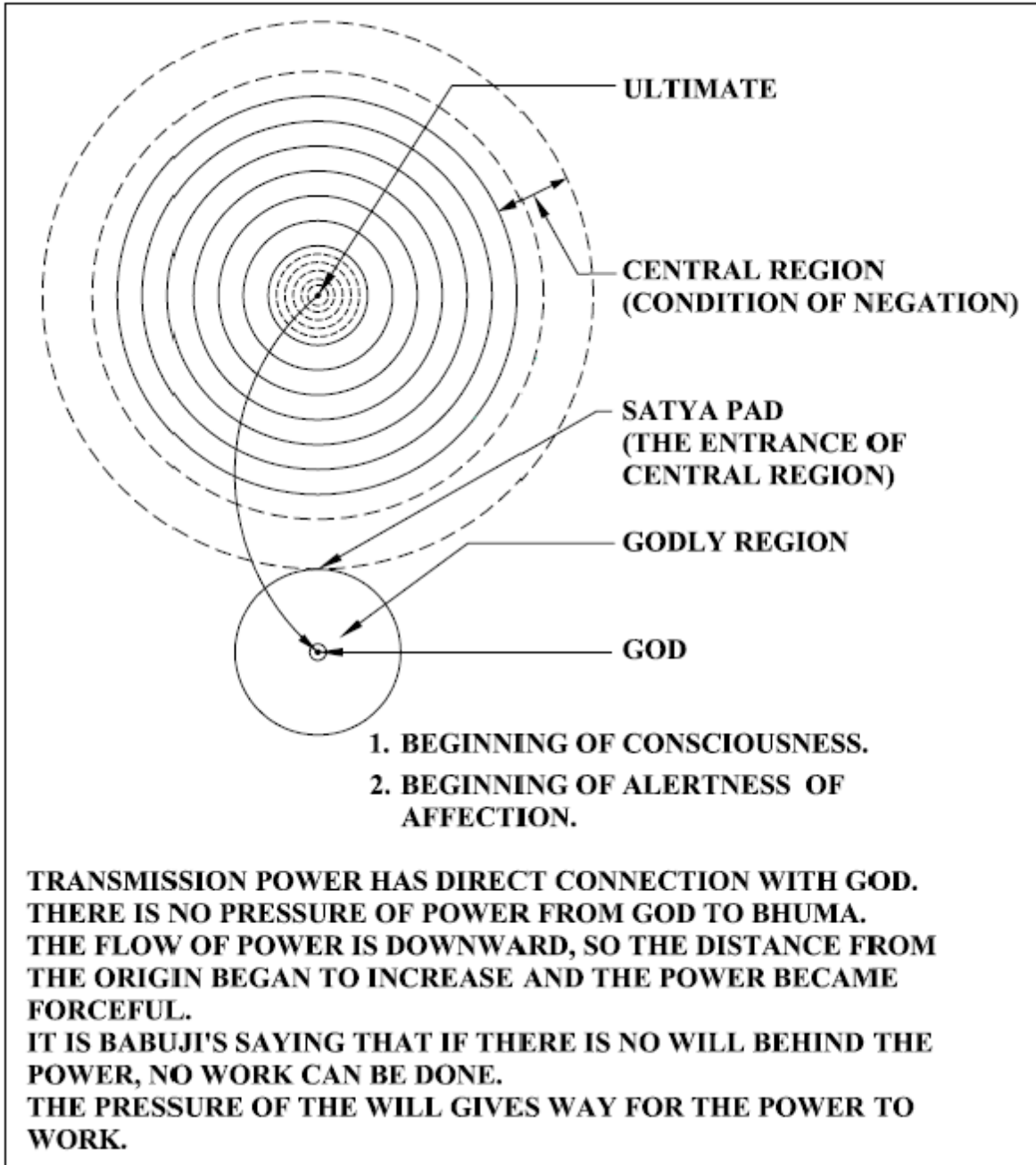
2. SATYAPAD

3. CENTRAL REGION

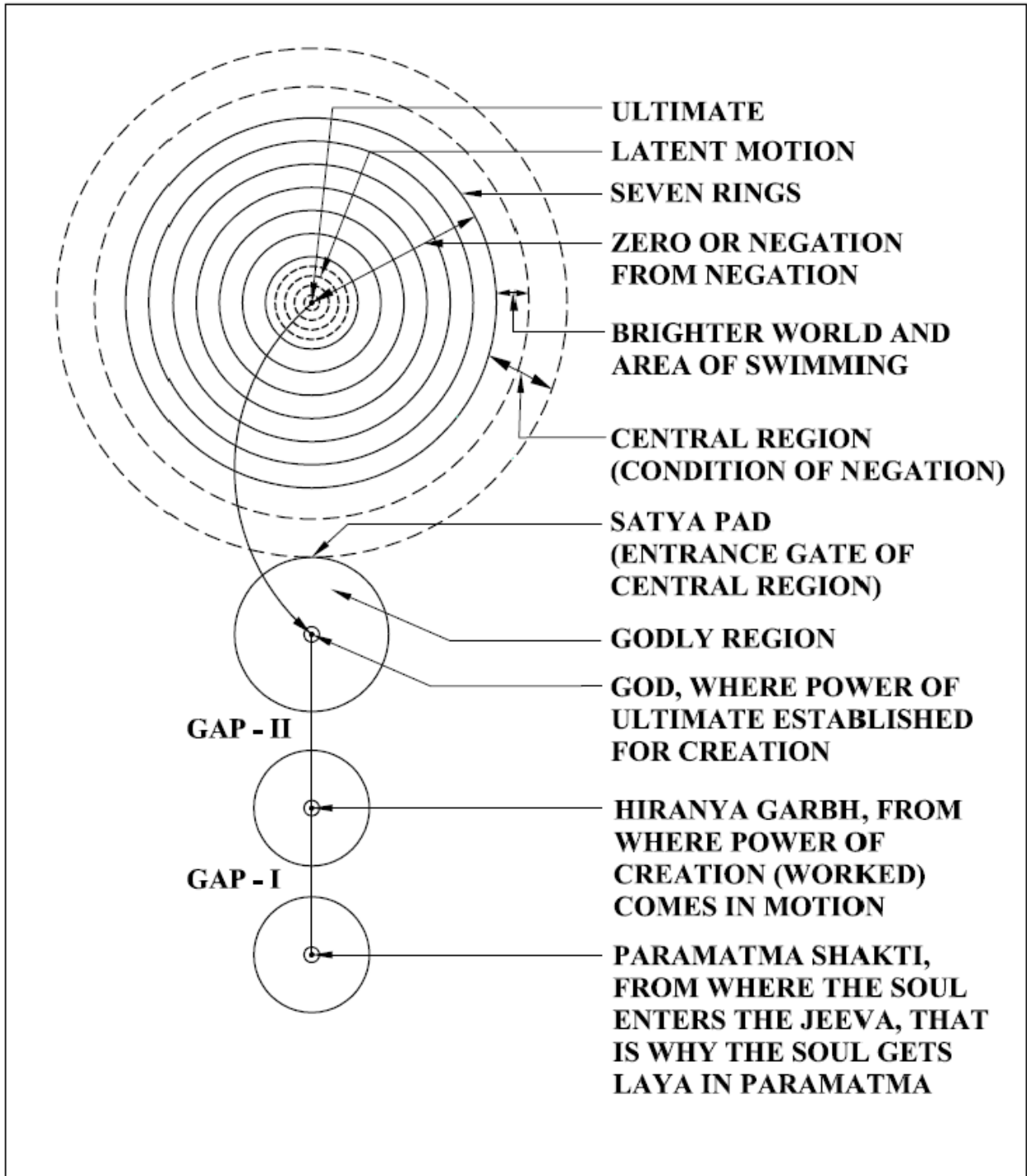
- a. Central Region
- b. Brighter world

4. SEVEN RINGS & CENTRE – BHOOMA

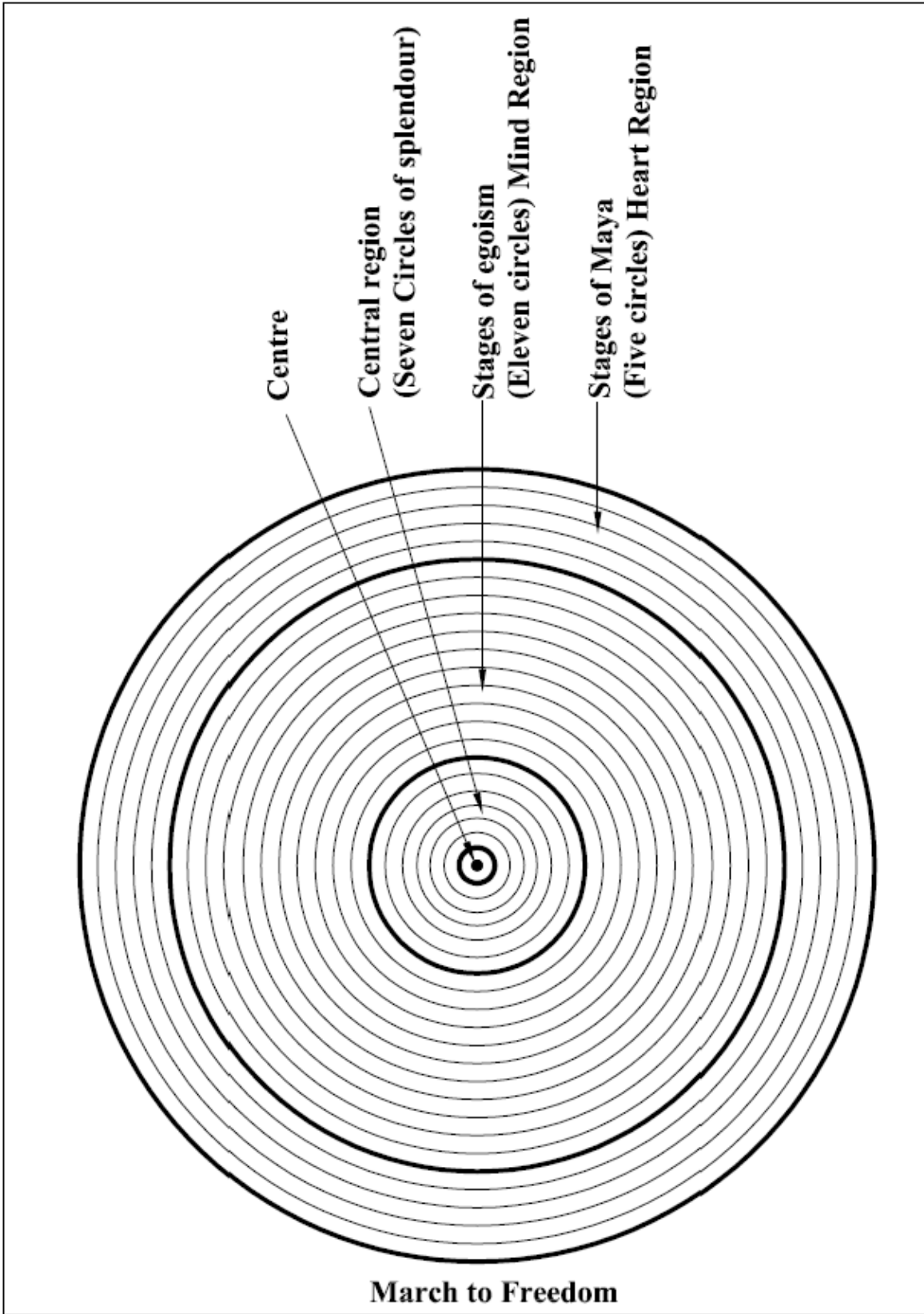
Please see the sketches below (Page 31 & 83 of ‘He Loves All’) and Babuji’s sketch of 23 rings – sketch attached)



[Sketch extracted from, **WOH SABKO PYAR KARTA HAI (HE LOVES ALL)**, by Kasturi Bahin, First Edition, July - 1998, Flap Between Page No. 30 & 31].



[Sketch extracted from, **WOH SABKO PYAR KARTA HAI (HE LOVES ALL)**, by Kasturi Bahin, First Edition, July - 1998, Flap Between Page No. 82 & 83].

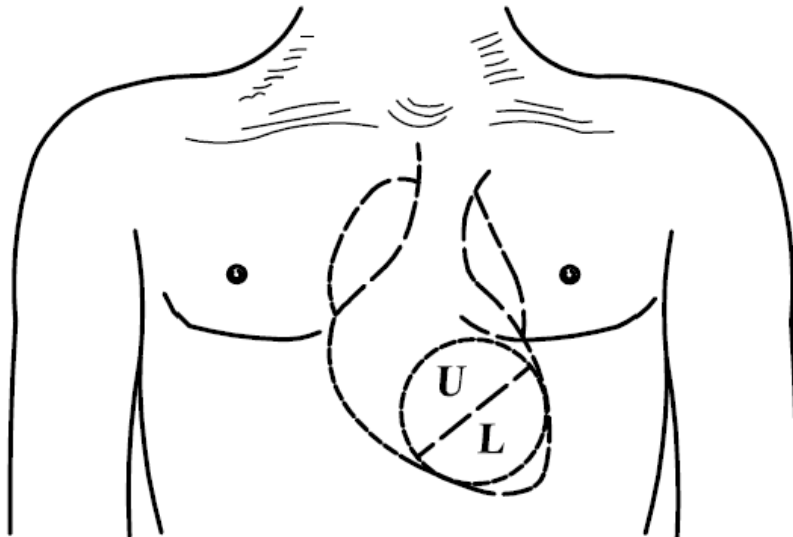


March to Freedom

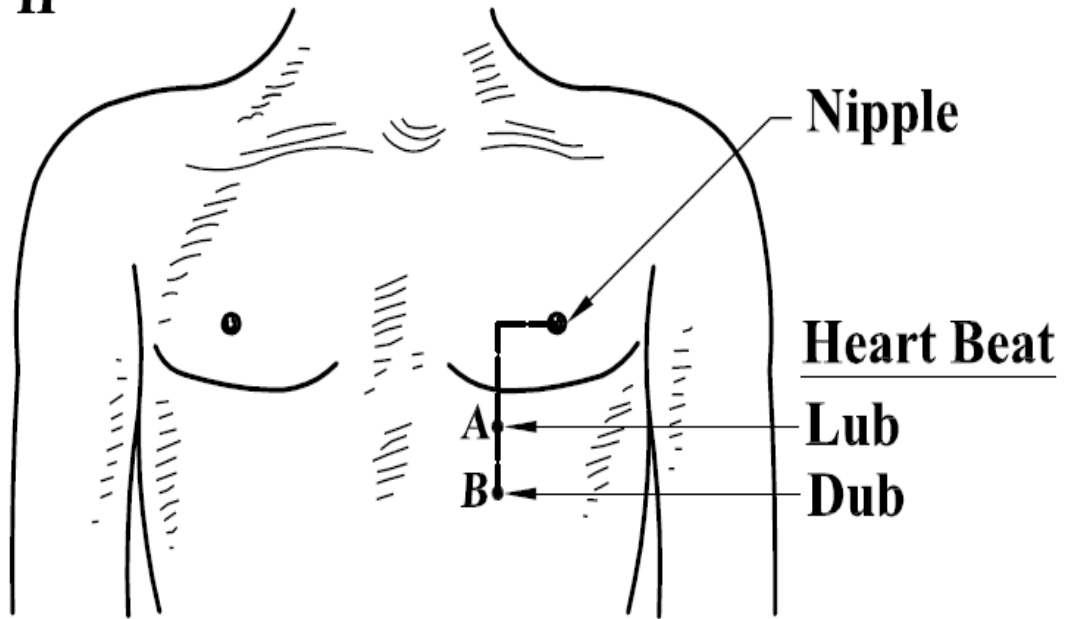
The 23 Circles

The Power which starts downwards from the Centre (Super Consciousness) directly reaches the Centre point of Godly Region (Divine consciousness) and then to the Centre Point of Mind Region (Hiranya Garbha = subtle consciousness) and then to the Centre point of Heart Region (Paramatma) and from there to the 'A' point in the upper layer of the subtle heart of the aspirant given in the sketch by Babuji in his manual of daily events. The descended power passes to the bottom of the Occipital bone of human head (marked as 'D3' in the sketch of Babuji — Point situated at the bottom of occipital bone...the backside bottom of human head) to the Godly Region and finally to the 'A' point in the subtle heart of the aspirant. Babuji Says that heart region extends from Top to Toe and this region spreads up to 'Virat' of God. He means, the Big Heart, the Virat Swaroop of God. So, there should be no confusion between heart region and the Big Heart.

