

# సత్యపథము

SATYAPATHAMU



**మచ్చిత మధత ప్రాణా:**  
**బో ధయంతి పరస్పరం**

- భగవద్గీత

అధ్యాత్మిక

బసంత్ పంచమి సంచిక

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# 1. EDITORIAL

Dear Brethren,

Wishing you a very Happy New Year of the 150th year of the Lalaji Era and Basanth Pachami. We need to recall with great reverence and piety, the way our Master's love for Grand Master in its pristine form, expressed itself in Pujya Babuji Maharaj's heart during His training days and thereafter. In the "First Message", Beloved Babuji Maharaj writes, *"I have devoted the major part of my life to constant remembrance. I was twenty two when I gained access to the holy feet of my Master, Samarth [Guru Mahatma](#) Ram Chandraji Maharaj of Fatehgarh, who brought me up in the lap of his grace and affection. My only object, and the main pursuit of life, has ever been the devoted worship of my Master and this continues from the beginning to end (i.e., till my present state). I took him into my heart as an object of worship and never took, nor do I take even now, anyone else into my view. May God keep up this feeling of mine forever. I did not take in anyone but my Master, nor did I ever look to any other but him. **It is, as a general rule, the primary duty of a true disciple and the only key to success.**"*

We should thus know that Master is one and only one for us and there is no reason to entertain any slightest duality in our heart towards anyone other than Him.

A similar hint is given in Commandment 2 with the example of a serf. In practical parlance, a serf is one a labourer who is bonded to a piece of the land. He can never be separated from the land even if the land is sold. He writes, *“When the idea of Divine Mastership is established our position turns into that of serf. Now service is the only concern of the serf. Take for example the case of Bharata. He never allowed his heart to be contaminated with anything but the esteem, regard and devoted worship of the Master. **This example must be kept in view for maintaining the relationship which is the true form of devotion.**”*

Let us cherish the gift of Pujya Lalaji Maharaj to humanity through such remembrance, devotion and service to the Beloved Master.

Pranams

Vidyadhar Joshi

## 2. Existence, consciousness and Bliss

- Samartha Guru Lalaji Maharaj

### Satchitananda:

It is true that in the conscious state existence, knowledge and Bliss — all the three are there; and a feeling of their being interwoven is also there. The reason is that: (a) There is no being or creature, which is not a combination of the three bodies. The heart, being at the centre, functions absorbing the effects of the higher and lower regions, which is its characteristic, (b) It is observed that breath comes out, goes in and stops. These are *Rechak*, exhalation, *Poorak*, inhalation and *Kumbhak*, suspension, which are going on every moment under all conditions. It is due to the knot of the three bodies being inter-linked. It should not be thought that there is no waking state in the dream state and that there is no deep-sleep state in the waking state. Nor should it be thought that there is no waking or dream state in the deep-sleep state. But every one cannot know this. Only those who are spiritually advanced can know this. Mind is more often characterised by its thought function, and the soul by its peace and happiness. Otherwise the effect of the three is found in all these three. That is why action, knowledge

and bliss (Karma, Jnana, Ananda) go hand in hand in all the spheres, Of course they seem to be different and separate from the point of view of their peculiarity and intensity.

The characteristic of the gross body is that there is action with stupidity. The characteristic of the subtle body is action, ignorance and knowledge (Jnana), and only knowledge in higher conditions. The characteristic of the causal body is calmness, stability and peace. Calmness and peace are nothing but happiness. When the mind settles or dwells on that stage it assumes the same form, and becomes peaceful and happy. This settling of it is called *Upasana*. The heart acts (behaves) with the spirit also. That which thinks an attained (obtained) thing as unattained, and is worried about obtaining it, must pass through the stages of practice and action. He who thinks a thing as already obtained does not feel the necessity of obtaining it. As an example: The golden bangles on the wrist slipping upward, and the wearer having the illusion of their being stolen. Such a search is called action and practice which are quite essential for the deluded mind. That which sits near, and sits in a particular posture, is the mind only. The mind quickly assumes the same form of the thing on which it settles.

Mind, hands, legs, eyes, nose, ears — all these are the dwelling places of the mind, not to speak of gross and subtle bodies. It settles on all these and performs Upasana. It is mind only that sits through its modifications, *Vritti*, on all external things and scenes, and enjoys the three types of happiness. For example, there is a table before the eyes. The current of mind flows through the eyes and surrounds the table in the same way as the water of a canal surrounds the base of a tree and assumes the same form.

Action, knowledge and bliss are the three forms of happiness. The current flowing from the eyes sees a thing and strikes it continuously. This is action. The eye, by virtue of its action, *Vritti*, surrounds it and, turning its form, gets the knowledge regarding it. This is knowledge. The same eye settles on external scenes and enjoys them. This is bliss. Thus action, knowledge and bliss, which are the attributes of *Sachchidananda*, are all found together in some form or the other. They are all similar (have similar form) in action or *Vyavahar*, thought and spirituality so much so that this very principle of triplet (Trigunatmak — Siddhanta) is present in the union of man and woman (male and female).

In performing an action there is the primary and stupid movement. The mind cannot rest on it for a long time. The upasana of knowledge is the movement of thought above and below. Here, also, the mind cannot settle for long. This is the middle posture, but it settles firmly in the last stage and hence there is happiness in it. That is why much importance is given to this state of happiness.

Hearing the words of others is action. Thinking on those words and raising objections and doubts is knowledge. If the mind settles on the reality or the essence of those words, it is upasana, which gives happiness. These are called *Sravana* or hearing, *Manana* or contemplation, and *Nididhyasana* or deep meditation in the scriptures. The dictionary meaning of *Nididhyasana* is 'to sit in meditation' (Ni — before, first; Dhi-meditate; Asana — sitting).

Knowledge is no doubt light, but it is not an end in itself, but is merely a means to an end. We do not light a lamp at night for the sake of the lamp but to do some work by its light, which is the end or aim. So our knowledge also has some goal but it is not a goal in itself.

There are only these words in the term 'Sachchi- dananda'—Sat, Chit and Ananda. Sat is action, Chit is knowledge and Ananda is the final state. But if 'Upasana' is not considered as Ananda, then some other word has to be included in the terminology of Sachchidananda, so that the final purpose or goal is made clear. But if it is done so, the ancient terminology proves to be wrong and useless, and some purpose has to be thought of for the fourth word. In this way it will lead to the fallacy of *Reductio ad Infinitum* or *Anavastha*, in which case it becomes impossible to arrive at Reality. Hence, Upasana or Satsang is union. This union is the goal and this bliss or pleasantness is the condition of intoxication. Nay! it is bliss or pleasantness or intoxication itself! It is now quite essential to know the meaning of the Vedanta.

The end of the Veda (knowledge) is pleasantness and bliss. The scriptures say that the goal of human life is to end misery totally, and to attain the highest (greatest) happiness. From this, it is proved that the Veda or knowledge is not an end in itself, its end being happiness and bliss.

In action, too, there is happiness. But there is difference even in happiness. One kind of bliss differs from another kind. The word 'greatest happiness' or 'highest bliss' is used, keeping this subtle difference in mind. That 'highest bliss' is union, embrace, or

Satsang which I have been calling Upasana all along. This word can doubtless be used to connote union. But the secondary and technical meaning of Upasana has been worship, and meditation or contemplation. Hence, instead of the word 'union' (Milap), it was thought sufficient to use the word *upasana*.

