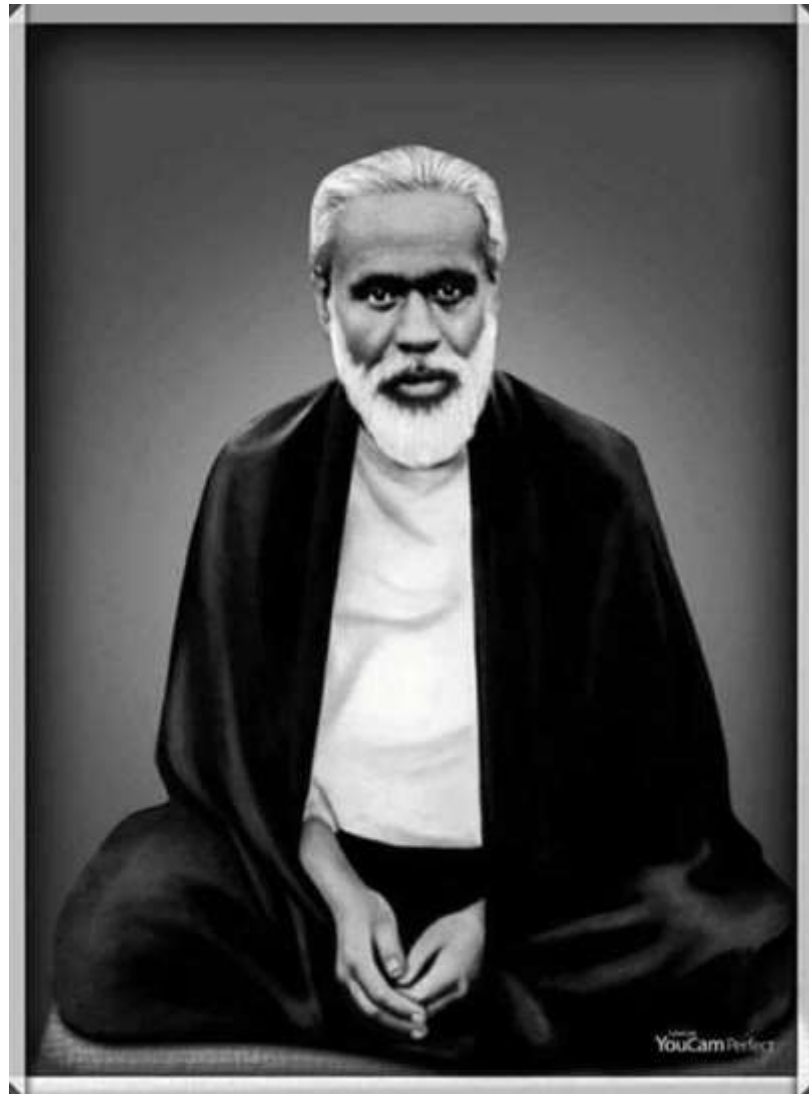
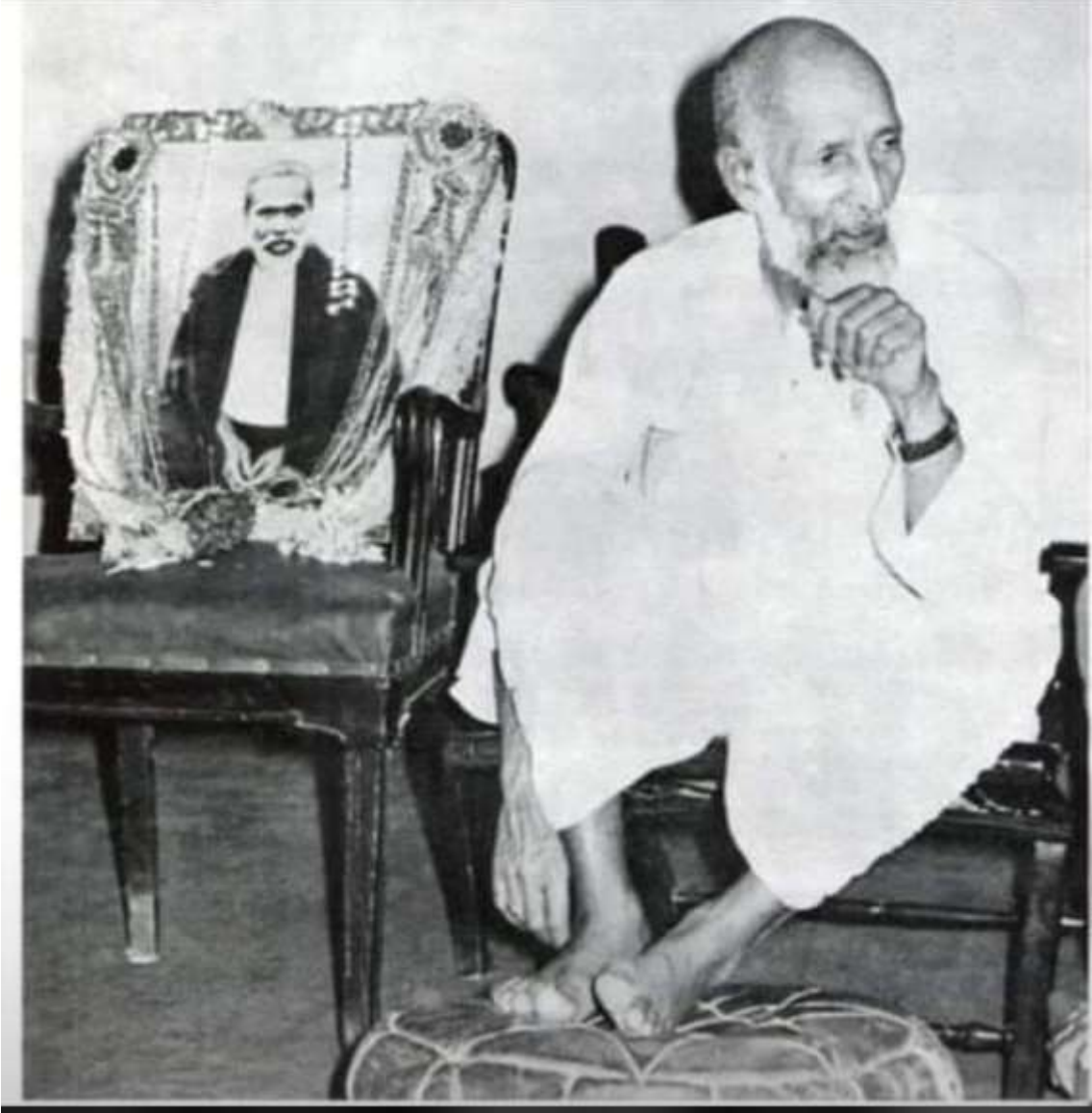