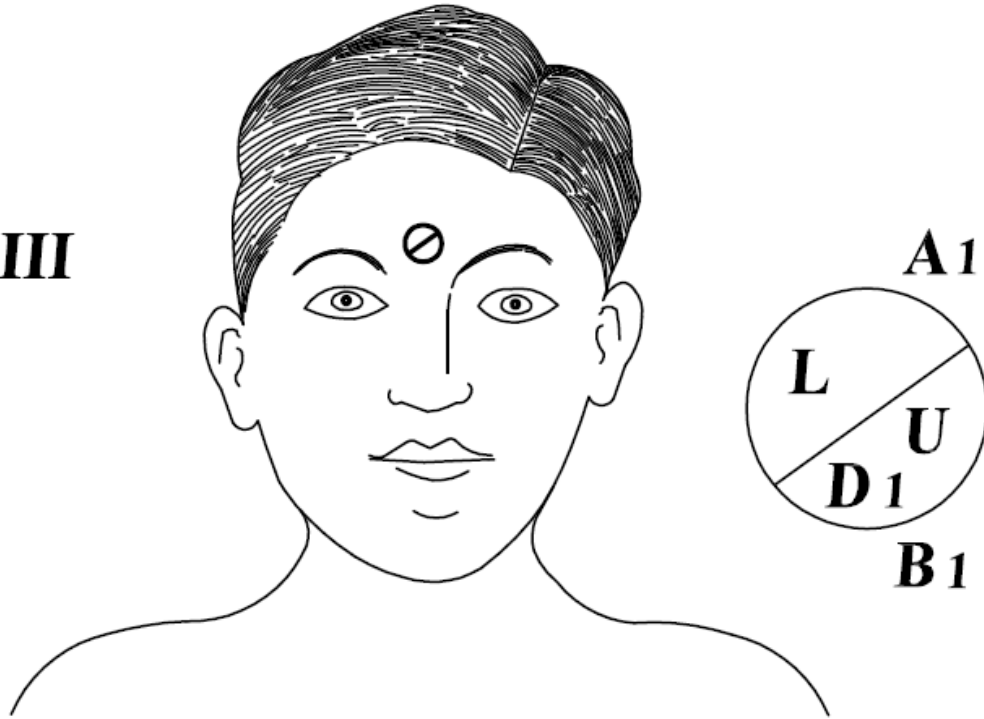
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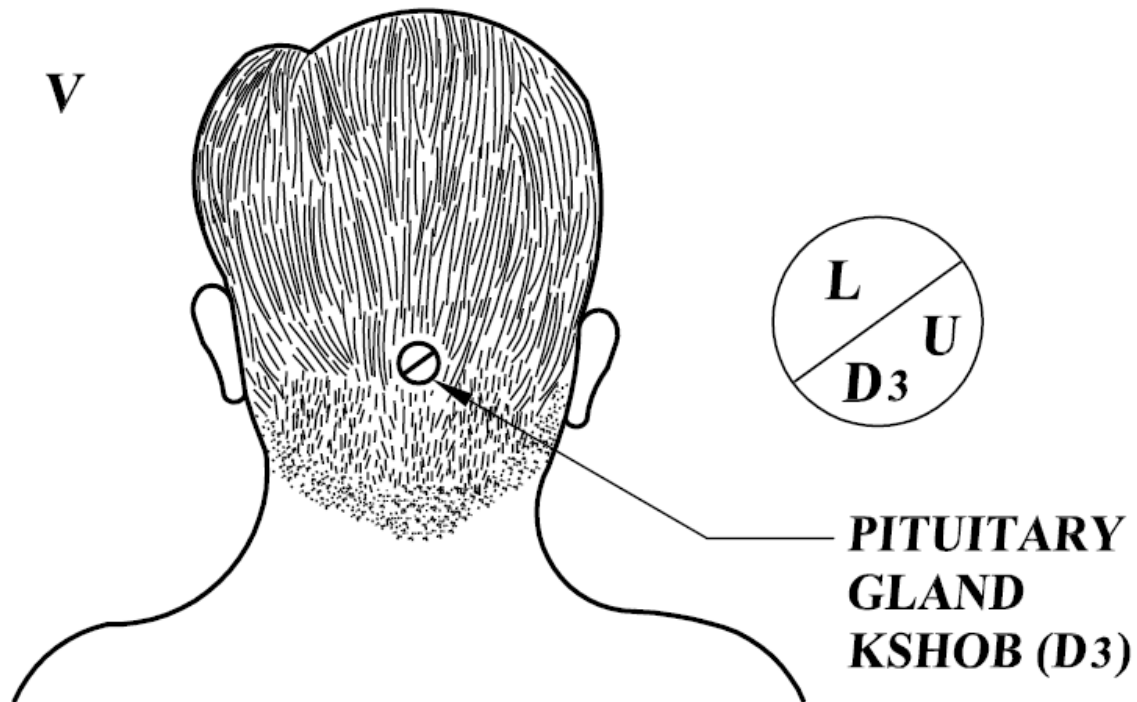
II



III







3 – THE JOURNEY OF ATMAN TO THE CENTRE (BHOOMA)

Please see and study the sketch given at Page 82-83 of the Book, 'He Loves All'. After the cleaning work, purification, melting of the subtle ego in circles and loosening of the knots, the soul (Atman) of an aspirant gets laya in 'Paramatma' located at the centre of Heart Region and made Journey to the centre of mind region, after the necessary purification works. At the centre of Mind Region which is called 'Hiranya Garbha', this Paramatma Sakthi gets laya in it and then travels to the centre of Godly Region. After loosing form, body, identity and existence, Babuji dips the soul (Paramatma) in the centre of Godly Region and puts at the entrance gate of Central Region, i.e., 'Satyapad' (i.e., Brahmarandhra). Then, by Lalaji's Grace, Babuji, keeping the body of the aspirant remaining safe, makes the soul of the aspirant to cross the 'Brahmarandhra' point and puts it at the other end. By Lalaji's instructions, Babuji sticks (takes) the soul of the aspirant with himself and then crosses the 'Brahmarandhra' point and establishes the soul at the other end, i.e., beginning of the 'Central Region'.

After swimming in the Central Region, Babuji allows the soul in the Seven Rings, and with the help of forceless force, the soul reaches

the first mind or Kshob, which is very adjacent to Bhooma.

After completing the spiritual journey by crossing the 64 points, 16 circles, 13 knots, and the Seven Rings, Babuji has said, that the soul will be dissolved in Bhooma at the time of 'Mahapralaya'.

Please note that Divine Initiation method is given in the Book, 'That Divine Beauty' in the chapter Deivika Dheeksha (Divine Training). The same principle is adopted when a new aspirant joins in Babuji's way.

4 – POINTS, CIRCLES & KNOTS

Babuji has mentioned, a soul has to travel 64 (sixty-four) points. Where are the points? How to locate them? The following is the dictation given by Lalaji Maharaj and noted by Babuji Maharaj in his manual of daily events.

“Who says that one crosses some plexus (points) without acquiring control over it? This science is wholly apart from grossness and concerns rather that state which prevailed before creation came into being. This was the Real thought (first mind) which constituted the causes of the creation of the universe and manifestation of grossness (materiality). It is that Power which cannot fail to produce its result.”

“All elements which form the material of different bodies (organic categories) were present in it. If these elements be divided into 5 (five) classes (Earth, Fire, Air, Water & ether) then each class partakes one power each that constitutes the cause of the creation of the universe. Every part (class) was possessed of its special power (character) and in spite of possessing its own specialty, each part (class) had all the five powers conceded in itself. In each part (class = element) all the five powers work together. Only the power that is special to it or/and the specialty that belongs to it, stays prominent in it.

Thus, every part (class = element) has five sub-points each, and all these are taken together come to (5 X 5) be twenty-five in total number. This mixed up together constitutes the essence of the organic (or material) aspect of existence, whose residence is

located mainly in the Pinda (Heart Region) sphere of the (human) yogic system of an 'Individual'. This is the state of Pinda.

Its subtle essence goes up to Brahmanda (mind region) sphere. Further still the yet finer (subtler) essence of what remains in Brahmanda goes up to next higher (subtler) sphere Para Cosmic (Godly Region) and so on and on. So these things growing subtler (finer = purer) and yet subtler finally coming to a perfectly subtle or fine, gets lost into the Real (Ultimate).