This bliss, or the highest bliss, is upasana provided that its reality or its true purpose is achieved. And for the same reason upasana is considered to be superior to knowledge.

Uptil now it seems that spirit (Atma) was the substratum or base; but now it is proved that it is the individual mind or the heart of the body. It has two characteristics: *Ath* — having movement, and *Man* — thinking or contemplating. The mind exists because of these characteristics. Attraction, repulsion, desire, happiness, knowledge and effort are all its peculiarities (peculiar qualities). Brahman means *Bruh* — to grow, to expand, and *Man* — to think or to contemplate. Hence it is cosmic mind. It, too, has body (individuality) which is a mere veil. Body is called *Deha* in Sanskrit, which is derived from 'Dih' meaning 'united' (brought together). All the three bodies viz., gross, subtle and causal, are like this only. Gross body is the union or combination of atoms which are manifest. Subtle body is the union or combination of atoms which are in between the outer and the inner, and it is

called heart or mind. Likewise the causal body which is inner or unmanifest is the combination of causal atoms. It is called spirit. Spirit is the name for the reality or essence. As men's conception is limited to these three alone, as they cannot understand them as they are, and as their illusion cannot be removed, therefore these terms are being elucidated again and again. The sages say *Neti, Neti* meaning "Neither this, nor that." This is the translation of 'nothingness' — *Nasthi*. Whatever is said after this is mere suggestion or *Ishara*. But very few can understand suggestion. That which people aspire for, or that which the mind searches after, is neither God (Ishwara) nor Brahman, nor Para-Brahman (Parabrahma). '*Neti, Neti, Neti*' — not this! not this! not this! How can the tongue utter it when even the mind and intellect cannot express it? This is the fourth state of the saints and is designated as *Turiya*. Generally people do not know about the causal body, the subtleties of upasana or *Upasana Bheda*, and the mystery of happiness. As such, the series of questions has to be maintained regarding this matter only.

The eyes see everything, but do not see themselves. The nose smells everything, but does not smell itself. The ears hear everything but do not hear themselves. You see everything but you do not see yourself. This is ignorance. To ward off this ignorance you will have to take the help of an artificial mirror

which you are already using. The help has started. And gradually when you look at your image in the mirror, you will yourself be satisfied and keep quiet. Then the chain of questions will automatically stop.

One cannot experience it without following the opposite path. It is mere substratum; so much so that as long as you and I are seen in manifested form, we are all body-minded. That is why the soul, Brahman etc., are explained in terms of having body. All these, in fact, are bodies – whether they are gross or subtle or causal. All these three are respectively the names or definition of body. Name and form themselves are bodies. Formless, attributeless and having attributes also are bodies. Neti, Neti, Neti!

\* \* \*

# MESSAGE OF MY MASTER

(Message — September 1960)

- **Pujya Sriramchandraji Maharaj**

It is a great pleasure to me to deliver to you the message of my Master which is meant for the common good of all humanity. His auspicious name was Samarth Guru Mahatma Ram Chandraji (of Fatehgarh, U.P.). He is the *Adiguru* of our Mission. He devoted his whole life to the spiritual service of all mankind. The popular belief that the attainment of liberation is not only difficult but also impossible within the span of one life is a mistaken notion. Who knows, this very life of ours might be the last one to bring us to the level of liberation. Indeed our Great Master has boldly asserted that one can, for sure, attain liberation in this very life, nay, even in a part of it, provided one is really earnest about it and has the fortune of having a proper guide. This he has practically demonstrated in many instances which only direct experience can prove.

He advised meditation on the heart as the easiest method and this is followed in the Mission. Meditation on certain other points such as the tip of the nose or the mid-point between the two eyebrows, as advised elsewhere, may also serve to some extent, but in my opinion meditation on the heart is the easiest

and the most efficacious. I have sufficiently dealt with this point in the “Efficacy of Raj Yoga”. We have so far been extroverts but now we have to become introverts by turning our mind inwards. When we are successful in our efforts we automatically begin to have spiritual experiences, and our march on the path of spirituality goes on without interruption. Other forms of *sadhana* may also perhaps be helpful to some extent, but this at least is quite certain that so long as we are extroverts our eye can never turn inwards. The most helpful methods would therefore be only those which are quite simple and natural, and free from all grosser effects. For acquiring *that* which is the subtlest beyond all possible limits, we must naturally be attracted towards means which tend to make us the lightest and the subtlest. When we want to humour a baby we pose innocence like him; so also for realising Him we have ourselves to become god-like.

The next thing most essential for spirituality is moderation. The word carries a vast sense. It does not pertain only to the mending of our external ways of living so as to make them agreeable to others, but it is something which covers the entire sphere of our mental and physical activities. In the opinion of our Revered Master, a person cannot be said to have even stepped into the field of spirituality, though he might have secured high attainments, if he lacks moderation in any respect. Moderation

really means that we have entered the sphere where our restless tendencies have subsided to a great extent. Whatever remains of it then relates, however, to the condition of the region we are wandering in.

There are certain *granthis* or knots in all regions. When the current of Nature flowed down from the Origin to effect creation, the jerks created knots which became centres of power. In the course of our swimming up through these currents, the knots begin to get unfolded through the power of meditation, making our advance easier and more smooth. Further, we enter the region which is purer and where the effect of *granthis* is greatly reduced. In this way we go on stage by stage till we reach the point where maya becomes almost extinct. The greatest of sages normally have had their access only up to this extent. But much remains further still. Judging it from the spiritual point of view I may say that it is yet only the fifth circle\* we have covered, and eleven more remain still to be crossed. When we have crossed all the sixteen we step into the Central Region, as I have called it in my "Efficacy of Raj Yoga". This approach had formerly been quite unattainable by embodied souls, but by virtue of our Master's wonderful discovery one can now attain that state while in the physical body. People may not be convinced of it but I shall say that the

condition can be practically experienced if a person exerts himself for it, or if one gets a master of real calibre who, by means of transmission of the power of *prana* or spiritual energy, can give him a glimpse of it for a moment at least.

As regards *bhakti*, so far as my inner reading goes I can safely say that what people generally think to be *bhakti* is only flattery in the real sense. In fact real *bhakti* is widely different from flattery. It is simple attachment, strong and irrevocable attachment, to the Divine. There are, however, some who feel even the pangs (of love, as they call it), which in my opinion may more appropriately be interpreted as the pricking pain of a boil, though they might be a bit higher than the ordinary level of flattery. I call it as the pain of a boil because it is devoid of Divine remembrance. That means our *bhakti* or attachment to God is not as it ought to be. It is short of the mark. The only cure for such a pain can be a surgical operation which might throw out the poisonous element which, if neglected, might in course of time develop into a chronic ulcer beyond all possibility of cure. The toxic element is really the ungodly and anti-spiritual matter that has accumulated in our body by the effect of bad association and environment. That brings us to the conclusion that the means we adopt for worship or meditation should be such as may manifest true love in our hearts.

There are numerous ways for developing Divine love for which many *bhavas* (attitudes) are resorted to, such as that of father, mother, friend or master. But in my opinion the conception of God as Beloved is better and more convenient. If we think ourselves to be the lover and Him as the Beloved and proceed on with the same feeling, the course would be easier. The result that will follow in due course would be, that God himself shall become the lover and we the beloved. This is really the fourth stage of meditation. But if we think at this stage that we have realised the Goal, it is a blunder. Much remains ahead still. But that being beyond words is related with practical experience only. By all this I mean to emphasize the things which are most useful for further spiritual progress.

