

With Best Compliments from

## The Indian Textile paper Tube Company Ltd.

Registered office & Factory:-

19, Perali Road, Post Box No. 5, Virudhunagar-626001

Grams . Indtube Phone . 3604

Branches at : Myleripalayam, Pollachi Road.

Coimbatore Tk.

Grams-Indtube Phone 30 (Kinathukadavoo)

Selling Agents—

M/s T. T. Krishnamachari & Co.,

Madras - Bombay - Calcutta - Delhi

Publication Department Shri Ram Chandra Mission,

SHAHJAHANPUR, (U. P.), 242001 INDIA

Sahaj Marg Printing Press, Shri Ram Chandra Mission,  
SHAHJAHANPUR (U.P.)

# सहज-मार्ग SAHAJ MARG

Bi-monthly, Spiritual

Registration No: R.N. 12620/66

Volume XXII

No: 5

September 1979



Grams: SAHAJMARG

Phone. 2667

**Shri Ram Chandra Mission**

SHAHJAHANPUR, U. P. (India) 242001

## Notice

Due to the enormous increase in the price of printing paper & binding materials, as also the ever increasing wage costs associated with the printing of "SAHAJ MARG" Patrika, it has become necessary to increase to subscription rates as hereunder. Your understanding and co-operation are solicited.

Annual subscription from 1st January 1980	Rs. 12/-
Life subscription (India)	Rs. 300/-
Life subscription (Overseas)	Rs. 600/-

P. Rajagopalachari.  
General Secretary

## सूचना

छपाई के कागज और बाइंडिंग के सामान की कीमतों में अत्यधिक बढ़ोत्तरी के कारण तथा 'सहज मार्ग' पत्रिका की छपाई से सम्बन्धित व्यय में दिनों दिन बढ़ोत्तरी के कारण यह आवश्यक हो गया है कि पत्रिका का चन्दा निम्न प्रकार से बढ़ा दिया जाय। अतः आपकी सद्भावना एवं सहयोग की पूर्ण आशा है।

वर्षिक चन्दा १ जनवरी १९८० से	रु० १२-००
आजीवन चन्दा ( भारतवर्ष )	रु० ३००-००
आजीवन चन्दा ( विदेश में )	रु० ६००-००

पी० राजगोपालाचारी  
जनरल सेक्रेटरी

## Notice

The Annual subscription of Rs. 12/- for the Sahaj Marg Magazine for the year 1980 is payable before 15th January, 1980. Subscribers are requested to pay the amount through their nearest centres or direct to Shri Ram Chandra Mission Shahjahanpur in time.

In the service of Divine Master



### M/s. Cuddapah Oil & Paint Industries

Industrial Estate  
Cuddapah—516004 (A.P.)

Manufacturers of Popular Nartaki Brand paints & Copilac Brand Super Synthetic enamel paints, Cop Brand Varnishes, and French Polist.

\* ॐ \*

## सहज मार्ग

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।  
( उठो ! जागो ! गुरुजनों को प्राप्त कर ज्ञान-लाभ करो )

### प्रार्थना

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

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 upto that stage.



## CONTENTS

### English.—

1	Eight points by Revered Master.	1
2	Flaming Centre of Sahaj Marg—by S. Narayanaswamy	2
3	How Master came to me—by K.R. Madhusudan	7
4	My Master's Awakening—by Prathan	11
5	What is Needed ?—by S. Sadasivam	15

### हिन्दी—

१	श्रद्धेय बाबू जी के आठ विचार बिन्दु	१
२	भक्ति का स्वरूप—डा० सुधा गुप्त, उदयपुर	२
३	कर्म ही पूजा हैं—डा० श्रीमती इन्दिरा व्यास	५
४	अथातो ब्रह्मजिज्ञासा—डा० ऋषिकुमार चतुर्वेदी	८
५	जिज्ञासा—श्री के०बी० पाटणकर	१४
६	गीत—श्री मृगेश महमूदाबाद	१८
७	गीत—राजेन्द्र भदौरिया	२०

## EIGHT POINTS BY REVERED MASTER.

- 1) The Abhyasis aspiring for the highest, can be said to be the true Abhyasis of Shri Ram Chandra Mission,
- 2) If they continue their aspiration for some time devoting themselves to Almighty, then comes the grace to foment real aspiration.
- 3) We want that fountain in us which may spring forth all the time doing worldly or Godly work.
- 4) It removes the rust already settled in the instrument we have.
- 5) It does not look nice to have the idea of being a Guru before time.
- 6) If any body has such an idea for the good of the Mission, there are other ways which can help the growth of the Mission,
- 7) Transmitters are there in the Mission but some of them lost interest after some time.
- 8) Our aim should be to reach the highest point.