The power that resides at one plexus (point) will be found at the second, third, fourth and fifth plexus as well. Then wherein shall be the difference there. There will be more fineness or subtleness at higher or latter part or plexus as compared to the lower or the former ones. To the higher Yogic part, only those persons who have completed the earlier part lying prior to it, or whoever happens to be in need of it arrive there."

Babuji has already pointed out that the power of the source 'Bhooma' descends and passes through several subtler points in the subtle body of the aspirants. It comes from Bhooma, passes through 'D3' (occipital prominence bone) in the human head and reaches 'A' point in the subtle heart. So that point 'A' is taken as receiving point. Five elements and its five sub-points ($5 \times 5 = 25$) together with receiving point 'A' comes to a total of 26 points. So, Babuji has counted 26 numbers and named it as A to Z (the 26 alphabets of English Language). As subtle essence goes up to Brahmand Mandal (mind region), Babuji has numbered the same 26 points in that region as A1 to Z1. He says that in Godly region also there are 26 points and named it as A2 to Z2, as the essence of what remained in Brahmand Mandal (mind region) remains and goes up to the next higher subtle point and so on and so forth. But, he has taken only 12 points, i.e. A2 to L2, as the remaining points are very subtle and the point L2 is very near to the Central Region. And so, He stopped counting more after L2 during his research. Babuji has taken Behenji up to L2 point and she has stated in her letter No. 844 that after that L2 point there is Central Region and has begun swimming in the First Ring.

Heart Region : 26 points from A to Z
Mind Region : 26 points from A1 to Z1
Godly Region : 12 points from A2 to L2

Total 64 points

The 26 points which are in the heart region are as follows (see sketch below):

1) Heart Chakra : A to F 6 points

2) Atma Chakra : G to K 5 points

3) Agni Chakra : L to P 5 points

4) Varuna Chakra : Q to U 5 points

5) Vayu Chakra : V to Z 5 points

Total 64 points

These chakras and points are shown in the next page in a diagram. (Please note: Should not confuse with the six chakras such as Mooladhara etc mentioned in Indian philosophy.)

Equivalent terms:

Heart Chakra = Hridaya chakra = QUDSA (Arabic)

Soul Chakra = Atma chakra = ROOH

Fire Chakra = Agni chakra = SIRRA

Water Chakra = Varuna chakra = KHAFI

Air chakra = Vayu chakra = AKHFA

In the Heart Region, the following points, circles and knots are located.

In the Heart Region:			
Points	Circles	Knots	Points
A to F	1 st Circle	1 st & 2 nd knots	6
G to K	2 nd Circle	3 rd Knot	5
L to P	3 rd Circle	4 th Knot	5

Q to U	4 th Circle	5 th Knot	5
V to Z	5 th Circle	6 th Knot	5
Total Points			26
In the Mind Region:			
Points	Circles	Knots	Points
A1 to F1	6 th Circle	7 th Knot	6
G1 to K1	7 th Circle	8 th Knot	5
L1 to P1	8 th Circle	9 th Knot	5
Q1 to U1	9 th Circle	10 th Knot	5
V1 to Z1	10 th Circle	11 th Knot	5
Total Points			26
The remaining Knots, circles and Points are in the Godly and Central Region			

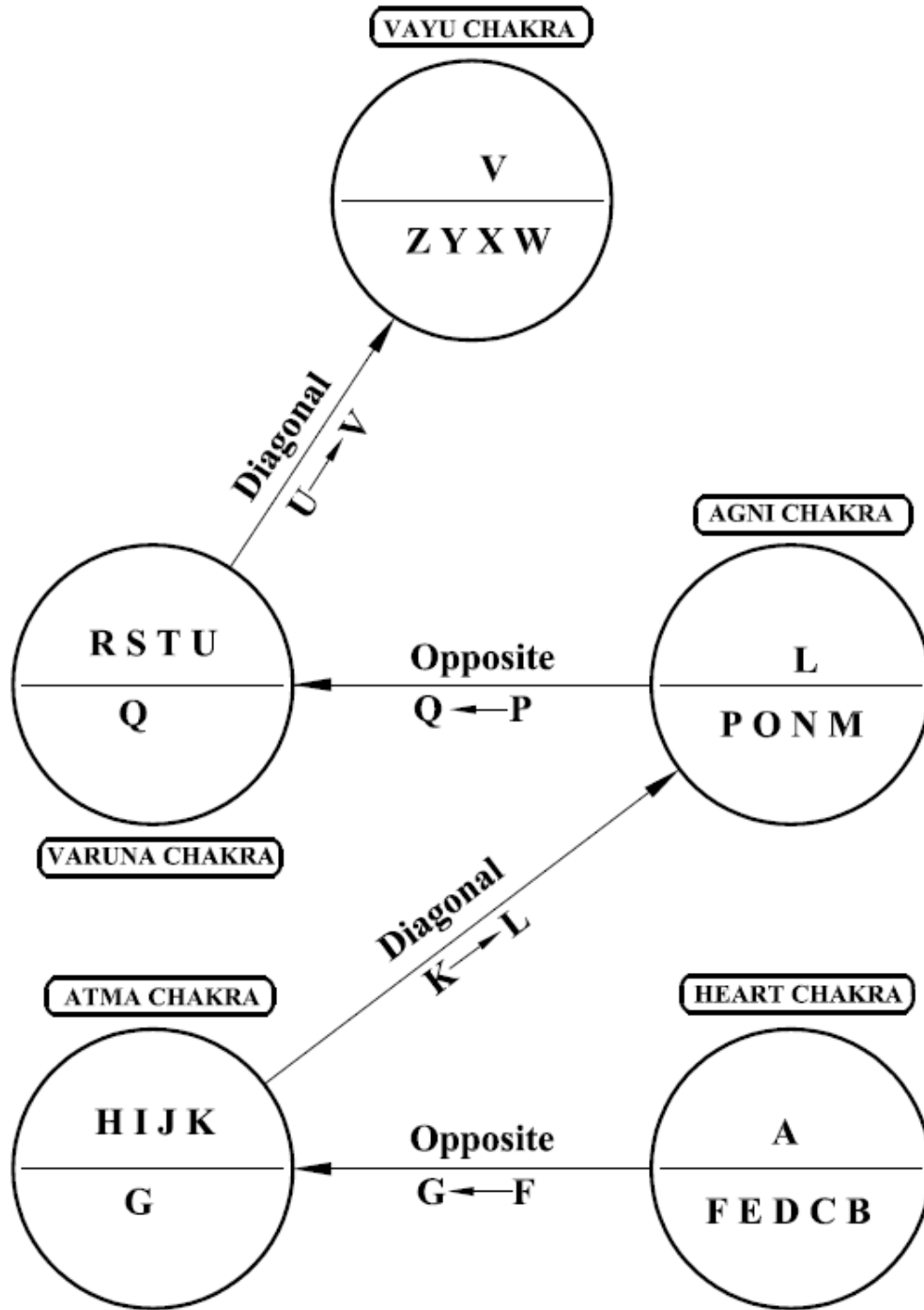
12th Knot – Cosmic Region (Godly Region)

13th Kont – Central Region

❖ As shown by Babuji in His Book, '*Towards Infinity*' 1970 Edition. In other editions, the position of knots changed)

The 26 points of Heart Region

POSITION OF POINTS (HEART REGION)



The 26 points of Heart Region

Babuji has already said that the transmitted power from the source Bhooma descends in an anti-clockwise direction and reaches Point 'A', the receiving point. The return Journey to the source commences from the Point 'A' and goes on clockwise. The journey, which commenced from Point 'A' passes through 'B' to 'F' points and so on to point 'Z'. Before commencing the journey, the first and second knots are opened at the time of commencing the sadhana by an aspirant so as to enable to continue the journey. This work is being done by the transmitted power at the time of initiation of an aspirant. Initiation of an aspirant at the beginning of practice and the Divine initiation of an aspirant are different from each other. Divine initiation process has already been given.

Introduction method of a new aspirant
is given below:

5 – INITIATION OR INTRODUCTION OF BABUJI'S WAY TO A NEW ASPIRANT

Before starting the work, the following terms are to be known:

Transmission is the utilization of Divine power for the transformation of a man.

Meditation (Puja) The instrument of knowing is meditation. It is thinking or repeating the idea of one and one object over and over again. This is the opposite of concentration.

Concentration is an instrument to find something that you have lost, whereas meditation is to find the Real. Concentration is the result of meditation in Babuji's way. Meditation is the opposite of concentration.