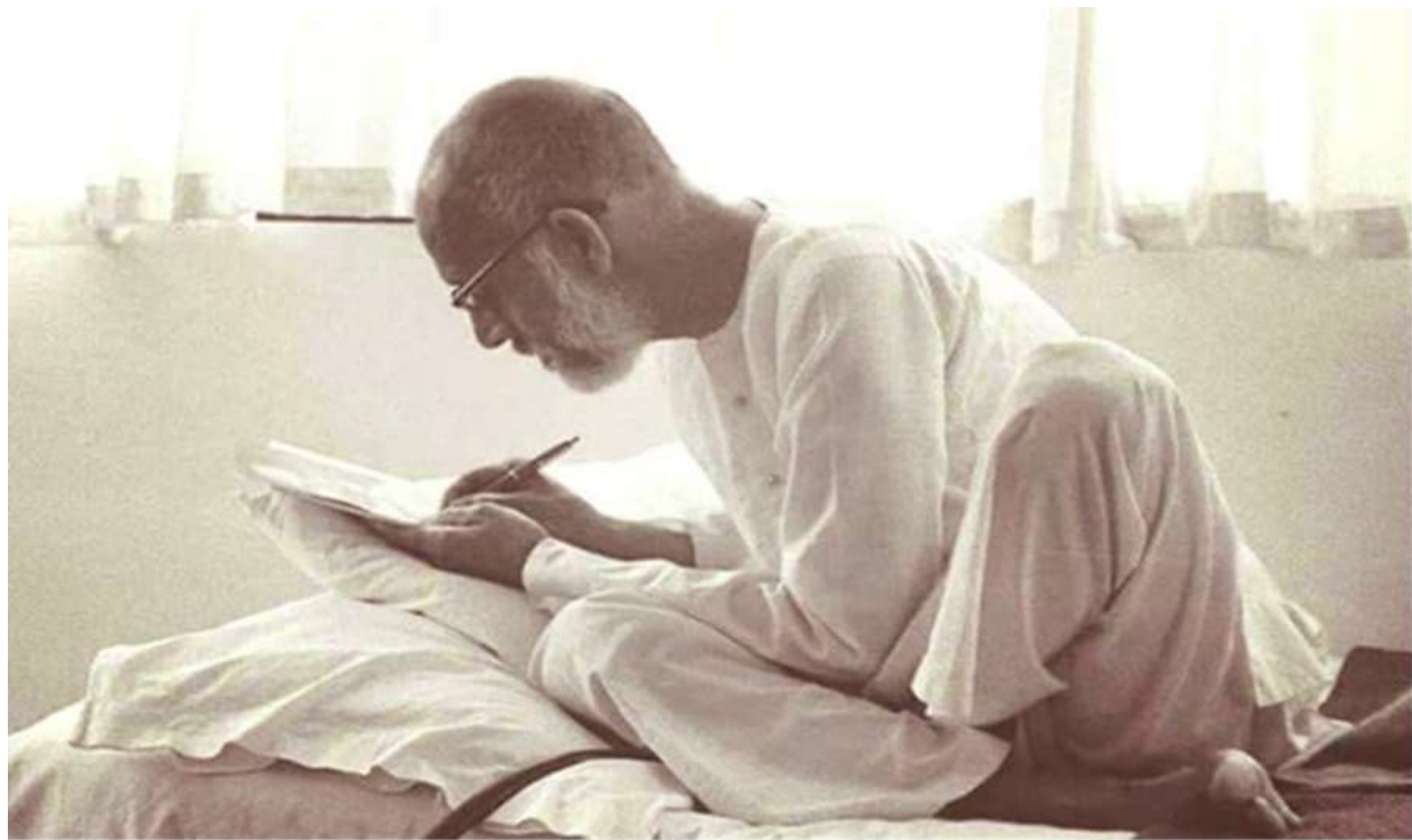
GATE WAY TO
ULTIMATE REALITY
SAHAJ MĀRG





BABUJI ASHRAM







“Awaken, O Sleeper,
It is the hour of the Dawn”