## FLAMING CENTRE OF SAHAJ MARG

( By S. Narayanaswamy )

The grace of our Shri Babuji Maharaj has enabled all of us to assemble today here in this Meditation Hall of our Holy Ashram. May the Glory be unto Him !

I realise, it is a tremendous privilege in belonging to such a world spiritual Mission which has dedicated itself to lift the whole of mankind from the unreal to the real, from darkness to light and finally attain the goal of human life. We all are in one world, family members, living in many countries speaking many languages, having the inner connection with the Real Being, by the benign benediction of a Master of Reality, Who has proclaimed in His clarion call that "He does not belong to India alone, but to the whole world", He draws the hearts of all men into His Heart. Such a supreme Personality brings the whole world into one active Community of Hearts.

But even more, one realises in abundance the extraordinary privilege to be here now in this "Flaming Centre of Sahaj Marg" at the head-quarters of this spiritual world order, where its influences are easily and constantly felt, not only by those who have assembled here but also by those of our other brethren everywhere, who also turn their thoughts in love and devotion to this "Great Flaming Centre". Further more, its effects are inexpressible in words but one can only understand and feel its radiance and splendour in

the deeper recess of one's own being. Let us, therefore, with renewed energy and with a great dedication to our Master and Mission, spend our week here, with a deep sense of realisation why we are here at this Flaming Centre now ?

It is not just to learn some more facts nor to get oneself stimulated by speeches and songs, for a time being, but it is only to transform and to integrate one's own inner personality in timeless rhythm in time, by the influence and effects of this specially created atmosphere of this Flaming Centre, and to merge in the bosom of the Infinite.

To fulfil His lofty ambition, our Lord is celebrating our Adi Guru Mahatma Shri Lalaji Maharaj's birthday on Basanth Panchami day every year, inviting one and all, from all the branches of our Mission, by showering His benediction and Blessedness not minding His poor health conditions, around the clock.

Now it will be worth-while, to recapitulate the following message of our Master:-

"We have come out from Divine Energy and it has become our base. But it has gone out of sight which we have to revive it, if we want to maintain ourselves. Love is the way for the inner awakening of the Reality." He adds that the burning of Love has three stages:-

1- The first, He observes, is the suppressed smouldering, giving out thick smokes.

2- The second has occasional sparks in it, and

3- The third one gives the bright burning flame capable of reducing every thing to ashes in a moment's time.

Let us analyse the above three aspects in detail in the light of our Master's observations: The first two aspects of smoke and occasional sparks are due to wetness and solidity respectively. If one frees oneself from wetness and solidity, naturally one's love burns then like electricity and the desired result follows automatically.

The process of cleaning, the first of its kind in the history of spirituality, graciously introduced by our Master, helps the aspirants in great deal, to get rid of these two factors. Therefore, if one follows this cleaning process in the prescribed manner, he can surely feel the instantaneous effect of freeing the smoke and solidity, i.e. grossness as termed in our Sahaj Marg system of Yoga.

Here our Master gives us a caution to the Yoga Student to understand it clearly that "cleaning" is only a process. But really, it is seen that people do not get benefit from the evening practice of cleaning, because they do it in a faulty way. In fact people first begin to meditate upon grossness and then they think that it is going out in the form of smoke. Really speaking, they ought to throw it out by thought suggestion, in the form of smoke.

The third aspect is the essence of burning. It is visible like that of electricity which is devoid of smoke and solidity.

It can be seen, if one sees minutely. This is due to the oily substance it has got. What is the oil for a Yoga student ? It is devotion. Constant remembrance brings devotion nearer. It is the seed from which the oil is obtained. 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. It then ceases to be dry abhyas and becomes luscious all-absorbing engagement. But it has to be done by one's own untiring activity in inactivity.

Let us take in analogy for a wider explanation of our study and understanding.

"Out of the mud, through the water, the Lotus flower ascends into the sun shine. The lotus plant grows up through water, having its roots in the mud, and spreading its flower in the air above. So it is a symbol of man's life in three worlds. The root represents material life. The stalk passing through water symbolises existence in the astral world. The flower, floating through water and opening to the sky is emblematical of the spiritual being".