One always seeks to go into Samadhi. Instead, one should go with Divine consciousness.

Before admitting (somebody) into Babuji's way, for training, the extent of an aspirant's capacity for grasping the Brahma Vidya should be assessed and estimated. This can be found out from the mental make-up and from his nervous system with which he has been endowed by nature. The work should start after negation of yourself. It will be better to think or say the following within yourself:

**Drowned in Babuji's Divine Love,
Drowned in Babuji's Divine Consciousness,
Drowned in Babuji's Divine Bliss**

When in complete Laya Awastha, in total, with Babuji, the Divine Power in its True Form (Negation) descends,

The idea of Laya Awastha has also got laya in Him (Negation of Negation),

This form, body, identity and existence are not mine, but is Babuji's,

Then the Trainer becomes blank and Babuji will be there. (These tips are given in different pages of the book 'That Divine Beauty'). Babuji, in one of his letters to Behenji, has stated that thinking that Babuji is doing the work shows raw and immature laya awastha.

Thinking that Babuji is doing the work without the thought that Babuji is working and without the weight of that thought in us is a matured laya awastha. Then the Divine consciousness will start the work of Transmission.

[Self disappears by laya awastha, develops immature laya awastha, and then to matured laya awastha, and there is something beyond it (Divine consciousness). Letter No. 301]

Transmission is a forceless force. So unless the will is there, power will not work (see sketch in page 50 of 'He Loves All' ... reproduced in page 13 of this book). If we are in matured laya awastha, Babuji's Divine Will comes there in the place of our will, and that Divine Will works through the Trainer's will. Use the (Divine Will) with the will of yours. So, if the will to do any work is taken, Babuji's Power will be in the back and all the works that we do will be according to Babuji's Will and Power.

For new aspirants want to begin Babuji's way, at least one and sometimes 3 (three) sittings will be necessary. In the first sitting, clean the heart thoroughly (especially, Points 'A' & 'B'). If it is not completed in the first sitting, take it up again during the second sitting the next day. When cleaning is over, transmit and introduce Divine Light in the form of Divine Spark at the Point 'A' of the aspirant's heart. This is a General Method. But Babuji says that points are cleaned a little to the extent that the materialistic defect which may be obstructing the practice be removed. Intention is not to clean to the extent of all points being brought to full blooming, but only to that of the removal of the dirt and dust on the way.

Babuji has given a modified method of initiation which shall remain the method for future. First of all, the connection of an aspirant to the TEACHER, i.e., the Highest Predecessor be established, after introducing the Divine Light in point 'A'. Then establishing the connection from the aspirant's heart (point 'A') to his/her brain (i.e., Point 'D3' in the occipital prominence), and its chain be linked to the connection established first. Thereafter, it is to be conceived that the connection from the Heart through the mind (Brain) to the highest predecessor, Lalaji has been established and this be endowed with a light force, and this method shall remain the method for future. He has also given some directions in the case of new entrants.

1. Make the current thin (i.e., transmission force), and mark out the point on the heart (point 'A'), so that the whole wave of the ocean may not rush in. Make the current thick in proportion to the need. When initiated, his system to be connected to your (Trainer) heart.
2. When the work is completed, get out of the condition and return to your (Trainer) previous state which is the real original one.
3. Have control over both conditions. The aspirant's condition will also come to the previous state as at the time of beginning of the initiation process.
4. Transfer of initiation: After establishing His Mission, Babuji transferred all the initiation done at the time of Lalaji to the new system in Babuji's way (method not mentioned in the manual of daily events).
5. Dull initiation: The work done improperly during the time of the sphere of Satsangh in the initiation work is a sample of idiocy, and aspirants introduced by the Trainer will remain dull due to his enhanced work to an extent which he is not capable to cope with.
6. Initiation to anybody at the end of his/her life: Do not, however, initiate or give heart rendering transmission to anybody at the end of his/her life. In this case the impressions / samskaras are still remaining, and it may be possible that such remaining

impressions get transferred to the trainer and the trainers have to undergo their effects.

7. Initiation after passing away: Babuji effected his father's initiation on Master's (Lalaji) hand nearly 12 (twelve) years after his passing away (date of father's death was January. 07, 1933) and worth persons in the higher world are initiated in Babuji's way.
8. Initiation in-absentia: In case of initiation, the Real (which is being initiated) also remains causing effect unknowingly like a shadow so as to strengthen what is initiated (Names of typical cases (individuals) not given).
9. Introduction in seed form in the causal body: Introduce in seed form in the aspirant's causal body is what may be desired to be penetrated in the aspirant and the cavities of the causal body are made deep enough (to contain what is introduced in the seed form into it). (Please refer the book: "Who was He") A young boy was singing during Lalaji's Birthday. His spiritual journey started from the causal body to the bottom of starting point – Point 'B').

It seems that the Divine initiation (as mentioned in the book 'That Divine Beauty') and the introduction or initiation of the new entrants is the same. In initiation of the new entrants, the aspirants start the spiritual journey and in the Divine initiation, it is done after passing through points, circles and knots in all Regions and on completing the journey, and made them swimming in Central Region and in Seven Rings. Babuji has given an example also:

Quote:

One person reaching Point 'B' from Point 'A' does not develop in him what another person acquires in travelling the same course from 'A' to 'B'. Apparently, both may be said to have reached the point concerned. But, the difference between their conditions will remain there to the extent of the lack or excess of love and thought (remembrance) in them. 'HE' has performed 'HIS' duty equally well in the case of both of them and brought both of them to the destination. But the disciple (first mentioned) suffered a lack to the

extent, that he remained deficient in self abstinence and performance of his (own) duty.

Unquote:

In the initiation of the aspirant, the first wonder is that after the knots are opened and loosened, the aspirant comes to a state of being settled in the condition at a certain point or knot, which has already opened and is covering the sphere of that chakra or region. He goes round in it for some time touring the place in order to acquire a through experience of it. By this process, he begins to absorb him the state prevailing at that place. When he becomes saturated with it, his Laya Awastha comes into effect. He got the full consciousness of the condition of enlivenment and after imbibing its effect secures his Laya Awastha in it. Then he becomes the Gnani (i.e., enlightened) up to that extent and that is the beginning of the first chapter of knowledge.

In the second knot, after its opening, presents a view to us, the presence of Godly state prevailing all round and pervading everything due to the introduction of the Divine Light, in the form of a Divine Spark. Thus a new entrant, after opening of the First and Second Knots passes through these knots, acquires the knowledge of the concerned knots in a few days' time. This is the second wonder. After loosening these knots, the aspirant commences his further journey. Knowledge is also infused along with the transmission. With the help of sufficient practice, cleaning and sittings with a Trainer and the TEACHER, and in spiritual Bhandaras, his nearness to the Goal becomes shortened. Everything, i.e., feeling of restlessness to achieve the Goal, strong will and sincere efforts, blooming of consciousness are very close to hand; yet to arrive at infinity.

6 – INDIVIDUAL SITTINGS

Lalaji has said, "*the basic thing (capacity), which is there in you (Babuji) and what I have bestowed upon you shall go to others and, God willing, they shall impart the same sort of training to still others and so on and on*". So, this training is a chain of training given by Lalaji. So, Babuji's way continues through chain of trainers.

Trainers are expected to give weekly individual sittings to the aspirants. First work is cleaning in Heart Region and then in Mind Region, which takes the aspirants to the 'Avyakta Gati'. Any Trainer

can give spiritual raise to the aspirants up to this stage under the Chain of Training.

In the Heart Region, there are 6 (six) points in the Heart Chakra (see page 27 above). Point 'A' is the Power receiving point. At the point 'B', the particles penetrated at this point have a little darkness there, but is not really darkness. If there is darkness, then they are material particles. At the point 'C' (soul or atma) only the outer cover of these particles drops off. At the point 'D' the particles are in such a way through a large part of the heat and radiance of bright fire drawn out. If the condition of this point be desired to be sharpened, the brightness is allowed to remain, i.e., it is not drawn out or so to say, it is not touched.

In the Water Point 'E' shape of the above mentioned fire element gets charged to yield only apprehension or just an inkling of fire, which the words would fail to express. In the Air Point, 'F', which is also called Kantha Chakra, particles become somewhat bluish electric light and only this much was to be told.

The Rev. Saint, Kasturi has observed these conditions and wrote about these conditions in Her letters, and Babuji has replied that she has completed the journey on these points.