But unfortunately the standard of final attainment, nay, perfection even, has so much gone down and *bhakti* has become such a cheap affair that they have altogether lost their real value. Even a peculiar motion of the eye is taken as *bhakti* and the experience of its effect as a high attainment, which, as I understand, is sufficient to make one a present-day guru. The times have changed for the worse, making us all the more so. Degeneration has set in, diverting the minds of people from the right course. When they got completely tarnished with it, the idea of degradation began to haunt their minds. But in their state

of degradation they had accepted wrong as right, and they went on and on with it, thinking it to be the proper solution to the problems of life. They preached the same and, painting it in bright colours, they offered it to the people inducing them to accept and follow them. Not a streak of light could however be traced in any of them. The sense of morality got deteriorated to the extent that discrimination between right and wrong was almost lost. Prejudice became predominant so much that picking up bitter quarrels or indulging in riotous incidents on that account is treated as a pious act, instances of which are abundant everywhere. There are some who advocated the idea of a personal God, others that of a formless God, still others that of *saguna or nirguna* (with or without attributes). There are heated discussions resulting in bitterness which create feelings of hatred against each other and produce causes for dissension. The supporters of both *saguna* and *nirguna* concepts, though they vie so much with each other, are, in my opinion, equally in the wrong and neither of them has thereby been able to achieve the ideal. They are really the two paths with the same (common) object, viz. Realisation. The only difference between them is that for those who proceed by the former (*saguna*) and remain fixed to it, Infinity ever remains out of their view. That means they have solidified the watery vapours of the air into hard icy rock.

Now if icy rock slips down into the sea, ships are likely to strike against it and get sunk. Similar shall be the fate of the advocate of the *nirguna* view if he sticks to it forever thinking it to be all-sufficient, perhaps with the only difference that his rock might be a little further on. Truly speaking, God is neither *saguna* nor *nirguna* but beyond both. He is what He is. What should then be done to solve this mystery? The only possible solution can be to fix our eyes on the Absolute, be it *saguna*, *nirguna* or neither, and develop love for it.

Now there remains only the problem of Realisation. Generally people take it to mean a mental vision of the physical form of Vishnu with four hands holding a conch, a discus, a mace and a lotus respectively. But in my opinion such a type of *darshana* is only the result of the grosser mentality of the worshipper, for the reason that his own subtler self appears to him in that form, because he had taken up that very form for meditation. In Raja Yoga the state of mind which develops by the effect of *Sadhana* is quite a different one. In that condition he feels the presence of a Divine Force everywhere and in all things, and that brings him into a state of ecstasy. Such is really the true state of *darshana*, or Divine vision. Let people peep into it and experience it for themselves.

The attainment of this state of *darshana* or vision does not mean perfection. It is only the first step towards the Divine. How much more we have to go on, and how many further states we have yet to pass through, cannot however be exactly determined. When our final aim is merging in *Bhuma* or the Ultimate, the state of Darshana can by no means be taken as final. In a way we are yet in a state of amusement, enjoying the effects of the condition we enter in, like a child with his new toys. If you look into it with the heart's eye you may easily discover the reality of it. I call it 'amusement' because in case the *abhyasi* is away from it even for a while he feels unhappy. All that most of us do by way of worship has a sense of enjoyment behind it. Consequently it is nothing but a sort of amusement. The sources of amusement are varied. For a child it is toys; for a learned man the study of books; for a worshipper, practices and *Sadhana*; for a *bhakta*, emotional love; for a realised soul, realisation and merging; and for one Perfect, his state of ignorance. But until now all these are amusements for amusement's sake only. True Reality lies still ahead when we are beyond all these stages. It is a matter of pity that people remain entangled in these amusements thinking them to be Reality and end their pursuit with them.

*“Mil gai jis ko ganth haldi ki,  
us ne samjha ki hun mai pansari”*

One who got a piece of turmeric considered himself to be a grocer.

What Reality can possibly be is very difficult to describe in words. For the sake of understanding we may call it as the end of all spiritual stages though it may be only the beginning of Reality. Further that too disappears and its memory also recedes to the background. Then we reach the plane where our swimming goes on infinitely. To him who might be eager to have experience of that Infinite plane, I may say that he must step into it after brushing aside all the effects of feelings.

All that I have said above may be very difficult to achieve by one's selfeffort alone. The reason is that as we go higher and higher the force of Nature becomes subtler and subtler; and the subtler the force, the more powerful it is. Hence the ascent by selfeffort becomes very difficult. At this stage the help and support of a worthy guide, who might push the *abhyasi* up by his own force, is absolutely essential. But still in my view in spite of being pushed up by the Master's force, the risk of slipping down again does persist, unless the Master's power is applied to support his stay there. Having given one of my associates a lift

beyond the fourth stage of *Brahmanda Mandal*, I once made a practical examination of things by entering into the condition myself and I found out that it required a period of a thousand years to go up to the next stage by one's selfeffort, and for further movement, five thousand! Since the spiritual stages are innumerable, the time required to traverse them is also incalculable. It is the power of *Pranahuti* alone that can curtail this duration and enable the course of thousands of years to be covered within the span of one life. But the final aim too must remain in sight all through to ensure final success.

If we go on pursuing our practice of *Sadhana* without having the final aim in view, our position will be that of a traveller who travels on without any idea of a destination. The spiritual path can be discovered only when one keeps the destination ever in view.

Now what is it that keeps us firm on the path? Which is that power that pushes us onwards and helps and guides us through? It is our mind (*manas*) and mind alone, which is so often considered to be wicked and mean. Of course we ourselves have spoilt its habits by making it overactive, indecisive and vacillating; otherwise it is the best, the only and the most useful instrument in us which alone communicates to us the Divine commands and all the subtle experiences of higher planes. In its

spoilt state it no doubt leads us to hallucinations which are most often misunderstood as stages of advancement. I have come across such miserable persons. And if, accidentally, one happens to be somewhat interested in spiritualism, the extent of its viciousness may be incalculable, since he begins to interpret them as communion with higher souls or gods and claims to be receiving divine commands. But if the mind is brought to its purified state it can never mislead one in this way.

I may here give you my own discovery about the origin of the human mind. When the time of creation came, there was a *stir* in the region below the Centre which served as the basis of creation. It was then in its absolute state because it was the very next thing after God. The same thing appeared in man as mind, beyond which there is but God alone — The Centre, as I have put it in the “Efficacy of Raj Yoga”. Now imagine for a while how far, in its present state, the mind has been marred and spoilt. When it is again purified and brought to its original state it reveals only that which is right. Mind can, however, through Transmission, be brought to its original state all at once, if fortunately a Master of such high calibre can be found, and if the *abhyasi* too be capable of enduring the strong force of transmission.

I have touched on only a few essential points, and at every step I have emphasized the importance of *Pranahuti* or

Transmission. The reason is that so far I have never come across a better or more effective way of progress. It is because the superior power of the Master combined with our own self-effort redoubles the force of progress. Besides in this way the over consciousness of self-effort remains subdued and never promotes the feeling of *ahamkar* or pride which often comes into the followers of grosser mechanical ways. Now since times are changing, as I have hinted at in 'Efficacy of Raj Yoga', only such means as introduced by our Revered Master Mahatma Ram Chandrajī shall be in vogue throughout the world.