(The only flower has been taken to symbolise the Lotus Flower in Western philosophy.)

The whole idea behind the caption 'Flaming Centre' can be understood and realised in one's own being only if we bring in to our mind the following transcendental experiences, gained during the period of Sadhana, by our Master of Reality:-


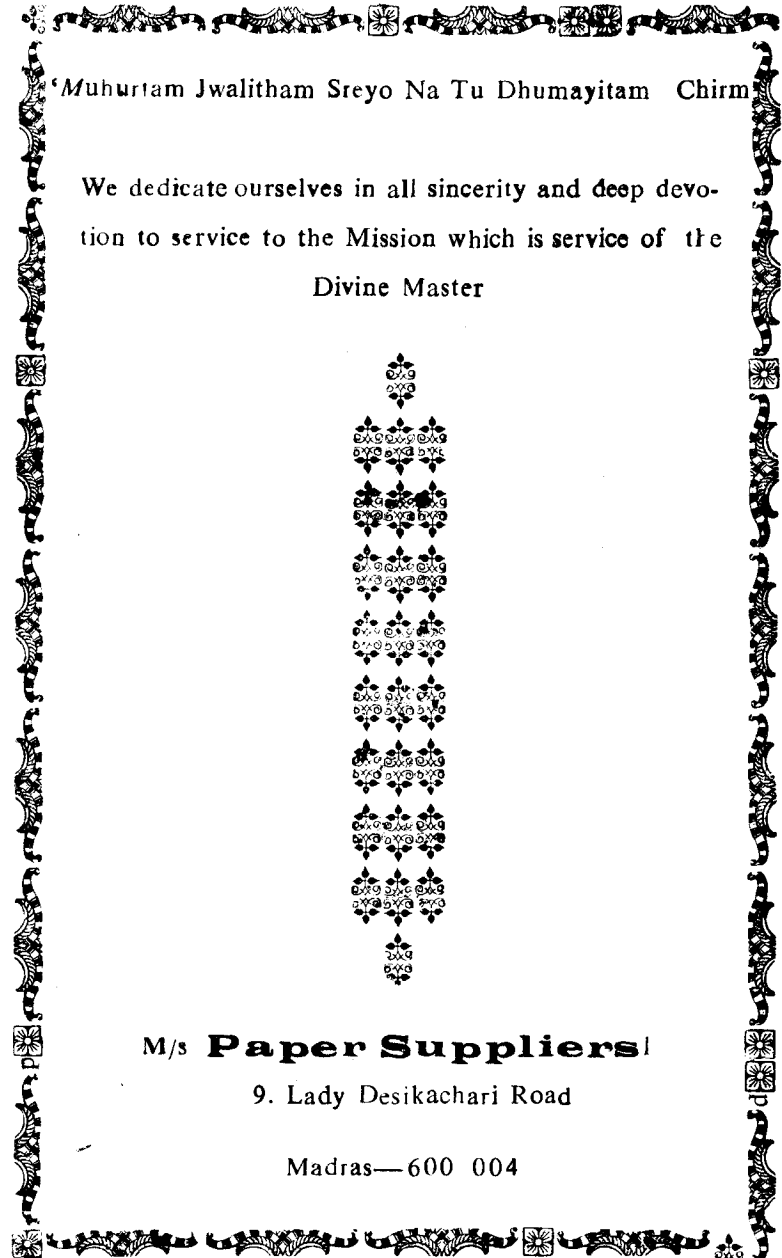
“Dear Brothers ! I say verily that I have suffered so much burning during the period of my Abhyas that there have been all burns in my breasts. But those have become flowerbeds and fire flowers. I have crossed the field of Spirituality by selling away peace - i.e., I have made the sacrifice of peace to attain it”.

May the Divine Splendour of Lotus Fire consume us into NOTHINGNESS. We may perhaps rather say in terms of Spiritual Science, as MELTING AND MIXING, i.e., PRALAYA (Melting) and LAYA (Mixing). May the benign supervision (SUPER-VISION) of our Master of Reality guide and guard us to reach that stateless state !



“Muhurtam Jwalitham Sreyo Na Tu Dhumayitam Chirm

We dedicate ourselves in all sincerity and deep devotion to service to the Mission which is service of the  
Divine Master



M/s **Paper Suppliers**  
9. Lady Desikachari Road  
Madras—600 004

In the service of the Divine Master

## M/s. ADARSH AGENCIES

51, Greenway Road, Kesavaperumalpuram,  
MADRAS-600028 Ph.-77060

Distributors for:-

J.B. Mangharam Biscuits, U-Bix Big Shaver, Coco Tea,  
Instea Alvitone, Formee Feeder Centiwin Blade and  
Flair Ink.