When an aspirant is sitting before you, take his subtle heart. The power which has descended from the source, bhooma is at Point 'A' after starting the practice. When the cleaning work is done by drawing that power to point 'B' from point 'A' by will force, it arrives at Point 'B'. Now if a thought is made that all grossness, darkness, solidity, impurities, and un-divine things at point 'B' are being cleaned by the effect of Divine force (from 'A') and by saying "*Cleaned and purified*", that will happen. Then put a thought that the point is charged with Divine power, saturated and then the condition of power of that point created by the Divine force is expanded and dissolved in the next point 'C' (the power of Point 'C') which attracts and pulls towards it. So, the force from Point 'A' pushes the 'B' after cleaning and the force from 'C' starts attraction and pulling towards it. So, the ascending power from 'A' to 'B' and descending power from point 'C' rubs the point 'B'. Both the powers are purity from the source.

On rubbing purity against purity, only purity will be coming up, so says Babuji (Lalaji). The essence of that part, i.e., Purity, (points, Plexuses,

Regions) alone will increase to which purity (to be rubbed) would belong. As such, if the powers that lie conceded therein, be put to work, be assured that the result cannot fail to be true. When Nature (Source) puts them to work, the desired effect was there before it, and there happened to be nothing except that.

Simply think that 'B' is cleaned and 'C' is attracting. The same procedure is adopted for Point 'C' to Point 'F' in the Heart Chakra.

These six (6) points are in the first circle (from the circumstances) of the 23rd circles/rings mentioned in Babuji's way. In the first circle, the subtle ego is present. Important 3 (three) layers of the ego are:

1. 'I'ness,
2. 'My'ness, and
3. 'You'ness.

In the book, 'That Divine Beauty', Behenji has stated that by melting the egos, the above 3 subtle ego etc. mentioned are dissolved. So, if you think that these subtle egos are cleaned by the 'Divine Transmission', then Babuji's Divine Love melts down the ego present in the first circle. Thus, an aspirant completes the journey in the Heart Chakra as the points are cleaned First Circle ego melted down and the first 2 knots opened and loosened and the six (6) points journey is completed.

The same procedure is to be adopted in the cleaning of points in the remaining chakras (G to K, L to P, Q to U and V to Z). Behenji has stated that (1) when the subtle ego in the second circle (G to K) is melted down, worked out and dissolved by Babuji's Divine effulgence, the subtle ego that "I am doing" is vanished in the 3rd Circle (L to P) ego disappears and Love & Devotion develops and in the 4th Circle (Q to U), cause of separation from the Reality is brought into seed form and melted down by Babuji's Divine Love and in the 5th Circle (V to Z) ego becomes subtler and melted down. Thus, journey in the Heart Region Points, 'A' to 'Z' and Circles 1 to 5, and Knots 1 to 6 gets completed and an aspirant goes to the Mind Region with the Divine help of Babuji and the aspirant attains Liberation state.

Behenji has written in her letter that she was liberated when she crossed point 'N' (the middle point between the 3rd Circle). After crossing 26 points, Path of Liberation is completed.

See how Babuji explains about the starting of spiritual experience and journey in his manual of daily events.

“Experience teaches everything. Its revelation is required. Then ‘He’ will deliver ‘His’ experience”

When special training of anybody is started, first of all the points of heart is to be taken. He is kept there for sufficiently a long time, preferably he should not be pushed ahead so long as he does not come up on his own to cross that point with the help of his guide. This makes his base stable and the apprehension of a fall is overcome. That way, he comes to enjoy the glimmer and dazzle of Divine Effulgence, which grows him on going further so much, so that only an impression remains and this is also finally gone. By keeping long at the point of heart ‘B’, he is made to enjoy a lot so that the tendency of minds for gets overcome. This is the starting of spiritual experience.

Babuji says about strolling in condition in the following words. Then the aspirant may start to come up in a condition subtler than the earlier one then it should be taken as an indication for opening the next point (‘C’). In our fold, these points are opened by way of shadowy reflection. So long as stroll has not been undertaken, perfect mastery is not acquired.

The other points (‘D’ to ‘F’) in the lower region do not possess that vast expanse and do not require that much of time. All those points are connected to the heart. Take the whole chest as heart (points ‘B’ to ‘Z’) since this alone provides for the maintenance and growth of all organic forces. On proper consideration, this (sublimity of heart) will be revealed to be the second Altar (of worship) for all sorts of sublimity. If this thing is left apart or if the point (heart) is not touched, the sublime condition at all other points will remain weak. On our fold, sublimity of heart has been assigned very great value. It should not be thought as an ordinary point. It is better to give an opportunity to the aspirant to come up on his own accord through assistance from you. This (sublimity of Heart) alone accompanies every other form of sublimity.

As the heart advances, it proceeds on leaving the mind behind. It means that force of mind goes on decreasing (with the increase in the sublimity of heart) as it (heart) advances to acquire its original character (of purity) so much so, that it adopts to the undifferentiated

ULTIMATE, shedding of all layers of illusory existence called Maya. It is this (heart) itself where glory reigns in the region of piety (QUDSA) and goes beyond that. All other sort of sublimity does not help in reaching up to the destination. Wherever the aspirant arrives, he is able to arrive through this (Heart) alone. It gets lost when it has affected the approach to the Final Being (ZAAT). When you impart training to somebody, you lend force to the heart alone.

Benefit of strolling, after the stroll of heart is completed are these:

- 1. The first stage of the happy condition at the point of heart consists in the development of single pointed orientation.**
- 2. The second is that of eternal presence in front of the object of the orientation, viz., purpose of destination, i.e., God or God Realization,**
- 3. The third is its oblivion. A stage further than that is concerned with experience (rather, imperience) and expression through tongue does not remain possible.**

In the case of stroll at the second point of soul ('C') all that is started above remains in the shape of thought (subtle condition like supposition). Sentimental enthusiasm drops out. A sort of light condition is felt around. Simplicity begins to prevail.

Further, Babuji says that when somebody moves on from one condition to another, there is an experience of kind of non-movement. Example: Sitting in a boat will not have the experience of that sharpness of movement. This is intervening state and it is occurring at every step (in the course of progress in our fold).

Cleaning and opening of points in the organic (Heart) Region and Cosmic (mind) Region are marvelous invention of Babuji Maharaj.

First of all, all the points of the organic region are to be cleaned through force of will. Then the points and areas of the Cosmic Region, up to where the aspirant is to be taken are to be cleaned. Thereafter, the points of the organic region be opened in the natural way and just like that the points ahead of it (in the cosmic region) and opened in the natural way. If the transmission is oriented to both at one and the same time, the projection of the organic region will also be achieved and the stages ahead of that too will be getting

perfected side by side. For this, the mind of the transmitter (trainer) must be sufficiently strong.

For taking an aspirant to higher points, Babuji has stated further method. While transmitting to the heart, the thought be taken, that the cosmic (mind) or Para Cosmic (Godly) region is brought to awakening. The reach of the heart being up to the highest limit, the sublimity of whatever point or region is taken in thought shall blossom and the path will be clear. For example, if the thought for opening Cosmic Region be taken, the thought shall reach up to that limit shedding light on all points below etc. and this will keep the path always clear. This method can be helpful in opening every point fully. The transmitter must form a restrictive thought in his heart, so that the awakening beyond the (fixed) point does not occur. Five sublimities in the heart assigned to chest region remain included at every stage above that (organic) region. These drop off beyond the region of piety (QUDSA = Satpad). There from starts purity.

Babuji has also given a method for an aspirant after crossing initial stages to go further by own effort. He has pointed out that it requires very cultural and sensitive person to traverse the intermediary destinations of points and plexuses in a shadowy way. He has given two devices. He has not favored the first device. Second device is to suppose that one's own subtle body is present before oneself (practicant) and then transmit to the heart of the subtle body. If one remains doing just this progress will continuously be assured quite well. Now let us know about Group Sittings / Meditation.

7 – GROUP SITTINGS / MEDITATION / SATSANGH

In Group Sittings, Grace starts flowing automatically to aspirants. Try to give more attention towards the cleaning of the assembled first. Transmission is a spiritual intoxication, which is much useful than the other ones.

Before one sits or before one giving sittings, one should do cleaning is done for a few moments. (He should come to a state of Negation of Negation). Then take the astral bodies of all present and make it as one (Antaryamin) through a thought. Astral bodies of late comers and of those persons who could not attend the group sittings due to some reasons or the other, as they will think that they are sitting in

the group meditation, also should be included in the consolidated subtle body.