Pujya Lalaji Maharaj

“The main purpose of our Mission is
to install Spirituality in the place of
the prevailing non-spirituality”

Pujya Babuji Maharaj

INTERODUCTION TO SAHAJ MĀRG WAY OF SADHANA-NATURAL PATH

- The goal of Sahaj Mārg sadhana is to attain “ONENESS” through sahaja samadhi with the Ultimate Reality.
- For sahaja samadhi Sadhakas or abhyasis must starts his abhyas or sadhana, for sadhana thought is the kingly thing in human being and it is aided by “PRANHUTHI”.
- In Sahaj Mārg sadhana we start our puja (worship) or dhyana by keeping one’s thought with attentive observation on “DIVINE LIGHT” is in the heart.

- Babuji Maharaj say's: ***“The heart in only via media”*** ***In the beginning initially our attention is on the heart but after some progress our attention goes beyond heart in our meditation time automatically and it goes uninterrupted where it should go and finally towards “INFINITY SOURCE i.e., ULTIMATE REALITY.”***
- Babuji Maharaj further added “Instead of meditating on Divine light in the heart, it is better to meditate on the idea that Divine Light exists of the Ultimate Being in the heart and is also enlightening the heart attracting and pulling towards HIMSELF”. Otherwise, the mind starts imagining different forms of light, further leading to hallucinations.”
- Regarding thoughts Babuji Maharaj Says “Thoughts are come from individual mind to arouse the intension with deeper aspect or by seeing and hearing”.

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GOAL OF LIFE

- What the real goal of life should be.
- For a common man the object of life is only to achieve the greatest possible comfort and prominence in the world.
- The aims and objects of life conceived in terms of worldly ends are almost meaningless.
- The problem before us is not mere deliverance from pain and misery but freedom from bondage, which is the ultimate cause of pain and misery.
- Freedom from bondage is liberation.
- It is necessary to have a clear idea of the highest possible limit of human approach.

- The real goal of life should be.
- The final point of approach is where every kind of force, power, activity or even stimulus disappears and a man enters a state of complete negation; Nothingness or Zero. That is the highest point of approach or the final goal of life.

RELIGION

- Religion is only a preliminary stage for preparing a man for his march on the path of freedom.
- The end of religion is the beginning of spirituality.
- The end of spirituality is the beginning of Reality and the end of Reality is the real Bliss.

WAYS AND MEANS

- Having determined our goal, the next problem before us is to find out means for the realization of the object.
- The realization of God, the Indeterminate Absolute or Para Brahma, we have to adopt means which lead us to the complete negation.
- Our desires are the main cause of miseries.
- Serious obstruction in our path is caused by our sufferings and miseries.
- Renunciation or non-attachment is no doubt an essential stage in realization and we can never be free from the entanglements of Maya unless we cultivate non-attachment.

- Renunciation truly means non-attachment with worldly objects and not the non-possession of things.
- Renunciation is in fact a condition or an inner state of mind which brings to our view the transitory and changing character of things and creates a feeling of non-attachment with such objects.
- Eyes are fixed every moment on Reality which is unchanging and eternal and he is free from feeling of attraction and repulsion.
- This is Vairagya (renunciation) in the true sense of the term.
- Meditation is the only process to achieve that end.

- The proper method is to meditate all along remaining quite unmindful of the foreign ideas and thoughts coming to our mind during that time.
- Renunciation is in fact a condition or an inner state of mind which brings to our view the transitory and changing character of things and creates a feeling of non-attachment with such objects.
- Vairagya (renunciation) in the true sense of the term. When we have achieved this state of mind we are free from desires. We feel contented with what is available to us. The end of desires means the stopping of the formation of Samskaras.

- What remains now is only to undergo the effect (Bhog) of the previously formed Samskaras (impressions), which are to be worked out during the course of our life.
- Brahman may be said to have its own bondage just as a jiva has.
- Realization is not possible unless moderation and balance are restored.

JIVA AND BRAHMAN

- Originally jiva and Brahman were quite akin to each other and it is only the individuality of the jiva which effected a difference between the two.
- Jiva, the individual soul.
- Jiva as a soul bound up within ego or individuality, came into existence.
- jiva possesses motion, it is cognizant of the creator too i.e., of Brahman.
- Function of both the Brahman and the jiva is almost the same, with the only difference that Brahman covers the entire universe while jiva is confined only to the narrow sphere of ego (self).

- Brahman may be said to have its own bondage just as a jiva has.

AVATARS

- The difference between an ordinary man and an avatar is that man is covered with numerous sheaths while an avatar is free from most of them.
- Avatar have the Divine within their perception, while a man is deprived of it.
- Lord Krishna as an avatar has come down from the sphere of the central point while Lord Rama has from the other end.
- The avatars come down for a definite purpose, endowed with all the necessary powers required for the accomplishment of the work, allotted to them.
- Everything he stands in need of, comes to him, from the eternal store.

MEANS : TARKA, SHRUTI AND ANUBHAVA

- Generally, philosophers have attempted to reach the innermost core of things through reason (tarka) and not through vision.
- Reason in its popular sense may be faulty and may fail us.