2-TT: Investments & Traders [P] Ltd; for Eskaylan-20

3-Asha Dyes & Chemicals Preferred Dealer for Tul Dyes

Manufacturer : 'Voltaid' Brand Automatic Voltage  
Stabilisers.

## How Master came to me

(By K. R. Madhusudan, Bangalore)

It was twilight one fine day 20 years ago. I was staring at the vacant sky absorbed in the thought--"Who is the Guru who will make me merge with God within a short time in this very life even if without my knowing it?"

Lo: Stood He before me with a beard with silver streaks here and there and a gentle smile lighting up His benign face. His right hand was raised with the index finger pointing to the apex.

He was of a thin frame and simple disposition, whom I then mistook to be Sri Ramakrishna Paramahansa, But His pointing finger singularly revealed to me that His was the only way which could meet the conditions that were then in my mind. Not only this, it struck me that His index finger also exhibited that His was the only path of salvation for humanity, the present and the future.

As if His vision was not enough in itself, the unassuming personality also gave me an inkling of His mission which my heart could feel as His, and my mind coloured it as mine!

Off and on He used to stand before me, of course in His astral form with light and simplicity when I did not even know him physically let alone being a member of His mission, the existence of which I was unaware.



Time and again I mistook Him to be Sri Rama krishna Paramahansa.

Yet another time in the same year more less, I was absorbed in the thought there should be one Centre from which emanated this creation. The thought was a sequel to a discussion I had with my younger brother about interspaces between the particles of the atom, and incomprehensible centre of the atom. Lo ! when I was wondering and pondering about what could be this Centre, this bearded man stood before me again with His finger pointing heavenward. The knowledge that followed this, I mistook it to have sprung out of my genius.

During the same period, I used to read a lot about philosophy, the main pursuit being liberation in this very life, that too unconsciously. I studied books of several masters. In my heart, I pondered how practical and best Swami Sivananda was. No, his was too exacting for me to think of. I could not give up the home and my wishes !

I tried Sri Ramakrishna Paramahansa. He came near to my aim of salvation. But I could not practise what all he preached. I had to give up thinking of following him because of hardness of his path.

What about Aurobindo ? I studied his works. all fused into one, Well and good. But as I thought that all my wishes should drop off by themselves and I should be transformed without my knowledge, I could not take to integral yoga where one consciously practised the sadhana and I was scared of "Dissolution" if it should happen during my conscious hours.

In short, I did not want to "know myself", but to "forget myself". This Aurobindo could not vouchsafe, at least, for me. No Paramahansa, no yogi nor swamiji ! Who else could give me salvation which was nothing short of merger with God as sanathana dharma propounded ? Who else would lull my ever-rising tides of wishes without any grievous effect ? Who would clear the path of weeds, stones and impossible obstructions ? Who else would make me attain salvation unconsciously as I was scared of losing myself with my awareness in tact ? Who would not ask me to be celebrate ? Who would not be exacting and horrifying ? Who else would be generous enough not to desert me half way even though I committed unpardonable mistakes ?

These and many were the questions. And the answer was, Lo ! Before me stood He whom I again mistook to be Sri Ramakrishna Paramahansa.

Once, I went to the extent of consciously shaping the bearded personality into the Paramahansa as I was an artist by hobby. The personality did not change, but my delusion that He was the Paramahansa only and none else continued.

Around the same period, I was drowning on the very day of my swimming lessons. I thought, if god had any purpose reserved for me, I would survive, otherwise, I would go down to the mother. But I did survive ! Just back from near death, I wondered who save me and what for.

Lo ! There was the bearded personality with the raised index finger. Again I mistook Him to be Sri Ramakrishna Paramahansa.

And even after my association with the Sahaj marg on July 18, 1968, for some time the Paramahansa delusion

lingered in my mind. I once in a way dream about the astral frame of beloved Babuji.

As I began treading Sahaj Marg, wishes began leaving me one by one, slowly, steadily and surely, ego was transformed without my conscious knowledge, no horror, no terror and no fear of coercion, no hatred in Sahaj Marg system whatsoever.