The knowledge of the Divine is a science. The power of Nature which flows from the original repository (in the form of knots) has the capacity of both creation and destruction. The sages of India always utilised the power of creation for the reformation of humanity. The power of destruction which exists in abundance is also so strong that even an atom bomb is no match for it. This power too is being utilised at present for setting up a new world in place of the present one. Spiritual renaissance has already commenced, and India shall again lead the world, no matter how long a time it may take. The world will soon realise that no nation on the surface of the earth can survive without spirituality as its base. The age of diplomacy and stratagem is now passing swiftly, and by the end of the present

century remarkable changes are bound to come into being. Everyone must be prepared to gladly welcome what is destined to befall, and should come to the path of spirituality whereby alone his welfare can be assured. People have not given me a chance to serve them in this respect though I have always been serving them to some extent even without their knowledge.

All that I have said above is my Master's message to the whole world.

*“Hazaron sal nargis apni benuri pe roti hai*

*Badi Mushkil se hota hai chaman men didawar paida”*

*“For thousands of years the eye-shaped narcissus flower weeps over its sightlessness.*

*One with real eyes is rarely born in the garden.”*

\* \* \*

### **3. BALANCED EXISTANCE AND STAGES OF PROGRESS**

- Sri K.C.Narayana

I had the occasion to talk earlier about the two lines of action, one - the Divine line and the one which is parallel to it, the line of Humanity. We had occasion to observe that unless our heart which may be perhaps dissected into two and then one is the upper heart and the other is the lower and observe, most of us tend to live in the lower level. I also said it is necessary to move on to upper portion of the Heart. This is nothing new. Most of us know all these concepts, the crudest form of explaining this is the Jivatma and then the Antaratma. The Jivatma is the lower self and the Antaratma is the upper self and when you tend to obey or yield to the Antaratma, you start progressing in spirituality. On the other hand if you go on yielding to the Jivatma you will end up as Jivi, another existence, another living existence nothing more than that. I am not going into the details of whether one should be at a Jivatma or at the Antaratma level. But one thing everybody has to grant is the tyranny of the Jivatma over us. The Antaratma is suppressed most of the time.

You know what is correct. But then you will suppress it. The reason for the suppression is the inertia of matter. Animals also

have certain types of intelligence. Most of you know the story of the crow which has stolen the necklace of queen and threw it into the anthill of the snake and somebody had to come and destroy the particular anthill and then kill the serpent also to rescue that. It had the intelligence. It had the wisdom to know that. There are many stories which portray the cunningness and intelligence of various animals. Similar has been our trend in utilizing our mental tendencies for the lower self. There are enough number of crows amongst us. There are enough number of foxes and tigers, bulls and jackals, name what you want you find them in the human species. The basic character continues and that is what we today are trying to do, with all our management skills. We are managing the lower tendencies of other people with these type of ideas. It is a betrayal of trust of God in us.

In the Bhagavat [Gita](#) you have got a sloka which says, must be very popular for you also, but I will quote only the last portion Pradidane Priyamsime, Manmanamava Bhakto. That is the sloka. The idea behind it is, God loves us most, it was not just meant for Arjuna. Among all the creatures that are there in the world he has got a particular fascination for us. Why this fascination with him we really don't know. Perhaps we will never know. But this is his greatest creation. The best among all the creatures that have

been, ushered in from the Divine we are and we have been endowed in the mind which can see down or up. We have been squandering the trust He has placed on us. Instead of thinking about the upper self we have been thinking about the lower self and all our advancements, our civilization is now turning towards that portion which can be considered at best as bestial. Nothing more than that can be granted to earth.

The Jiva, the earthly existence or Prani, these are the two things that are governing us. There are no great ideals to which we are prepared to sacrifice. There have been quite a few queries asking as to what is yielding? This act you know it already, you have been yielding to the beast in you so far. Learn to yield to God in you. It is all what yielding is, an act you know already. It is not something that you do not know. You are very much aware of how to yield. How to become a slave of your wishes, you know I am yet a slave of my wishes. This is what the prayer starts with. We are slaves of wishes of the bestial nature prepared to sink to any level and degrade our own dignity and the Divine dignity in us. You must have a firm resolve to come out of it. Then only you will have a balanced living. Otherwise the parallelism is affected. There will be skews and curves in your life which are not in tune with that original line of God. The line of humanity will be not be in consonance with the line of Divinity, and therefore this

problem will be there. If you are seeking Balanced existence you have got to seek this. Earlier in our own tradition and in our own great land people have said you have got to totally annihilate whatever is the animal in you. Otherwise there is no chance of your going to the Upper Heart. But that will be one more skew. God has given you both and both shall be used, proportionately in a balanced way. If you don't understand this, naturally there will be a skew or some extremist view taken, that is what you generally happens.

The reason is obvious because there is phenomenal pressure from this side. It pulls you down every second. Therefore the upper portion is under stress beyond a limit to a large extent and such a stress is justified, because everyone knows that they are not going to overcome that. The greatest of the saints have fallen several times. The greatest of the Rishis who gave us the Gayatri mantra, Sage Vishwamitra himself fell several times. Gayatri is good. The rishi is also good, but what is more good is to learn the lesson from his life, namely that we can fall several times, inspite of being on the right path. That is the lesson that we have to learn. It helps us enormously to read about these people. But there were fictitious personalities or a real personality is not a matter for discussion for us at all. It doesn't matter much. The lesson that they have given is much more important. The

message they have conveyed is more important to us that we shall try to liberate ourselves from the lower tendencies. Such was the effort of that great sage and definitely all our appreciation goes to him. He was not prepared for any other recognition except that recognition that he knows the Brahman. He never compromised on that. Are we prepared for it?

If you are prepared for it, you are bargaining for restlessness throughout your life. Beware of what you are going to get and what you are going to get is restlessness. If the goal is very clear before you, you will have restlessness. You will have no complacency you will have no time to sleep. You will have no time to waste. You cannot squander, every second becomes important for us in search of the goal. The beast is always ready to pounce on us through various means of intellect of trying to imitate as if it is the Divine. All these things are done. Cunningness, it somehow sneaks in, laziness sneaks in, somehow or the other, the passions sneak in, undue attachments sneak in as well. You know you ought not to be unduly attached, this much of [viveka](#) everyone of us has, but then it does sneak in. Those of you who know something about Gayopakyanam, please remember after all the only sin he has committed is not to wash the feet. Then he lost his wisdom. I am not going into the details of which planet has affected him or which Planet has not

affected him. What is of consequence is that the slightest of errors that we do can totally bring us down to a stage of helplessness. That's what you should understand. There cannot be any slip here. Your commitment to your self alone is capable of making you a **Mahatma** from the Jivatma. Everyone of us has got a born right to be a Mahatmas, we are capable of becoming Vishwatmas, we are also capable of becoming Paramatmas. There is no doubt about this.

When the self interest is dissolved, naturally we move on. We start thinking about others. From there we start thinking about the Universe. Then we start thinking identical with that of the Divine, namely the Divine plan becomes our plan of existence and that is the balanced existence.