Generally, cleaning work is done for the one third of the time in the group sitting (fixed by you, say 45 minutes or 30 minutes) and the rest towards transmission. In the assembled aspirants divide them into convenient groups. (Say, men sitting on the floor, and sitting in the chairs and the women likewise). Then there will be 4 groups. Then think that the transmission is going to the consolidated subtle body. From there that will go to the divided groups automatically. Proceed with the method given for individual sittings to the consolidated subtle bodies for few minutes for cleaning purpose. Automatically the four groups will be cleaned. Take each group separately and think that cleaning work is done. This work will take one-third of the time fixed by Babuji Maharaj. Then for the remaining time, think that transmission from the source, i.e., Babuji Maharaj is descending on the consolidated subtle body and thereafter to the four groups. The transmitted power will do the rest of Babuji's work. Please note that in Group Sittings the time allotted for cleaning work is $1/3^{\text{rd}}$ of the time, approximately, and for transmission $2/3^{\text{rd}}$ of the time allotted by Babuji Maharaj through your thought. In Individual sittings, the cleaning time is $2/3^{\text{rd}}$ of the time, and transmission time is $1/3^{\text{rd}}$ of the time.

Most of the preceptors in Babuji's time (and the prefects now) do not know what to do when transmission commenced after cleaning work is done during the group sitting. Because; the trainer (Preceptor or Prefect) assumes the role of the 'Teacher'. It means that the teacher himself is working and not the trainer and it is also true. If the theory of invertendo is applied, the servant becomes the Master and the Master as servant. The result is that both of them loose their status. So, the work is done by Transmission from the source. But transmission being a forceless force, until the will of the trainer (i.e., Babuji's will) is there, the force will not work. For instance, transmission is given to all the four points of heart region (i.e., 'D', 'I', 'N' & 'S') simultaneously. But these points are not opened. Just made a thought that transmission from all the points (above-noted) together and went on applying transmission from above 'D3' (occipital prominence), but not continuously. Just like little by little Babuji went on giving little pressure from D3 and stopped it equalizing the condition of each person over his system spreading it

out and activating it. Then the points opened, journey completed. The aspirant becomes energized and becomes potential up to that level. (This is called 4 point transmission. 'D', 'I', 'N' and 'S' points are the centre of Heart Chakra, Soul chakra, Agni chakra and Vayu Chakra. Babuji has left 'X' point as that point is very subtle.

Babuji in his letters to Behenji has mentioned about the descending power of attraction.

- I. From 'D3': Power of attraction is produced by the will (of Babuji) in a large measure for a fixed time at the bottom of the occipital bone and is attracting the deserving aspirants towards it. Then the transmission will go to the advanced aspirants for their further advancement (Letter No. 445 of Anant Yatra Vol. 3).
- II. At the gap between Godly Region and Mind Region, the Godly reflection of Babuji's power of attraction is produced for a fixed time, and is attracting and pulling towards it. Then the transmission will go to the aspirants in that region.
- III. At the gap between Mind Region, power of attraction is produced for a fixed time and is attracting and pulling towards it. Then the transmission will go to the aspirant in that Region (See the sketch in the Book 'He Loves All' – Page 51)

If the power from 'D3' descends and attracts all regions, points will be pulled towards it.

This process and its effect will be known after sufficient experience. So, an aspirant works/walks himself, and a Master walks out. Like a factory where so many raw materials are taken in one end, but the product of the same comes out at the other end. The Journey goes on.

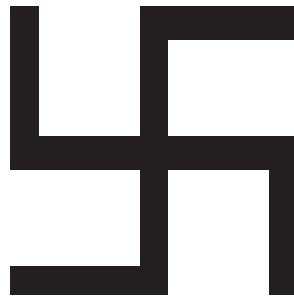
IMPORTANT THINGS TO BE NOTED

1. Rev. Kasturi Behenji's transmission is very soft and congenial, it often brings the state of Samadhi,
2. Question about Groupism:

Behenji replied: Brother, there is no doubt at all that people are coming after me. But people should also think why this is happening. They get something from me and therefore they come to me with the trust for those items. What is my fault in this?

Babuji added: "The Cause of it is her good looks (towards aspirants). So, people go after her.

ॐ



SWASTIK

Note: The face of four lines of Swastik Symbol is towards all the directions, which pronounces that Babuji's way will spread in all the four directions. It is also saying that the natural and Divine Wave (Dhara) of the Divine Power which is flowing continuously through Babuji's way is also making the whole earth perfect with Divine Prasad of Bhooma.

FAQ and their clarifications:

1. What is the aim of Shri. Babuji's Mission?

The aim is "To offer the suffering humanity, a simple, universally accepted, easily practicable system

of practice, which in a short span of time, will enable to find themselves what they have been desperately, stupidly, unsuccessfully searching out". The Mission is not a structure of BRICKS AND MORTAR.

2. What is our duty?

Give a pledge that I solemnly affirm that through my life, I shall devote myself to spread spiritualism to all fellow beings under Babuji's Mission and that I will spare no pains in giving every possible approach to a higher vision.

3. Clear picture of Dead Master/Living Master/Past Master/Present Master?

A MASTER NEVER DIES. It is His Power which works always. Real Master has NO NAME or FAME or FORM. GOD is the ONLY MASTER. All the others are working under HIS (Babuji's) direction and guidance. Babuji has done many researches and opened all the doors forever. Further in the Central Point of EACH and EVERY REGION (Heart Region, Mind Region, Godly Region and in the Central Region, 7-rings and Bhuma, He has kept His Divine WILL POWER centre adjacent to the central point of each and every region)

When aspirants come into the proximity of Babuji's Divine Will Power by Love craving and Devotion, automatically, Babuji's established power centre (Divine Will) attracts the aspirants and hands over to the next region this goes up to Bhuma. His divine will exists at each and every point of the Region and that Divine will takes the aspirant to the highest, if the aspirant do not leave His Divine feet.

Transmission will reach all aspirants, who are Remembering HIM.

In each point/Region, after learning, purifying, the condition and power point will be expanded and dissolved in the next point/region.(D,I,N,S; P,H,G; C.R.; 7-rings and Kshob.)

4. What is the state of TAM?

On the back side of the 1st mind ie., Kshob there is the centre or the state of TAM (D3, Master Cell). When an aspirant jumps above the FIRST MIND and reaches the centre of the Source (BHUMA) and becomes ONE with that state of TAM, he has reached the TRUE REALITY.

5. What is Prapanna, Prabhu and Prapanna-Prabhu?

In one of His letters, Babuji has mentioned, that there are 3 regions after Para-Brahmandal and after that there are 64 points.

They are:

1. Prapanna——Ibid.
2. Prabhu———Mobid.
3. Prabhu-Prapanna—Mobid-Ibid.

Prapanna means: aspirant feels immeasurable Greatness of GOD. Like an ant drifting in the surface of the Ocean. The Greatness of God is established and the relation of the Devotee and Devotion is established.

Prabhu means: Aspirant feels that his luster appears in the Sun, The Moon and the Stars. Vedas are revealed to the Rishis. The only method to attain it is Constant Remembrance.

Prabhu-Prapanna means: Aspirant feels that devotion and Prabhugathi have all faded away and nearness develops to such a

state that he feels himself all the time in "Brahm" charged himself with Divine Power.

In all these 3 stages, Devotion, constant remembrance and nearness to 'Brahm' are there. Sister Kasturi has said these are all conditions of devotion and will automatically come during practice. After that the Journey commences for the 64 points. 'A' to 'Z' in the Heart region, 'A1' to 'Z1' in the Mind region, and 'A2' to 'Z2' in the Godly region.

6. Where are X3, Y3 and Z3 points?

In another letter, Babuji has written that He has taken the aspirants to X1, X2; Y1, Y2; and Z1, Z2. But sister Kasturiji has noted that after L2 there is Central Region. So M2 to Z2 points are very subtle and are not included in the 64 points. Babuji himself has noted in that letter, that he has omitted X3, Y3, and Z3. ie from A3 to Z3.

7: Q: Questions raised by Bro Kumaraswamy of Hyderabad/Vijayawada and Shri. Babuji's answers to them:

7 (A). Do senses function when one is in the Super-Conscious state?

Senses always work at every stage of spiritual development. Stopping the function of the senses means to bring them to a balanced state, which was before creation? The latent motion is always there and in its absence the life will depart. We have only to learn and thus to create the balanced state in their own sphere.