Now I find profound peace at heart for having chosen the worthiest Master of all creation, our beloved Babuji, as my sole guide in the path of spirituality.

## My Master's Awakening

( S. Prathan, Nellore )

One poses ignorance in understanding the efficacy of being connected or associated with the real source.

If one is earnest or inclined to have the connection or association with the real source, one of the essential ingredient is one should resolve to obey the elementary principle of first commandment enunciated by our Master. To signify this, it is put forth in first commandment thus: "When one resolves to do a thing, the connecting link between the thought and the work becomes intensified, and one begins to draw power from the real source in accordance with the strength of his thought. When the power begins to flow in, and we associate it with a particular point of time, then the remembrance of the work begins to revive in our heart and we begin to feel attached to it in some way or the other."

To understand this, for example, one, who is on employment or any other profession or women-folk on household duties., attends to the particular place of work at a particular point of time, the connecting link between the thought and the work becomes intensified, then the power that begins to flow in revive a thought of remembrance to do the work. Thus one naturally gets inclination to do the work. So also if we fix a particular point of time for meditation, the entrance of place, will intensify the connecting link with our Master and revive a remembrance of our in our heart i.e., to achieve

the goal of life by associating with Him and according to the strength of our thought, we will thereby get connected with the real source, because Guru is the connecting link between God and Man. Here the association with our Master means we are actually associating with the real source because our Master is of such a calibre, inexplicable in words, and he is originated from the real source.

Thus the importance of our Master should be understood here. Master means one who is ever ready to prepare us for mergence in Almighty by simple (spiritual) training (transmission).

- M – Mergence
- A – Almighty
- S – Spiritual
- T – Transmission
- E – Ever
- R – Ready

So our Master is ever ready to prepare us for mergence in Almighty by infusing His power only when we need and crave. To signify this, Our Master has emphasised in 'Sahaj Marg Philosophy' thus: "I have a heart ever ready to help any one who might be in need of it." So it is only our need and co-operation that is required to have His association or connection with us. 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. When we utter the first word of the prayer, 'O Master', we are praying to the ever ready Master to prepare us for mergence in Almighty through His medium

and power and immediately we are being connected or associated with him and thereby attached to the real source. In the first line of prayer, we are putting forth our aim (goal) of life before Him, in second and third lines, we are stating the obstructions to our spiritual pursuit, and in the fourth and fifth lines, we are surrendering ourselves saying that except 'You' and 'Your power' there are none and nothing else to bring us upto that stage. By the very utterance of the prayer, we are praying to our Master to prepare us for mergence in Him by connecting or associating ourselves with Him because he has originated from real source.

To intensify our craving for reality, we must revive the remembrance in our heart. The human being is coming into the brighter world with the craving of crying at the very beginning itself. This is the implied craving of crying, to go back to our home land (to be attached with the real source), being stirred up in the heart by the Almighty at the very first entrance into existence itself. But due to conditions and vibrations of environment created by us and due to covering up of gross materialism and solidity the craving is being put in static condition. Again the same will be stirred up by our Master, only when we come into contact with our Master, by infusing His power (spiritual transmission) and implanting the reality in a seed form by awakening latent motion. Thus it is our duty to maintain or continue that awakening state. To intensify our craving, we must follow our Master and develop devotion like our Master. While explaining His devotion, our Master puts forth thus in 'Sahaj Marg philosophy, 'I tried heart and soul to get myself merged in him in toto and this had been the life pursuit for me.....In a word, He is the infinite ocean of Grace in which we have all to merge.' (13)

Thus we must try heart and soul to get ourselves merged in Him in toto and that should be our life pursuit. This will happen only when we resolve to obey the basic elementary principle of the first commandment. Because when we resolve to observe a fixed point of time, the connecting link between us and our Master intensifies and revives the work of remembrance through Him, and the same thought will be put in awakening condition during that particular point of time, thereby attaching us with the real source. This impliedly is the basic condition for maintaining constant remembrance so as to keep that condition till the next point of time when we sit for meditation. When we obey the commands of our Master we are submissive to him. When obedience and submission are there, naturally surrender will come into existence without our knowledge by resigning all the things to Him."

Thus by resolving to observe the basic principle of the first commandment with empty bowls in our hands like beggars at the Master's door, the Master will readily fill them. The bowl will be filled up with His infinite ocean of Grace only when we beg with empty bowls. So we must obey the commands of our Master with the craving for reality in a waking state for ever; then the ever ready Master will prepare us for merger in His infinite ocean of Grace.