HUMAN AND THE DIVINE

- It is commonly believed that God created man in His own form.
- It does not mean that the physical form of God is the same as that of man.
- The composition of man is exactly the same as that of the universe.
- The outermost form is the gross-body (sthula sharir) behind which there exists the astral body (sookshma sharir) and causal body (karana sharir).
- God being infinite, man at that highest level of approach too, is likewise within the sphere of humanity.

REALISATION AND ITS MEANS

- The concept of God (i.e., Ultimate Reality) the idea of God realisation too has become shrouded.
- Most of the scholarly saints have defined the state of realisation in numerous odd ways.
- Generally, learned men express their opinion about realisation or its conditions on the basis of learning and not on that of their experimental knowledge, which is the real one.
- Only the life of practicality is required for the solution of the problem (realisation).
- Realisation can better be defined as a state of changelessness .

- People often ask to let them know first what realisation is.
- It is just as one may say, "Let me first understand the thoughts of Shakespeare or Milton, and afterwards I shall try to learn the alphabet.
- " It is the same as an abhyasi saying, "Let me first realise God, and then I shall start worshipping Him."
- Realisation has now, today, become very easy because of the presence of the Divine Personality.
- There are numerous means and practices prescribed for the realisation, out of which we have to choose that which guarantees speedy success.

- Swami Vivekananda on this point, "That it is raja yoga alone that can successfully lead a man up to the highest level of approach.
- Reality is infused at the first stroke of will which serves as the seed in the long run.
- Grihasthashram (family life) is not a bar in gaining the real aim of life.
- A perfect saint may be found in grihastha ashram alone. We perform our duties, and remember Him as Ultimate Reality.
- Constant remembrance which is the only thing needed on the path of realisation.

Spiritual Training

- The right type of training under the guidance of a capable master is by far the most important factor in our proper making without which higher attainments in spirituality are never possible.
- The cause is defective guidance and wrong training which leads a man away from the real path with the result that he is lost forever.
- Proper spiritual training, fitting closely with the present worldly life is, therefore, the only thing required for the spiritual growth of the common people.

- Guru or the Master, who is the only person able to shape our destiny.
- When Guru or Master help comes, the spiritual life is awakened and the higher powers of soul are roused to help our growth.
- Some seek guidance from their inner voice, as they call it.
- The inner voice or the voice of the real self is no doubt never misleading.
- Unless the coverings of Mal, Vikshep and Avaran are removed and the mind is brought to a state of perfect poise and moderation, inspiration or guidance from the inner voice is meaningless.
- The practice from the inner voice is thus evidently, very dangerous and in most cases leads to disastrous results.

- Spiritual training starts with inner cleaning or the purification of 'Chakras' which is the most essential factor in spiritual advancement.
- The right type of training in spirituality, begins with inner cleaning which, if neglected, will lead to abuse of power acquired through Yogic means.
- Hatha Yoga lays down mostly physical practices to effect cleaning, some of which are too hard and tedious for all and sundry.
- The simplified course of spiritual training has rendered the highest spiritual flight possible for everyone whether man, woman, young or old, Grahastha or Virakta (recluse).

- The preliminary step in the right type of training is that the aspirant's tendencies of mind be directed towards God.
- A capable teacher should do this by own effort, exercising the power of transmission in order to create a permanent and deep-rooted effect.
- When our mind is directed towards God, we naturally begin to feel ourselves in touch with the Supreme Power in all our actions and workings.
- When this state of mind is permanently established within, every act we do, will then seem to be a part of devotion or Divine offering and we shall thereby be in constant remembrance of God all the while

- Inner vibrations in the heart soon begin to be felt by the aspirant.
- This is the beginning of the spiritual state known as Shabda or Ajapa. It develops automatically as we proceed along the right path under proper guidance.
- The real spiritual training is that which makes our mind disciplined and regulated, restores moderation in senses and faculties and creates lightness of spirit.
- Then alone internal peace and calmness is ensured and higher approach is possible.
- The real state of Aham Brahmasmi is never created by such artificial means.

- State of mind appears at every stage of spiritual progress in their forms: 'I am Brahma', 'All is Brahma' and 'All from Brahma'.
- The right course of training for an aspirant of spirituality, therefore, is to proceed along the path of realization under the guidance of a true and worthy master in the most natural way.

FAITH

- Will, faith and confidence are the elementary factors which contribute to an easy success on the path of realization.
- Strong will to achieve reality means that we are inwardly awakened to the thought of recognizing Self.
- The very first thing to be looked to, seriously, is that the path we select is the right one, leading directly to our goal.
- Often by adopting a wrong course you lose sight of the real thing and are led into false conceptions and illusions.
- Reality with faith and confidence and to adopt ways, helpful and conducive to Self-realization.
- Samskaras, Maya and egoism, and grow lighter and lighter at every step.

- The other important factor of a spiritual life is faith in the Master, for as I have already said before, the help of a capable master is indispensable for higher spiritual attainments. (Master- Guided for starting of your spiritual sadanā. some are Yakalayas)
- He is the only medium through whom the divine impulse comes to an aspirant.
- The guide we select should be one of highest capability and practical attainments.
- When we are convinced of his capabilities through reason and experience, we may accept him as our Master and submit to his guidance.