Balanced existence is not something that you achieve today. It is a goal to which we have to go whereby you will be in a position to say that my Jiva, my **Prana** is subordinate to the will of the Divine. It shall serve the purposes of the Divine and nothing else and now the question comes what am I to do with the mundane life. There are people who have been entrusted to you. What shall be your responsibility towards them? One of trust, God has kept his trust in us. That we will be behaving like God for others who are kept in our care, you have to be a trustee. You should know that whoever is attached to you is basically of the Divine

and for the Divine and not for you. The meanings change, the context changes, our way of looking at things changes. Some people confuse this as constant remembrance. This is not and shall not be confused with the constant remembrance. Constant remembrance is a separate practice that we have got. This is trusteeship. We have to discharge our responsibilities to our people who are around us. To the society, to the world, to the universe we have responsibilities to keep. Pollution is one word which will never get into your head afterwards. Then you will not be in a position to keep your rooms dirty, but still say you are doing sadhana, leave alone your mind being dirty. That's a separate subject. Your environment will be clean - Shuddha, Parisuddha. This comes to you, not because you are greedy enough to retain all that, but we are sensible enough to use it for Divine purposes.

I had occasions to move with my Master. But I could not understand what exactly he was doing when I was just about 20-22 years old. Master used to be very frugal in his spending. He always used to save money. Imagine we squander how much, each one has to answer for himself and then he told me whatever I save I give it to the Master's work. We do save, not for Master's work but for ourselves, our progeny, for the progeny of the progeny of ours and perhaps four generations down and

to our utter dismay when we go to the other world find our own progeny has squandered what we have saved. Miserable is the life of souls in the higher worlds. Whatever good you want to do you can do it now. But we have forgotten this and we have become no more a trust. The Jivatma has taken over. It has sneaked in under our carpet and it is making noise. Master's don't waste time like that, they would like to save and then give it back to Master's work. Savings is not for our progeny but for the posterity, for general good. All religions have stressed this. We have the unique distinction of forgetting this, all other religions follow that to some extent, so far as I know, we have a unique distinction of not trying to save for the good of others around us, to the society to which we belong and to the world to which we belong. This is a self or your own self which you want to see in your sons and grand sons, or your own love for your self. Any student of psychology would tell you very clearly that the interest in the progeny is only self interest. You want to continue in them. Therefore my son is more important than others. Not because of anything else but if you come to know that all progeny that is here is that of the Divine, you will not restrict it, a balanced existence would be one where there would be a sense of sharing. It is that principle of sharing that gave us the mind because the Divine agreed to share the mind that is

common to him and to us, without that man would not be here. You would be one more beast without the capacity to think, analyse, critically evaluate and then move on. It is because of the greatest gift of the Divine namely mind which is His. He shared it with us. Those people, who know a bit of [Purusha](#) suktha know that it is the Divine Sacrifice that has come here as creation. The Divine example that he was already set saying that I am going to share and I am going to sacrifice myself. Now in turn we say we do not share we don't want to sacrifice.

What are we asked to sacrifice? Sacrifice our laziness, sacrifice our indifference, sacrifice our self-interest what else! This is what He is asking us, sacrifice the meanest thing in you, in return to the sacrifice that He has made about the greatest thing. Even this much little we are not prepared to do back to God, service back to God. Balanced existence is possible only when we remember the Divine all the time in all our actions and know that it is He who acts not you who acts. It is not our wisdom but it is the Divine wisdom that is working with all of us. We are not the owners of that. We enjoy it "Tena Tyaktena Bhunjitha", we enjoy not as self but as a Divine self. By renunciation we enjoy. Renunciation is not enjoyed, by renunciation. Know everything here as Divine. The first of the Upanisads starts like this, Isavasyopanisad starts like this. Now we begin to understand

here that the call is for balanced existence and our choice was imbalanced existence.

We suffer imbalance. God never gave us imbalance. We are balanced from the beginning by God's will. We choose to develop this angularities, because we started thinking that something is ours. Something else is somebody else's, we started distinguishing. We went down to forms we gave for each one of us. We gave a name and then also a form there and then we say that my God is different from your God and your God is different from my God. There is only one God and one fails to understand how we have so many Gods. I am delving into religion. I don't want to get into that field at all; because it can be quite emotional for most of you. I would not like to get into that. Not that I do not know but, this much is sure, the functions of the Divine have been personified and therefore we have got millions of Gods.

The functions of God, have been personified; for purposes of thinking, for purposes of meditation. So when we ask people to meditate on Divine light they find it difficult because they say we are not able to conceive that. Yes you are not, you will not be in a position to conceive that on any day. Divine by definition is something that we will never know. Once we know him, He ceases to be God. We can be dependent upon Him. The unseen

force can be still guiding us. We can experience him through various acts of grace that he has got for us. But to see him in some form is just an imagination which will never be accepted by the Divine because unfortunately he wants freedom, freedom from the forms that we want to impose upon him, freedom from the names that we try to ascribe to him. He would not like to confine himself with that particular name or form that we want to rub onto him. However much he appreciates our emotions for that he is not prepared to confine himself for that. He may appear for all that I know in that form and name as we want. He may bless us. I am not going to question that. But to say that is all about him, would be an infringement of the rights of the Divine. It is an infringement. We have no business to do such things and we are of catholic mind, we accept. We can also think like that. But to say divinity can be comprehended with our vision and demand it at the time of meditation, is I think too much of a request. A prayer that is not likely to be answered. Just as when we start our meditation we want balanced living we are asking for our freedom, freedom from the skews and angularities, freedom from the distortions contortions. That is what we are asking for and then why should we try to give that contortion back to him.

We have got more grace coming from him because naturally a disabled child is loved more by the mother than the able bodied one. Perverse logics are available, but none of them are balanced, because every one of us is disabled. Here disable referred to is the lack of ability to function. But many of us are disabled to think. Not mentally retarded, there are other reasons for that. Namely our pride prejudice, and arrogance. These three things come to us as basic barriers in sadhana. Some trees are long, some other trees are short but there is no comparison between them. They don't compare. Each one is happy to what he is. But then pride comes when we compare. Comparison leads to pride. While God has given all of us equal rights to love him and to be happy, here we unfortunately look at the other person and say he seems to be happier than me and then we get into troubles. Comparison - contrast, when we have got a plus side it leads to arrogance, pride and prejudice is common for both. And this thing definitely affects our balanced living. If one is seeking balanced living, first he should try to get rid of the idea of comparing himself with others. Know that we have come from the same source where the other person has come and one has as much right to go to him as the other has. There is no need for oneself to compare himself with others. Once comparison is lost, hierarchy is lost. Then there will be a universe of people who are

prepared to understand, compassionately each other and the great Krishna's dictum 'Bodhayanthi parasparam will come. We try to exchange our views, our thoughts, our difficulties. We move on, we move on the path, nobody is superior, nobody is inferior. There is only one superior and that is the Divine, and every one of us is the children of that God. Once we understand this we get balanced living.

You will see behind all this the stream of the Divine running all the time. We have to keep ourselves parallel to it. If we go against it then we are going to have distortions. We will definitely end up in unbalanced living or imbalanced living. So balanced living is essentially a call for all of us to be in tune with the Divine.

Looking at the concept with the organic way of approach you will see there is a great organism. And there are several limbs, several cells, several parts of that organism. Every one shall work in tune with the remaining. Then it's a balanced existence. One limb working contrary to other will not lead us anywhere except conflict. And this body of which you and I are part of, has to work in consonance with the Divine Will for Divine purposes. It is God who uses us. For his purposes as he deems fit. If you are given the role of a person who has to be a attendant, by all means happily enjoy that. That is enough. There is no need to compare

yourself with somebody else because a attendant is as much important in the office as an officer in charge of the office. Neither he nor the other is dispensable. Both of them are required. Each one of us has been blessed by the Divine, with certain endowments and it shall be used of his sake. Whatever we do shall be for the good of others which naturally includes your good. Whatever you want to do if it is only good for you it may not be likely to be good for others. The reverse proposition however is not correct. When you try to do something which is good for all, naturally your good is included in that. So the jivatma has to be somehow or the other be transcended. And we should atleast enter into the realms of the Mahatma, start thinking about the higher things. So the yielding to the Divine is the first step in that.