## What is Needed ?

( By S, Sadasivam )

Some of us are practising the meditation under Sahaj Marg system for quite some time yet several of us are said to be not progressing or not progressing fast enough, or as expected by Master. And yet there are a few new comers to the system who seem to be doing very well and Master also seems to be close to them.

I for one joined the Mission more than a decade ago and when I look at some of the brother abhyasis so devoted to Master, and Master also recognising them, I stop to think what is it that is lacking in my practice which has to be supplemented.

In my practice I have always been regular. So for I could remember I had never missed one Sat Sangh on Sundays nor have I missed even one individual sitting from a Preceptor ( I had arrangement with a Preceptor for individual sittings once in a week ). Whether there was rain or thunder storm. I would somehow manage to go for sat sangh or individual sittings though the Ashram or the Preceptor's house was nearly 10 kilo metres away from my home and no adequate bus facilities were available.

I used to meditate for more than two to three hours a day apart from cleaning time. When we used to observe fast

on Gokulashtami day I used to starve completely and spend the whole day in meditation.

Despite all this, I had not even started 'Yatra'. On one occasion, I went to a senior Preceptor immediately after attending Basant Panchami celebrations at Shahjahanpur. The Preceptor gave me a sitting and pointed out some grossness in me. I asked him, "Sir, how can there be grossness in me. After all I am coming here directly from Shahjahanpur. If there had been this grossness Master would have cleared it." The Preceptor replied, "probably you have not touched the heart of Master". It has been puzzling. What is it that is lacking in me ? Why has Master not noticed the grossness in me Particularly and cleared it ?

To think of it now, I have been regular in meditation—Alright ! Sincerety was there but was it backed by love for the Great Master ? I sit in meditation. Was it out of love for Master ? I think most of us sit for meditation just because we are asked to sit, not with love and devotion. We think that we can bring Him down and focus His attention on us by meditation alone. This I think is a gross folly and it only proves our arrogance. Meditation sittings which are not borne out of love and devotion to Master but which are out of feelings of duty and sincerety alone may not bring full results.

Master may give the reward for our labour. but if we have to succeed in our sadhana I think we have to make Him be indulgent with us. But how to make Him indulgent ? I feel only through absolute love and devotion alone can

this be achieved. I think, this is the meaning of the preceptor's statement that I have not touched Master's heart.

I have observed the new comers and how they are able to attract the attention of Master. They seem to melt at the very mention of Master. They seem to go into ecstasy when they talk of Master. Tears seem to run down their eyes even when Master is praised by someone. What makes them feel so ? I think it is their love and devotion to Master alone which does it. No wonder Master is attracted towards them.

May He bless us all with that intense love and create that longing for Him.

और आत्मा की पवित्रता का अमन्द, निर्वन्द स्रोत निरन्तर गतिशाल बना रहता है। भक्ति जब पूर्णावस्था पर पहुँचती है तो साधक का व्यक्तित्व कुछ दूसरा ही रूप ग्रहण कर लेता है। उसके समस्त मनो विकार तिरोहित हो जाते हैं। समस्त सृष्टि में उसे अपने प्रिय की छवि लक्षित होने लगती है। भक्ति अहैतुकी होती है जिसमें साधक की समस्त आशाएं आकांक्षाएं और इच्छाएं सद्गुरु के द्वारा दी गई पावन प्राणाहुति शक्ति से अभिनव रूप लेकर उन्हीं में समाविष्ट हो जाती है। साधक की कोई कामना इच्छा शेष नहीं रह जाती। वह निस्संग रहकर केवल अपने इष्ट के ध्यान में ही सतत मग्न रहता है। सद्गुरु के प्रति उत्कट प्रेम के कारण उसमें आत्मनिवेदन और हृदयगत मार्मिक उद्गार स्वतः स्रवित होने लगते हैं। प्राणों में मचलती भक्ति की निसर्ग धारा सबल बांधों की उपेक्षा कर प्रिय के चरणों में चिरन्तन बनी रहना चाहती है। आत्मसमर्पण की दुर्दम्य चाह ही साधक के प्रणय का उत्स बन जाती है। साधक की यह भक्ति सद्गुरु के प्रति अत्यन्त सहज, भावमय, सरल और मधुर होती है। वह समस्त बाह्य रूपों के प्रति उदासीन बना अपने सद्गुरु की ओर ही पूर्णरूप से उन्मुख रहता है।