7 (B). Is there a stage in which one forgets the body idea (even in injuries to the body) as in the state of JADA SAMADHI in the course of one's progress towards SAHAJA SAMADHI.

We forget the body idea and the soul idea as well in the long course of spiritual development. As an example, one often forgets to do

what he is told by anyone. But when he is reminded, memory of it revives in him. Why is it so? The impressions caused by it are implanted there, though in a Divine flow. We are all trying for SAHAJ SAMADHI (Oblivious state).

7 (C). Are there cases in which one reached the highest state without any experience other than peace? (i.e., without any psychic or other experiences) in the course of his progress?

There have been a number of people of higher attainment, who had no Anubhava of any kind through their spiritual carrier. The criterion of sainthood depends not upon the feeling only but on having it. I was in the thought of my master having in view, the condition prevailing in that region of my approach at the time simultaneously creates the state of Laya Awastha akin to that of master, if you or anybody also does the same thing, and there is no reason why you do not progress towards Anubhava.

7 (D). How is one to recognize a Super-conscious state i.e., to distinguish a super-conscious state from that of ordinary consciousness?

Please tell how hunger is appeased. There is something in you which makes you aware of the appeasement. Super-conscious means to rise above yourself. Difference between cleanliness and uncleanliness. The former soothing and the later is unsoothing.

OTHER QUESTIONS ON HINTS GIVEN BY BABUJI MAHARAJ.

8. During the period when the astral body is at work, what am I supposed to be doing?

(Note: The answers are gathered from the works of Shri Babuji Maharaj.)

In Babuji's system, the subtle body of the aspirant is only taken. The physical body is not touched. The trainer is also using his thoughts and power which are present in his subtle body and is not using his physical body. So, when the astral body (subtle body) is working on the aspirant, the duty is to watch and regulate the Transmission according to the need and capacity of the aspirant and to move the aspirant to the next point or stage. It is the only work after cleaning and purification.

9. Is the knowledge of the other worlds necessary?

Yes, the knowledge of the worlds like the triple bodies of the world i.e., gross body, subtle body and the casual body also the Turiya (Fana) , Turiyatheeth (Fana-e-Fana) and Baqua (Source) is necessary so as to watch the spiritual movement and progress of the aspirant.

10. How to visualize the soul, when transmission is effected?

Souls cannot be visualized as they are beyond physical senses. But, somewhere it is stated that the soul (subtle body) lies 4 inches (four fingers measurement of the person) and the casual body lies another four inches from the subtle body. Transmission is given according to the probable sketch (about 30 sketches are given by Babuji) by fixing the points shown in the sketch on the concerned place on the subtle body, four finger measurement above the physical body and also in different bodies.

11. How and which are the points to be selected by a trainer in an aspirant for which transmission is to be started?

In group sitting, put a thought that the work should be started from

the point which he has crossed in the previous sitting.

In individual sittings, if the aspirant is regular in having individual sittings, put a thought that the work is starting from the point where he has crossed in the last individual sittings. It can be confirmed by the experience of the individual, when he expresses his experience after the sitting.

The duty of the trainer is to ask the aspirant after the sitting, about his experiences during the sittings. If the work is finished on that point, start from the next point.

12. Which is the point of 'WHIRL', the meeting point of 'Maya' and 'Purusha, How to experience the condition at that point, so that the same could be transmitted to an aspirant?

The meeting point of 'Maya' and 'Purusha' is SATYAPAD. ie. Entry point to the Central Region. The point of Whirl starts from Central Region. In the Central Region the lower part is called as the Central Region and the upper part is called as the Brighter world. Living souls begin to swim in the whirl in the central region and the departed souls swim in the Brighter world. Babuji has said that there is no Brighter world and for understanding only He has used the word Brighter world. He has also quoted the "Nasidiya Sukta" in the Rig Veda and says that "for Reality there is neither light nor darkness". The Sun never shines there and is a peculiar state of being which is enjoyable by being itself".

Further Babuji says that he does not believe that MAYA is illusion. It is the power of God. When we do not know how this power works, we are confused and call it Maya. But when we know how the power of God operates, there we perceive Reality. Really speaking, it is our

innocence. Divine personality creates knowledge, intellectuals borrow knowledge. Maya is part and parcel of Reality.

According to Babuji's research, an aspirant's soul, after crossing A to Z points in the Heart Region, points A1 to Z1 in the Mind Region and A2 to L2 in the Godly Region, was given a dip in the centre of Godly Region and placed at BRAMARANDRA and He took the soul with Him and crossed the Brahmarandra like a kangaroo taking its baby or cub in its pouch and by Lalaji's instruction put the soul in the Central Region, where the point of 'Whirl' starts. This is the new method given by Babuji for giving DIVINE INITIATION. To an aspirant. Then the soul continues on its journey in the Central Region and begins to swim in it.

13. What is the difference in the Journey up to Satyapad and in the Journey in the central Region and in the 7-Rings?

The spiritual journey from Point 'B' to Satyapad is clockwise and goes opposite and then diagonal. After crossing Satyapad and after entering Central Region, the journey is in a circular form in the clockwise and the soul is taken by a forceless force of Babuji and taken to the border of the Rings for entering into the next ring.

14. Which is the point of WHORL?

Whorl means CAVE. Babuji says that the beginning of the cave is the opening point and it ends at a closed point. Here the cave starts from the Central Region and Seven Rings one above the other and finally reaches the border of the 7th ring, where the cave is closed. At the time of Mahapralaya the end of the cave will open and all the swimming souls will merge into Bhuma, the Ultimate. Babuji gave an example that the petals are pointing downwards and the soul enters

through the petals.

At the beginning petals start from the central region and pass through all the seven rings one by one. When a soul after entering the central region after complete swimming in it, the inner power in the border of the ring attracts the soul towards upwards and the soul enters in that ring and begins to swim in it. The borders of the rings are like the dunes of the desert which divide the rings. The powerless power of Babuji, then takes the soul to the next ring. Without Babuji's source of power, nothing can cross to the next ring.

When a soul enters the central region or the rings and begins to live in it, it becomes part and parcel of the powerless power which it contacted. The soul crosses the first 2 or 3 rings. Afterwards other rings are like one. So Babuji only can say where the souls swim.

15. How to gauge the inner urge of work in this direction?

It depends upon the laya awastha which an aspirant gets. Babuji has said that there are 5 or 6 stages:

- a. Laya Awastha in the gross body.
- b. Laya awastha in the subtle body.
- c. Laya awastha in the casual body.
- d. Fana i.e., TURIA with Babuji's power.
- e. Fana-e-Fana. I.e., Turiyateeta, forgetting the Laya Awastha of FANA.
- f. Baqua: Laya awastha with Babuji's power.

The mind, body and soul get these laya awastha during the journey.

16. Reading of Conditions:

Babuji has already stated in His 'Autobiography Vol. 1 part 1 to 3 about it and has given about 30 sketches to apply for knowing the condition at all regions. Sister Kasturi says that she can weigh a

condition by experience of the aspirant, inference of the trainer and a little of intelligence. Babuji's experiment on sister Kasturi, her experience and Babuji's explanation are clearly given in the book Anant Yatra vols. 1 to 5. If any aspirant gives an experience after getting a sitting, it can be verified with the help of these books.

17. What is the method of increasing or decreasing the amount of force to be applied?

Only Babuji can fix the dosage of the transmission and increase or decrease it. Put a thought that aspirants needed capacity to receive is increased and the dosage will be given according to it. Some research was done previously at Sahaj Marg Research Institute at Tirupathi. It was dropped later on.

18 . Difference between evening cleaning by an aspirant and trainers cleaning on an aspirant?

In the evening cleaning by the aspirant, the inner complexities etc., are going through the back side in the form of smoke or vapour.

In trainers cleaning they are going out by the two sides of the body (see sketch 23 a, see page 49 in sketch book.)

19. In sketches given, instead of 7 rings, 8 rings are given. What is that extra ring? (See sketch page SA and SB page 13 &15 of Gujarat. Book.)

The centre and power point of heart region (17), Mind Region (15), Godly Region (12) are given.

The extra ring shows the centre and power point of Bhuma which is shown above the 7th ring (sketch No: 5 of page 95 of guj. Book.0

20. Why Transmission in the individual or group sitting is felt by all?

Transmission in the end is to soothe the heart and invigorate the

nerves, only to be free from disease. Subtle bodies are returned and its original conditions are established.