- Our faith now is greatly helpful to us in our spiritual progress.
- Faith in reality, faith in the right course you have adopted for realization, faith in the worthy Master whom you have submitted to, this is the rock upon which you must build your edifice of spirituality if you really aim at success.
- Faith, in true sense, is a lively link connecting the mortal with the Immortal.
- Effected through the medium of the Master, who is himself connected with the Immortal. The link when once connected cannot be broken under any condition and subsists all along during the course of our march up to final point.
- It is one of the six Sampattis of the third Sadhana of Yoga.

THE GURU

- Having in view our determined goal and the proper means to achieve it, our next look-out must be to find out the right type of person as our guide, who might successfully take us along the path of realization.
- The need of a Guru or Master, grows greater and greater as we go on advancing and securing higher stages.
- The help of a Guru or Master is, therefore, essential and indispensable for those engaged in spiritual pursuit.
- The worthy Master that can bring us out of the whirlpool.
- We may call him our friend, Master, servant or whatever we might be pleased to choose. But he remains after all our guide or Guru, as he is commonly called.

- A wrong selection or had misjudged the Guru's capacity or worth. He is also free to seek another Guru if at any stage.
- A real Master is not one who can explain to us the soundness of the religious dogmas or who can prescribe to us do's and don'ts.
- A Guru is the true impulse to effect the awakening of the soul and his direct support in the course of our further march on the path of realization.
- Really a man is fit for the work of training only when he does not entertain in his heart the slightest impression of being a teacher or Guru.
- God is the real Guru or Master and we get Light from Him alone.

MASTER AND HIS FUNCTION

- Guru is the connecting link between God and man.
- It is through his medium only that we can reach God.
- He is the only power that can extricate us from the intricacies of the path.
- The conception of a Master as mother is far the most appropriate and advantageous to a disciple.
- A mother is the very embodiment of love and affection.
- Only a mother's heart can bear with patience all troubles and miseries caused to her by her son, thinking all the while of trying to provide for her son's comfort and happiness.
- The same is the position of the real Master or Guru who is the spiritual mother of the disciple.

- The function of a mother and of a true guru are closely similar.
- The mother retains a child within her womb for a certain duration. The guru too retains the spiritual child within his mental sphere for a certain duration.
- During this period the disciple, like the baby in the womb, sucks energy and gets nourishment from the spiritual waves of the guru's thoughts.
- When the time matures he is born in a brighter world and thence his own spiritual life begins.
- If the disciple enters the mental sphere of the guru surrendering all belongings to him, it takes only seven months to deliver him into the brighter world.

- Gurus of today might conveniently be classified under the following heads:
- Quacks: Those who go about advising and conducting the worship of trees, animals, insects, diseases, ghosts and spirits.
- Book-Moths: Those who prescribe practices and methods which they have picked up from books.
- Practical teachers: Those who prescribe to others that which they do or have done, not taking into account the merits or demerits thereof.
- Inspired teachers: Those who guide people on the basis of their inner inspirations.

- A Guru who doesn't maintain even an iota of distinction between himself and his disciples is a Guru of high order.
- Association with a living Guru (For any Sadhana or starting Spiritual Practice) is very helpful in Spiritual practice. In case the Guru has left his body, his grace will not flow into you unless you develop adequate receptive capacity during his life time.
- Inspired experienced teachers: Those who guide people on the basis of their practical experience supported by higher inspiration.

METHOD PRACTICE RAJA YOGA

- RAJ YOGA is the old system or science followed by the great rishis and saints to help them in realising Self or God.
- Raj Yoga or the King of yogas. The kingly thing in us is thought which ultimately develops, steering us to our goal.
- The motion or stir of some power from beneath the Centre brought the present world into existence.
- That stirring thought is in other words called Upadan Karan or Kshobh (Hindi)
- The power which is similar to or identical with the thought power of man.
- That thought could bring out such results and that its power is unlimited.

- The thought power which fell to our lot, and with that started training.
- That is the basis of Raj Yoga or the King of yogas.
- The kingly thing in us is thought which ultimately develops, steering us to our goal.

SAHAJ MĀRG

- Vairagya or renunciation gained by elementary practice of Raj Yoga.
- The greatest wonder of our system of Raj Yoga in the light of SAHAJ MĀRG.
- Individual mind is, in a way, now connected with the plane of everlasting peace and happiness.
- .In other words you have made the way from your individual mind towards that high region.
- The gentle waves of the calm in the region of Almighty begin to flow direct to it (i.e. individual mind) and so in the long run you become one with it.

- When mind separates itself from Godly Mind, it begins to call itself as an individual one.
- The impressions grow so powerful that they begin to overrule our senses. The surroundings, no doubt, leave impressions on it.
- Those who worship and devote themselves to the unmanifested Absolute, the Omnipresent, the Omniscient and the Omnipotent, their difficulty is greater in the struggle, for in fact this path is trodden with great difficulty by an embodied soul by self effort.”
- When we begin to love such a soul, which becomes the object of our concentration, Nature's power then begins to run through us, for the great soul is endowed with such powers.

- Our emotions and feelings, made worse by our wrongdoings, begin now to come to their original form and attain the highest excellence.