People have asked me what is yielding. Both the Divine as well as the beast are with us. We have been serving a bad master in the form of the beast all these days. We have squandered several lives doing that. It is time we start serving the Divine and not the beast in us. So such a person alone is one who has moved to the higher self. Atmanah Atmanah Jitah that is what they say. One has to control the lower with the higher. The lower self is one's own, the higher self is also one's own. We have yielded to the

lower self so far; the call is to yield to the Divine, yield to the conscience, yield to the antaratma, then it leads one on.

Now that leads you on and takes us to various stages of progress. Not that we are going to get extra ears, extra hands and extra feet, surely not!. As I told in the beginning, the best of the creatures is man. There is no possibility of perfection in the physical levels than man. The claims of Nikshepa or a Aurobindo for a super mind, these won't work because you are trying to dictate terms to the Divine on the lines of evolution. We have evolved ourselves to this level. Whether it is creation or evolution is a matter of minor interest. We can see there is a gradual progress in the creation or evolution at the lowest form to the highest form. This form of the human being is there now. The call for the next call is not at the physical level because whatever physical perfection is expected of an animal we have it. The small intelligence that was there with the small birds and animals has been perfected to the human intellect.

The body is there, the intellect is there, all that is now required is a conscience to develop. That is the call that is before us today. That is why we say Divinisation of man is the goal of Sri Ramchandra. We have to Divinise ourselves. This cannot be done by putting a shanka and a [chakra](#) on the shoulders, not by taking a linga [dharana](#) or many other mudras that are available for the

face and the body. These are all the means by which people have attempted to say that some people are a bit different from others. The people who take recourse to these things have evolved upto the extent they have evolved. They have evolved to the extent of being Dasas or saranas. Because they became a sarana, we said they will give you this branding. There is nothing wrong in this. It is good. It is good to the extent it was, but to say that it is Divinisation is wrong. Divinisation requires that your higher self has to control the lower self under all circumstances which is a tough job. The only way for doing that is to go through the process of meditation. Look into yourself, see the blemishes that are there, presenting themselves before you. They stare at you. When you close your eyes they stare at you. They tell you these are all the things you have been doing. Are you not ugly, we don't like to see these things, who likes to see himself ugly. No we try to either brush it below the carpet or totally deny when somebody points out the lapses. This is what usually occurs. So first the yielding attitude has to develop and yielding attitude to the Divine leads us to discriminative intelligence. Intelligence we have, but do we have discriminative intelligence. Is a particular thing right or wrong, are you prepared to question that. No. whatever is good for me is good. That's how we are using our intelligence. That's how the fox has used it. That's how

the crow has used it. We also do the same thing, perhaps in a more refined way. But, as and when you start yielding to the Divine, you start thinking about. Is it viveka? Is it correct? There the problems of ethics start and there is no end to ethics. There are social ethics, personal ethics, so many aspects are there behind it. But you come to know that, your laziness is not going to allow you to meditate properly. That is [viveka](#) for me. I look at it from this angle. Postponement is not viveka. All these things finally tell us that our existence is transitory and his stream of consciousness shall go on. I am but a small speck in that, a bubble, at any time it can be pricked and it is lost. When a bubble loses its existence it is a mystery. Not all the bubbles created by you in the soap water, die at the same time. Some live longer some live shorter. Similar is the existence here. We come to know this. We understand that we should work for permanent values and not self interest values. These things will not work once yielding develops.

The next thing that develops in us is a sense of non-attachment. We know the transitoriness of the existence of others also and then we automatically tend to be non-attached. It doesn't mean that we don't love them. We do love them. We have got enormous concern for them. We would like to pray for them also, all that is right and just and is due attachment. But to say

that the other person is inevitable for existence is just stupidity. There is only one thing that is inevitable for existence, that is Divinity. Divinity is the closest friend we have got. A friend who came along with us and a person who is going to continue after we pass out of this mortal coil. The company of the Divine with which we are born is something that is permanent. There is a one to one relationship between oneself and the Divine, between us and the Divine and this is something that can never be broken. We can be blind to the existence of the Divine in us. Similarly we can be blind to the existence of the beast in us and that is the Real Vairagya. At present we are blind to the existence of Divine in us. Be blind to the existence of the animal in us. This gives us enormous courage afterwards because all that energy which has used by the animals are the beastly instincts in us.

We become Divine, we are charged with the Divine and we go upwards not downwards. We move on to the higher realms. The energy that is getting wasted for the lower things gets used by the Divine for His purposes through us and no tiresomeness is possible. Enormous energy is available which is flittered, squandered, lost in nothingness. A Master had occasion to observe in me a lapse on this part and asked why are you idle. A thing that is not productive, goes by the name idle. That is the only designation for it. And most of the people know how they

are using their energy, which is not productive. The energy that is not ours, but that is of the Divine which has been kept with us in store for his purposes is being squandered and still we talk about being loyal to the Divine. Such a knowledge comes to us when we have real [viveka](#) and when [viveka](#) is developed in us we become aware of this. Otherwise that block is always there. It is wisdom to use for progeny. It is unwise to squander. This each sadhaka has to evaluate himself with reference to this criteria then he knows upto what stage he has progressed. Whatever is the stage of progress, one is not going to have extra wings or extra horns or extra feet. But he will have the natural capacity to live in tune with the Divine. We are capable of that. That is the assurance of the great Rishis. That is the comfort that the Master gives and He says you put an effort and I am prepared to lead you further.

Points A and B Meditation is the unique feature of this system. This is the contribution of the [Mahatma](#) Sri Ramchandra to the World, the Humanity. Nobody ever said anything about how to control the baser instincts, how to control the beast in us. They resorted to tapas, they resorted to austerity, penances and enormous punishment to oneself. They tried to control the beast like a circus master who tries to control the beasts under his control. He wants to display those things. So he controls them

with punishment. Similarly the beast in us was sought to be punished like this. But the Great Master says you can bring yourselves in tune with the Divine by practicing these two meditations on Points A&B and once you do properly the meditation on points A and B the aspiration to progress starts.

One starts thinking in terms of a [Mahatma](#) i.e. the prayer itself is that everyone in this world are my brothers and sisters and they are developing True Love and Devotion to the Master, not to you, not to me, but to the Master. So the jivatma is getting tuned to the aspirations of the Mahatma, a practical suggestion, a thought that is required, a must for our progress, without it there is no progress. In this system the progress depends upon the purity of points A and B which one maintains. Any neglect of that is likely only to lead oneself down and not up and there is a natural tendency not to do them. I must warn you about that. There is a natural tendency, because the beast never wants to be conquered. The beast has got its own designs and plans as to how to bring us down. It will use so many sentiments, so many emotions into play and then one gets pulled down. Again and again we are pulled down. This is the reason why I talked about Viswamitra in the beginning. Look at the number of times he has been fooled by his lower self. If one tries and understand him as his own brother, he will feel sorry for him. He was a great man

because his tenacity was such. Most of us leave [sadhana](#) at the slightest excuse. We have given a large number of excuses but not one reason to say I am determined to reach the Ultimate and I will be one with the Divine and therefore all these things are trivial and trash, the determination is missing. Unless one has got the determination he is not going to progress. That goal must be very clear before us and then only do we progress.