भक्ति में साधक स्वयं को गुरु चरणों में समर्पित कर देता है। वह प्रतिपल क्रियाकलापों में संलग्न रहते हुये भी स्वयं को उन्हीं से जुड़ा हुआ महसूस करता है। यों भी भक्ति शब्द 'भज्' धातु से बना है जिसका अर्थ है भाग लेकर लीन रहना अर्थात् अपने समस्त कर्म गुरु को समर्पित कर उन्हीं के ध्यान में लीन रहना। साथ ही अपनी समस्त सांसारिक क्रियाविधियों को ईश्वर प्रदत्त मानना। इसके लिये सद्गुरु की निरन्तर स्मृति बनाए रखना अति आवश्यक है। यही भक्ति का प्राण भी है। तभी पू० बाबूजी 'वायस रियल भाग-१' में लिखते हैं—“सतत् स्मरण से ईश्वरीय प्रेम उत्पन्न होता है जो भक्ति में परिणत हो जाता है। कारण कि विचार में बसी हुई गर्मी भावना को उत्तेजित करती है जो भक्ति का रूप लेती है। वास्तविकता में भक्ति का अर्थ सतत् स्मरण ही है।” सच्ची भक्ति वही है जिसमें साधक समस्त विषय विकारों से दूर रहते हुये सद्गुरु के प्रति अनवरत

स्मृति में लीन रहे तथा निष्काम भावना से भावित होकर अर्हनिश अपने कर्तव्य का पालन करता रहे।

भक्ति में साधक निर्विकार भाव से अपने को सद्गुरु के ध्यान में लीन कर देता है। भक्ति के आ जाने पर साधक में सभी ईश्वरीय गुण स्वतः आने लगते हैं। साधक अन्तर्मुखी होकर निस्पृह भाव से तटस्थ बना सांसारिक क्रियाकलापों में संलग्न रहता है। हालांकि भक्ति की शीर्षावस्था पर पहुँचने के लिये कई सोपान पार करने पड़ते हैं, जिनमें प्रेम का सोपान प्रमुख है। भक्ति का मार्ग अत्यन्त कंटीला है। तभी कबीर ने लिखा है—

भक्ति भगवान की बहुत बारीक है शीस सौपे बिना भगति नाही  
होय अवधूत सब आशा तन की तजे जीवता मरे सो भक्ति पाहीं  
रैन दिन वार निधरि सो लागी रहै कहे कबीर तब भक्ति पाहीं

इस प्रकार भक्ति में साधक ब्रह्मस्वरूप सद्गुरु की निरन्तर स्मृति में स्वयं के अस्तित्व को विलीन कर देता है और जब उसे सद्गुरु की कृपा प्राप्त हो जाती है, तब वह अपने पूर्व जन्म के संचित कर्मों और आगामी कर्मों के बन्धन से छुटकारा पाकर सदैव-२ के लिये जन्म-मरण के चक्र से मुक्ति पा लेता है। यही भक्ति का सार है।

धरातल पर आकर हम अपनी ही जटिलताओं में फंस जाने के कारण इस विकास यात्रा को और अपने उस मौलिक आध्यात्मिक केन्द्र को भूल गये हैं। इसीलिये आज मन और इंद्रियों के द्वार पर खड़े होकर हम सोच नहीं पाते कि इससे परे भी कुछ है। जहां तक हमारे मन अर्थात् भावना और बुद्धि की परिधि है जहां तक हमारी इंद्रियां देख-सुन-छू-सूँघ या स्वाद ले सकती हैं वहीं तक हम अपनी और इस जगत् की सीमा मान लेते हैं। उससे परे की बातें हमारे लिये मिथ्या और कपोलकल्पित हो जाती है। इंद्रियों के द्वार पर खड़े होकर या मनोलोक की गहराइयों में झाँककर और ऊँचाइयों को माप कर ही हम अपने बुद्धिमान होने का गर्व कर लेते हैं, और तब हम अपने को और भी अधिक बुद्धिमान समझने लगते हैं जब अपने इस भौतिक अस्तित्व से परे किसी आध्यात्मिक सत्ता को सर्वथा नकार देते हैं क्योंकि उसका अस्तित्व मन और इंद्रियों के गणित द्वारा सिद्ध नहीं किया जा सकता। यह उन लोगों की विडंबना है जो इंद्रियों के झरोखे या बुद्धि के शिखर पर से अध्यात्म लोक की झाँकी लेना चाहते हैं। दूसरी ओर उन लोगों की विडंबना है जो अध्यात्म लोक को ही सब कुछ मान बैठे हैं। वे जब अध्यात्म की गद्दी पर बैठ कर इंद्रिय जगत् की ओर निगाह फेंकते हैं तो वह अत्यन्त धुंधला दिखाई देता है। वह उसे मिथ्या घोषित कर देते हैं और उससे किनाराकशी करके अपने कर्तव्य की इतिश्री समझ लेते हैं।