HISTORY OF SAHAJ MĀRG

- Great men are not accidentally born. They are born when world waits for them in eager expectation. Such is the phenomenon of Nature.
- It was the auspicious day of Basant Panchami, February 2, 1873, on which the power of Nature descended to earth in the human form of Samarth Guru Mahatma Shri Ram Chandraji Maharaj at Fatehgarh in district Farrukhabad (U.P.).
- He is the Adi Guru of our Sahaj Mārg.
- He had simplified the method of spiritual training to a great extent and adjusted it to suit the requirements of our time.
- He introduced an improved system of raja yoga which later came to be known as 'Sahaj Mārg'

- Under the Sahaj Mārg system of spiritual training the action of the senses is regulated in a natural way so as to bring them to their original state.
- The system of ' Sahaj Mārg Sadhana' presents an easy and natural path for the attainment of the Ultimate.
- Sahaj Mārg does not advise those cruder methods which are hardly practicable in the routine life of man.
- Under the Sahaj Mārg system of spiritual training the action of the senses is regulated in a natural way so as to bring them to their original state.

SPECIAL FEATURES OF SAHAJ MĀRG

- The aims at the promulgation of the ideology set forth by the great Master through this newly introduced system of Sahaj Mārg , and to awaken the sleeping masses to Divine consciousness, so as to set them right on the path of progress.
- Raja yoga alone is the path that ensures success up to the final limit of human approach.
- Sahaj Mārg runs closely along the lines of raja yoga; but of course, with certain amendments and modifications to purge out superfluity from that system.
- Under Sahaj Mārg, the Master's support by his power transmitted through the yogic process of pranahuti.

- The Master by the application of his inner powers, awakens and accelerates the dormant forces in the abhyasi to action and directs the flow of Divine current towards his heart, through the process of pranahuti.
- Under the supervision of the Master Supreme, guide all to the Realisation of the Ultimate Goal, and fulfilment of human purpose.

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 us up to that Stage.

- Prayer remains the most important and unfailing means of success.
- The prayer must be offered in a way as if some most miserable man is laying down his miseries with a deeply afflicted heart before the Supreme Master imploring for his mercy and grace, with tearful eyes.
- Then alone can he become a deserving aspirant.
- Prayer should be offered with a heart full of love and devotion, is that one should create within oneself a state of vacuity so that the flow of Divine grace may be diverted towards him.

PRELIMINAIRES TO MEDITATION

- The thought of going back to the original was stirred up in man, it became essential for him to bring activity, which had sprung up in him, into a latent state as far as it was possible.
- He began to seek out means for it.
- At last it came to his understanding that just as the latent motion was grosser in comparison to the Absolute with which it was connected, even so he must take up something grosser for the purpose, to enable him to attain the desired ideal of Reality.
- This led him to the conclusion that he must create in him a form of contraction or withdrawal similar to that at the time of pralaya.

- The state of pralaya comes in when contraction begins to take place.
- Similar contraction in man leads to his individual pralaya.
- That means that he begins to proceed from his state of grossness to the real state.
- The contraction always starts from below and proceeds gradually upwards because of its upward tendency. Therefore, in order to go upwards he must start contracting from below.
- The form of contraction could be only to bring his legs and allied parts to one pose and to keep them steady. In whatever way it might be done, the form will finally be that of the asan.

- It is essential because it paves our way to the Ultimate.
- This posture must always be the same.
- The reason is that in this way he gets himself associated with the great power, the very thing he takes up in the beginning for the attainment of his particular objective. Thus the form which is associated with Reality helps him a good deal in his primary initiation.
- The upright position of the back-bone, neck and head in an erect straight line during meditation has been thought to be most advantageous from very ancient times, because the flow of Divine grace is believed to descend straight upon the abhyasi in that posture.
- Sahaj Mārg advise the abhyasis generally to sit in a natural easy posture.

- It is better to sit in the grey of the morning for meditation, or when that is not possible, at any fixed hour convenient to the abhyasi.
- Do not feel disturbed with the outer things but remain engaged with your own work thinking that they are in a way helping you to feel the necessity for greater absorption in your practice.

MEDITATION

- Under Sahaj Mārg system of training we start from dhyān, the seventh step of Patanjali yoga, fixing our mind on one point in order to practice meditation.
- The previous steps are not taken up separately but they automatically come into practice as we proceed on with meditation. Thus much of our time and labour are saved.
- The practice followed in Sahaj Mārg system is meditation on the heart. The same method has been recommended by Patanjali.
- There is a great philosophy underlying it. We find ourselves all the time busy with worldly things. If we are not doing anything, our thoughts seem to have wings in the leisure hours.

- We are always in tumult and disorder. Our individual mind has become used to such a characteristic activity, and thus we have made every thing topsy-turvy.
- When we remain in contact with ideas and thoughts of different kinds, they leave impressions upon our emotive feelings and senses. All the senses are spoiled and adopt a wrong course.
- The marks we thus make upon the senses and indriyas turn them solid like rock, having no bodh or wisdom.
- Soul is, no doubt, not acted upon, but we create such obstacles and coverings as to keep it enwrapped all round like a cocoon.
- Raja yoga is the only thing that can lead to the end. There is no other means of approaching the Centre.

- During Meditation the mind is disciplined, it is regulated automatically. Senses begin to come under control and you gain mastery over them. To master yourself means to master Nature.
- When the passage becomes clear you find Nature's work within your bounds and limits.
- In Sahaj Mārg system the abhyasi is advised to meditate on the heart thinking of the divine light there.
- The method of meditation on the heart is to think of Godly light within it.
- When you begin meditating in this way please think only that Godly light within is attracting you.
- Do not mind if extraneous ideas haunt you during meditation.
- Treat your thoughts and ideas as uninvited guests.