Yoga is not one more [Bhakti](#) marga. [Yoga](#) is a conscious awareness of one's loneliness and then trying to seek the help of the Divine who is the best friend for all of us. It is one inseparable friend for all of us. You can't separate. This one friend will never go. Every person leaves you and goes. One person who remains with you is the Ultimate, God. He comes with us. His company is constant, continuous, and ever refreshing. Think about the Divine and you feel refreshed. Think about something else and you feel the strain.

How do thoughts arise. Anything that is not in consonance with the Divine is bound to be reflected in us and when we have got only Divinity in our mind, we will be in tune with it and we will be totally absorbed in it. There are people who complain that during meditations they have got several ideas. This is bound to be there otherwise the mind will lose its nomenclature. The very nature of mind is to think. It will think. The only point to be noted

is what does it think? Does it think about the lower level, does it think about the higher level or does it think about the Ultimate. It will cease. It will definitely not cease to think. But when you think about the Divine, there will be a certain amount of absorption which we generally call as deep meditation or samadhi.

An absorbed state of mind is different from a state of mind where there are no thoughts. This is another distinguishing feature of this system where we lay stress on this point that mind is not likely to loose all thoughts as have been told by people who do not meditate how total meditation or [absolute](#) meditation should be and how [Samadhi](#) should be by people who have not experienced it.

There are many who have experienced Samadhi. I am not going to deny anybody's greatness, but a person who has experienced [Samadhi](#) knows it is a state of absorption and not one of annihilation of thoughts. Absorption of all thoughts in the Divine is what you get. Not annihilation of thoughts; because that seems to be a parameter which is effecting many people in the sadhana. They expect such and such a thing to be there and when this does not occur, they say they are disturbed by thoughts.

Viveka has got so many tinges of this, several colours of this, it is a very vast field. That is designated as knot 1 in our system. It is a tricky one also. This is where most of us lose our balance. Our balance is lost here. We do not proportionately respond, we disproportionately respond as on date. When you proportionately respond that is the balanced state. When I hinted earlier about sukha dukha samekrutva I was trying to tell you it is not total denial of a sukha or dukha but to keep them under balance. That is how a Jivi reacts. [Jiva](#) reacts like that and it is so. Pain is pain, pleasure is pleasure, but then no undue attachment to either. But we seem to be asking more and more of pleasure and less and less of pain which is basically an imbalance. Don't ask for that. Every bright side has got a dark side, a coin has two sides. There is a positive angle there is a negative angle. People who have progressed in spirituality considerably have also gone to the nether worlds not only to the higher worlds. For eg: Bali the great chakravarthi, a man known for his Righteousness, man known for his austerities, man known for his discipline, man known for his obedience to the Divine, still his particular greed to have more than one world under control took him down to the nether worlds. He started owning up a particular world and then they said such a concept is possible only at the lower world and he was asked to go there. He was

blessed by the Divine. Because many of the people say that Pada Sparsha should lead me to the Ultimate. It can also lead you to the sutalapatha. That's where Bali chakravarthi is supposed to be. The same feet of God, brought him down. Saranagati is not falling at the feet of somebody else. Bali had the full feet of the Lord on him. We only want a sparsha. So this [viveka](#) keeps everything under balance. Not more and more but balance in equanimity, it is directly linked to the first knot. If you do not know what is 1st Knot and if you don't have that quality the chances are you will be unbalanced. Nothing wrong about it. People are too kind. There are disproportionately kind and disproportionately greedy. Neither does one becomes great nor the other, the balanced person moves on. Because God wants balance. Not an extremist proposition. Then only this manifestation shall continue. If every one of us were to become viraktas and then say I am not going to bother about this world then God's purpose is defeated and therefore we should consider ourselves sinners if we contribute to that idea. It is a sin to work against the will of God. Manifestation is his will. When we have to go, we have to go naturally and when the drama is over we will be back there, but so long as you are on the stage it is our duty to act. So the first knot refers to the [Viveka](#) and a small knot by its side is the Vairagya.

Viveka automatically grants you vairagya. [Vairagya](#) is a most confused word. It is basically anuraga for the Divine, more attachment to the Divine. Bairagi, vairagi is a word, raga is one word. We know attachment and vai, B is viseshana in sanskrit and can also mean specific. Instead of that they took it as a negative prefix. Vai may not necessarily be negative Viseshana. When you qualify it, qualify with the attachment to the Divine and detachment to anything other than the Divine, qualify yourself with attachment to what is permanent, detach yourself to the extent that is necessary to what is temporary. Develop a due attachment to every thing which includes the Divine that brings us to the concept of parallelism. One has to get himself attached to the line of humanity as much as to the line of Divinity that is exactly the meaning of flying with both the wings. At present we are trying to fly either keeping one wing in our particular angle and the other opposite angle. Either this way or that way and then call ourselves a virakta or a Bhogi. No neither of this is correct. We have to go balanced. Tougher are the tasks that we face in this field than what I speak. It is not that easy.

The infinite is really infinite. The journey goes on and then on and on and so long as we retain our identity which is again something that is not real which we have granted for ourselves other than the Divine. None of us have an identity of our own.

Every one of us is an expression of Divine, a particle of Divine meant for the purposes of the Divine. But we have granted for ourselves an identity and this identity is the main problem. So long as you try to get rid of certain attachment and try to say I am more wise or less wise etc. this is the problem that you are going to have and there will be a particular angle, that which will be fine. It will not be flying like this. When the birds fly you must have seen many times you will see that it is going on the same plane stretching both the wings. Crows cannot do that. Only the high flown birds can do that. Eagles can do that. Garuda can do that. Not crows and sparrows. Similarly here we should have a vision which is global then only you move like that. If you have got a small vision of small ambit, naturally it is small. You don't require such wings. God doesn't grant them such wings. There is no necessity for it. If you have got to fly very low what is the need for an eagles wings for it. It will be too much of a burden perhaps. It will be akin to an ostrich trying to fly with heavy wings. Poor creature. That's what most of us have opted to become. In more than one sense we don't like to see when we are in danger or difficulties. We try to put our head below this hand and then worry ourselves and then say world is lost. That is the ostrich problem. That's what is happening to us. The ostrich mentality of trying to fly with heavy wings at low levels and then

trying to deny a reality that is very much there. Let us be like the big birds. Fly very high like a Garuda. Go on and up and reach the Higher World. There is no point in being crows and sparrows.

When [Viveka](#) comes to the finest level, you know that you are the part and parcel of the Divine, you don't have an existence of your own. You know the nature of yourself. You cease to think you are there and start thinking that you are the part of the Divine. That is the Viswarupa Gnana of Atma. It is existence - Sat, It is consciousness - [Chit](#) and Ananda. ANANDA in remembering the Divine connection and similarly the other two, namely, the [Chit](#) and the Sat. Its existence is because of the Divine. Its consciousness is because of the Divine. Its happiness is in the consciousness that it is linked with all the time that is satchitananda - An experience that you will have in the second knot. An absorption that you will feel as you progress, which makes you feel inseparably one with Him and you start thinking about how best you can express, how best as a body you can express the Divine interests. Without it, the talk is just philosophical. They are not inspirational. People can read philosophies and give lectures on that for hours together. But an experienced man knows that philosophy is not just words. It is a commitment to the Divine.