अजीब समस्या है। इंद्रियों के द्वार पर खड़े होकर देखें तो अध्यात्म मिथ्या दीखता है और अध्यात्म में अवस्थित होकर देखें तो इंद्रिय जगत् मिथ्या प्रतीत होता है। दोनों खण्ड दृष्टियाँ हैं। यह विभाजित और अधूरी दृष्टि योगी की दृष्टि नहीं हो सकती। अधूरी दृष्टि वाला व्यक्ति 'युक्त' नहीं, 'अ-युक्त' है। जो जुड़ा हुआ है, वही योगी है, जो अपने पूरे आयाम को तत्त्व से जानता है, वही योगी है, ऐन्द्रिय, मानसिक और आध्यात्मिक—तीनों धरातलों पर जिसका अत्राघ और समान संचार है, वही योगी है, भौतिक और आध्यात्मिक—दोनों पक्षों को समान रूप से साधने में जो समर्थ है, वही योगी है।

गीता में कृष्ण अर्जुन से कहते हैं कि शरीर से परे इन्द्रियाँ हैं, इन्द्रियों से परे मन है, मन से परे बुद्धि है, बुद्धि से भी परे जो है वह 'वह' है, उसी को जानों। यही जान लेना योग है। यह योग न तो बहुत अधिक खाने वाले को प्राप्त होता है, न बहुत कम खाने वाले को, न बहुत सोने वाले को मिलता है, न बहुत कम सोने वाले को। युक्त आहार-विहार और कर्मों में युक्त चेष्टा करने वाले को यह दुःखहारी योग प्राप्त होता है। यहाँ 'युक्त' शब्द विचारणीय है। मेरी समझ में इस शब्द द्वारा दो अर्थ अभिप्रेत हैं—एक तो, उपयुक्त या संतुलित और दूसरे, जुड़ा हुआ। उपयुक्त और संतुलित का सीधा तात्पर्य तो यह है कि सब कुछ आवश्यकता के अनुरूप हो—न कम न ज्यादा। 'जुड़ा हुआ' किससे? आध्यात्मिक धरातल से आत्मसे, अपने अस्तित्व के उस केन्द्र बिन्दु से जो उसका उद्गम और स्रोत है। जुड़ने की बात काँ इस प्रकार समझा जाय। जिसके लिये अध्यात्म का द्वार खुला नहीं है वह मन और इन्द्रियों के विभिन्न विषयों में अवास्थित रहकर या उन—उन विषयों से तदाकार होकर आचरण करता है। वह रसगुल्ला खाते हुये रसगुल्ले में अवस्थित रहता है, सुंदरी से रमण करते हुये अपनी और उसकी देह में अवस्थित रहता है या प्रेम करते हुये मन के धरातल पर तदाकार परिणति प्राप्त करता है, साहित्य, दर्शन आदि का अध्ययन या उसकी रचना करते हुये उसी को जीवन की धुरी मानकर घूमता है। अध्यात्म के धरातल पर अवस्थित योगी कुछ भिन्न प्रकार से आचरण करता है। वह रसगुल्ला तो खाता है किंतु उसमें रमता नहीं। इसी प्रकार रमण करते हुये, प्रेम करते हुये, साहित्य रचना करते हुये या गणित की समस्याएँ हल करते हुये वह अवस्थित अपनी केन्द्रीय धुरी पर ही रहता है, उन-उन विषयों में नहीं। हर स्थिति में हर समय उसी केन्द्रीय धुरी पर स्थित रहना, वहाँ से जुड़े रहकर सारे आचरण करते रहना ही युक्ताहार विहार है।

प्रश्न किया जा सकता है कि इस प्रकार के 'युक्त' आचरण से क्या कोई विशेष लाभ होता है। इसका उत्तर तो गीता के उपर्युक्त प्रसंग में दिया ही जा चुका है—योगी भवति दुःखहा।