- This process of meditation is very effective, and can never fail in bringing about the desired result.
- Sit in an easy posture for an hour in the morning in quite a natural way. You should only meditate.
- In the evening again sit in the same posture, at least for half an hour and think that the complexities, the network of your previous thoughts and grossness or solidity in your constitution are all melting away, or evaporating in the form of smoke, from your back.
- It will help you in purging your mind and will make you receptive of the efficacious.
- This process of cleaning is to be repeated for about five minutes before meditational practice in the morning as well.

- Other (3 Methods)ways of cleaning may also be advised according to the needs of individual abhyasis, and need not be mentioned here in detail.
- Suffice it to say, that the process of cleaning uses the original power of thought in the form of human will for the refinement of the individual soul to enable it to ascend the steep and slippery path of realisation of the subtlest Essence of Identity.
- Under Sahaj Mārg system, the abhyasi, no doubt, sometimes sees light. But the glittering light appears only in the beginning, when matter comes into contact with energy.
- The real light has the dawn colour or a faint reflection of colourlessness.

- If the abhyasi begins to feel himself lighter and lighter, it means he is progressing, because in that case he is going into the state that God is in.
- Light means the loss of the weight of one's own thoughts.
- Thus the real Light refers only to the real substance, or more appropriately, substanceless substance.
- The only object of personal attachment should be the Ultimate goal, viz., realisation, which is to be firmly held in view throughout.
- Methods of ascetic austerities, penances and physical mortification usually applied for keeping the mind under control, do not relieve it of its misdirected trends

- Generally advise meditation on the heart at the point where you feel its beats.
- Meditation on the heart is the easiest and most beneficial.
- There is a great philosophy underlying meditation on the heart. The heart is the pumping station of blood. It sends out purified blood to all parts of the body and to the smallest cells.
- The blood that runs through our system is affected. The solidity due to our own thoughts and actions begins to melt away.
- First thing that we begin to gain from the first day by this method of meditation on the heart. It is the nucleus and creates the vibrant motion, wherever it is directed.

- This is the field for the mind to work .
- The subtle force works in this place for the descent of divine energy.
- Our thinking conjoins with it, or we train it so that it may percolate the right thing and direct it towards Reality, the problem is solved.
- The heart is the only point at which the connecting link between the animate and the inanimate is most clearly felt. This is the reason why meditation on the heart is very useful.
- It is the heart which, as the field of action of the mind, is to be set right.

- Trikuti (centre of the eye- brows) can also be taken for the purpose but that is not an easy job for common people as it requires more labour from the abhyasi.
- Meditation on the navel point has no spiritual value except that it causes a tickling sensation which finally makes the mind and passions all the more powerful.

TRANSMISSION

- It is a great wonder when a great personality like Lord Krishna, Swami Vivekananda or my Master changes the entire course of a man's life.
- It is absolutely necessary for us to find out such a guide who can lift us higher and higher by his power.
- This mystery is known as pranahuti - the power of transmission.
- This is power working through the channels of pure mind. Pranahuti is effected through the power of will which is always effective.
- The worthy trainer by the power of yogic transmission weakens the lower tendencies in the mind of the trainee and sows the seed of divine light in the innermost core of his heart.

- In this process the trainer uses his will-force which has Divine Infinite at his back.
- The trainee may not feel anything in the beginning. The reason is that he is accustomed to feel only through the senses. After sometime, however, he may feel the results of such transmission, which also are in the form of subtle changes of the working of his vital parts and tendencies of his mind.
- Spiritual training for the attainment of higher stages is only possible by the process of yogic transmission and by no other means.

DEVOTION

- Constant remembrance, in fact, is a natural development of meditational practice and it acquires efficiency when the abhyasi has become devoted to the object of meditation or constant remembrance.
- The fire of love and devotion alone burns down trivial trash, and wins the gold from the dross.
- The burning of love may, however, have three stages. The first is the suppressed smouldering giving out thick smoke. The second has occasional sparks in it; and the last one gives the bright burning flame, capable of reducing everything to ashes in a moment's time.
- If you can light up such a fire within you, your progress shall be by leaps and bounds.

- Devotion and love, of course, remain so easy and yet so difficult of achievement at once.
- Real devotion has no tinge of affection in it and goes hand in glove with enlightenment.
- In the initial stages the devotee may be conscious of his feeling towards the object of his love; but at higher stages the foam and fury is dimmed to the extent of an almost total loss of its awareness at the Ultimate stage.
- The superfine level of devotion may be spoken of as total self- surrender, from which the awareness of surrender has entirely been withdrawn by the grace of the Supreme Master.

- The problem of practising devotion, surrender, etc., in a natural way is there.
- The guru is taken into account as the personification of the Supreme.

SURRENDER

- The easiest and surest means to achieve the goal is to surrender yourself to the great Master and become a 'living dead' yourself.
- This feeling of surrender, if cultivated by forced or mechanical means, seldom proves to be genuine.
- It must develop automatically within you without least strain or pressure upon the mind.
- If the knowledge of self is retained, even then it is not true surrender.
- What remains to be done when you have surrendered yourself in the true sense? Nothing.

- In surrender abhyasi will be in close touch with Reality all the time and the current of divine effulgence will continue its flow to him without any break.
- Therefore, if one can give away his heart shall naturally bring him to the state of absorption in Absolute Reality.
- To effect the surrender of heart in the easiest way, only an act of will is required.
- Self-surrender is nothing but a state of complete resignation to the will of the Master, with total disregard of self.
- A permanent stay in this condition leads to the beginning of the state of negation.
- Surrender is not an ordinary thing to be achieved easily. It begins after complete negation of all senses and faculties for which we proceed by elementary rules of devotion.

- A beautiful example of surrender is presented to us by Bharat, the son of Dasharath when he went to the forest along with the people of Ayodhya to induce his brother Ram to return.
- Bharat: "It is not for me to command but only to follow". Therefore self-surrender has great importance for an abhyasi in his pursuit.

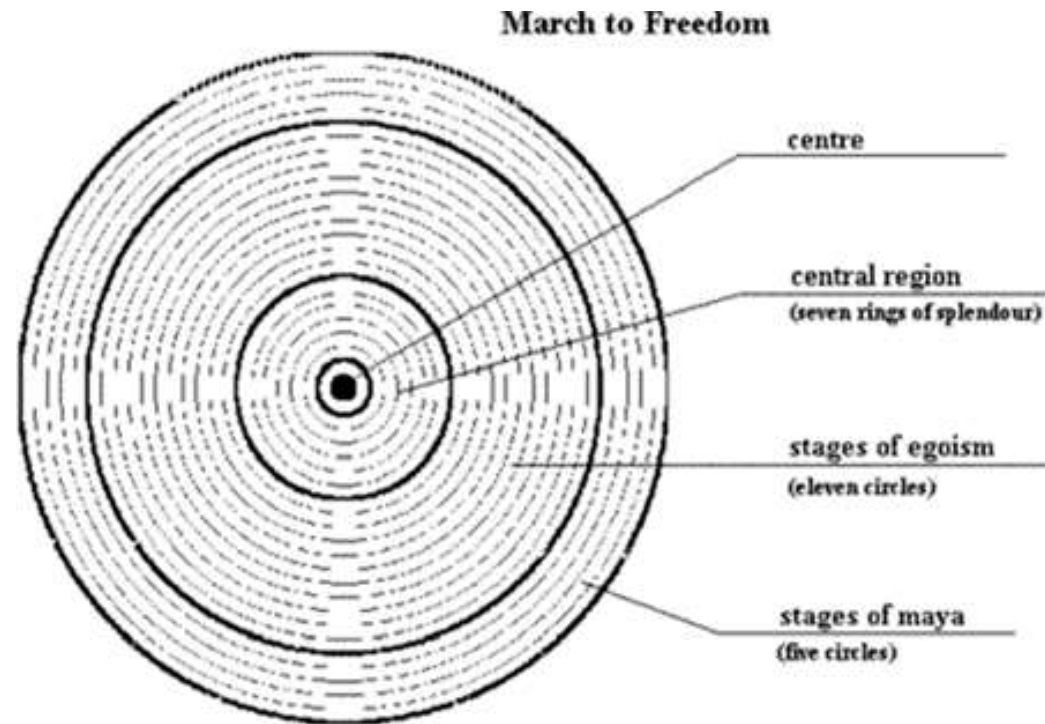
CONSTANT REMEMBRANCE

- Constant remembrance of God is of course, a special feature in spirituality.
- The method for cultivating constant remembrance is to think with firm conviction during your leisure hours, that God is pervading all over and everywhere and try to remain in the same thought as long as you can.
- The minds of people are absorbed every moment in thinking about the various problems of their material life.
- Thus they remain entangled within maya without ever thinking of getting out of it at any stage.
- Frequent remembrance of God, though greatly helpful

- Remembrance of God thus is of no avail. The real significance of the custom is that we must remain in touch with the idea of God in all phases of our mental and physical activities.
- The idea of guru as the Supreme Divine force is very helpful in spiritual pursuit, if the guru himself happens to be merged in the Ultimate State of realisation.
- If you cultivate this feeling and maintain the outlook that your Master is doing every thing in your place, you shall not only be in constant remembrance all the while, but your actions will cause no impression whatsoever, and so you will cease making further samskaras.

STAGES ON THE PATH OF REALISATION

- The highest point of approach or the final goal of life is a state of complete negation, nothingness or zero.



- The concentric circles drawn round the centre roughly denote the different spiritual spheres we come across during our progress.
- Beginning our march from the outermost circle, we proceed towards the Centre, crossing each circle to acquire the next stage.
- There are five points or sub-centres in this heart region which we pass through in the course of our journey.
- At each point, the following four conditions are felt, in this order:
 - 1 - A peculiar state all over, awakening within the mind a consciousness of the Divine Force pervading all over.
 - 2 - A Divine State prevailing everywhere, absorbed with its remembrance.

- Neither the feeling of the divine force nor that of remembrance, but only a feeling of negation.
- Everything gone. No impression upon the heart, not even that of existence.
- These four conditions are experienced in every region and at every point.
- The Sahaj Mārg system of spiritual training, everyone passes through them; though perhaps only the more sensitive ones are able to feel all the conditions in their minutest details.
- The Ultimate, Bhuma or God in the Absolute State, what or where he is, is beyond his understanding.