I live because of the Divine and work here for the Divine as long as I have to work. That alone is the basis of **Bhakti** that would be the third stage of progress. People think that everybody is a Bhakta. Everybody who goes to a temple thinks so. Everybody who bows before a photo thinks so and everybody who bows before a **mahatma** also thinks so. But **bhakti** is an awareness of the inseparable unity we have got with the Divine and a commitment to our own self, which is the Divine. Our smaller self loses its value. **Viveka** grants us this knowledge and that becomes perfected here when knowledge of self is revealed. We are not seeking Him any more but are seeking to serve him more and more. We seek to see that his greatness is expressed everywhere and wherever people are not able to see it. We take it as your responsibility to tell them. We do not expect rewards like a pujari or an archaka. We are not persons who are there trying to get some advantage of our alleged devotion to the Divine. People go to temples, take money. A pujari is more interested in the money that he gets rather than the God whom he decorates in the day not for whom he tells so many stotras. This is what happens from that imitation of **Bhakti** with which it started in the beginning, to the real stage of Bhakti. **Bhakti** tells you that you are insignificant. At least small, the task that has been entrusted to you. The task is trying to tell others and to

make other people feel the presence of the Divine and express greatness of the Divine. You know that you are too small for that, insignificantly small. Your infinite is too small use any word you like.

Then another great value of spirituality comes namely humility. Humility is not something that is common to us and one does not start as a humble being. We start as arrogant fellows. We say that through my [sadhana](#) I am going to reach the Ultimate. No, [Sadhana](#) is a must. We do not reach the Ultimate by Sadhana. [Sadhana](#) is a must. It is an essential step. It is an unavoidable step in all its details. But it doesn't lead us to the Ultimate. So the concept of comparison discussed earlier recurs. One starts comparing that somebody else is supposedly at a higher level than him. We start comparing, comparing one [yogi](#) with another, one saint with another, one God with other. All conflict situations arise. Humility is questioned there. Somebody comes and then says why is your Master alone good, my master is also good, and you are prepared to wage a war with that fellow. We have no tolerance. That's the nature of our Bhakti. [Bhakti](#) doesn't grant us that. [Bhakti](#) grants us humility. We say "what you say is right, however this is the method I have followed, this is what I have done. If you are interested we will tell you, otherwise you kindly follow your system, May God bless

you". That would be the attitude that comes to us. So tolerance is not just learnt. Tolerance is a byproduct of humility. However much you know you should have the tendency to think that perhaps I do not know, you have no exclusive right or prerogative to say that I know everything and the other man is wrong. Nobody has got that right. When the faith is shallow that is required. Kotta Bitchagadu Poddu Eragadu. That's what it is. When you are new to the system you go on talking about it as though it is the only thing that is positive in the world. Such a conviction is necessary I agree, but there is no need to deny others. You can have your conviction. There is nothing wrong about it, you are fully justified to that. But, then, your conviction in your system depends not on your experiences and it so happens that you start trying to seek other people to join you in order to derive support in your conviction. The drama goes on. The lower self plays, so we gather people around. Various names are used, we can call it Satsangh, we can call it Groups, Bhajans and so on. But that shallow belief that was there earlier before we got our [viveka](#) gets ripened here and we know here, we are on the path. There may be others also in the same direction moving towards him. And all that we try to do as our Master says is, if you trust us we will take you there, that is what he says.

In one of the messages of the Revered Master you find him telling, "My interest is trying to take you there. There is no other interest. There are several paths. But this is what I offer". That humility Master maintained. That is one reason why I always accepted my Master because he never lost his humility. He said humility should continue till the end. The humility before the Divine is our real stature. That is the real Atma Gnana. Real Atma Gnana is always trying to say yes there is a Divine and I will bow my head before him. Not for my self interest not for the sake of getting certain things done not for my son's promotion or daughter's marriage or curing grand daughter or husband. All these things are not our consideration. Our real stature is to be humble. To be a true [Bhakta](#) is our real nature that you come to know when you cross the second knot and you become totally devoted to him. All the time thinking about him. Try to think more and more of the closeness that you have got with you and the animal is sought to be destroyed, but the animal continues with us till our time goes on. It continues.

Greatest of saints there have cried there at that time. Have you not remembered O! Cupid who have already been burnt by Siva, why are you trying to pester me again. I am also a great devotee of Siva. I am also a great devotee of Vishnu. You better be aware of him. Such type of threats were given to cupid. If you read the

literature you can see the agony of the souls who are ripened. The agony of the Satvik soul which was trying to move up is something that needs our attention in sadhana, we should know that. We should know that we have been haunted by these thoughts even of being a devotee and the only way by which you can come out of it is to seek refuge under the Master that is the prayer. You will see in the prayer '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.' That is a state of surrender. Manmanabhava, you become one with me. Aishyathi - you become one with me. That I love you most; this is the call of the Divine Prayer is the call of the Divine. Better yield to him, surrender to him in every sense of the term. Then what happens is real nature of dependency on the Divine becomes fructified. You get to know how much depended upon the Divine you are. That is the fourth knot.

If you can analyze yourself well, when you are in the first knot, your ideas will be mostly on the animals, the earthy level. When you move to the second knot, you will see more of water, attachments and sentiments. When you move to the third knot, it is aspiration, trying to seek the Divine think of only the Divine. When you are in the fourth knot, you are in the field of air. There you are becoming lighter and lighter. Not the heaviness of the

heart of the Divine soul, but the lightness of the heart of the soul, that has surrendered. What you have in devotion you have got a cry. In surrender there are no words. It is like a child, which seeks the company of the mother. When you are here your attitude is "I am with the Master, I am with my mother". That is the attitude one has got in surrender. Total surrender is one when you are not aware whether he is capable of taking you or not. Taking you is immaterial. I depend upon him. I don't know anything else except him, He alone matters. So at the level of **Bhakta** we generally tend to go to places. Go from one place to another place. Trying to seek the Divine either here or there. Trying to see whether somebody will respond to his cry, there is cry in Bhakti. There is no cry in surrender. There is a total handing over of ones burden on to the Divine. This is what earlier people have classified as Bharanyasa. Your own bhara is given away. Your own burden is passed on. I have nothing to do for me. It is for him. People have lived up to that level. They have shown how a person can live at the state of surrender. To say I have surrendered to my Master of God or to somebody else you have got and also attended or attempted at the same time to so many things is ridiculous. Surrendering totally is what needs to be done. It is not like a robber who goes to the temple and say let me rob so and so person today and then come back and seek

your blessings. He has already decided his action plan. Only he wants an approval for that. In surrender there is no action plan. It is like a child who seeks refuge of the mother. Anything that happens because of only one word 'amma' that's all. In troubles we run. Even today that's what you and I say. Because the Divine is the mother also, so that type of surrender, which is very natural for an infant, shall be the type of surrender to which we evolve. Our minds should grow up to that level. We don't grow, why not? Because we are perpetually trying to improve various qualities of Viveka, Vairagya, atma [jnana](#) and [bhakti](#) and in developing these things we keep running around in circles. It is not that you cut a knot and go to the other. In this system we go from one knot to another not by breaking them, but by loosening our bondages on them. We are freed enough to move on. The bonds are there, if bonds are cut off you cease to live. That is the reason why earlier they said you get away from people, you will not be in a position to manage the grihastha life because you will be unnecessarily putting everybody into troubles. Babuji says we move on the path. I will enable you to loosen the knots. He has got theory of brackets there. And he says, in the bracket you have got a whirling pool as the stream of continuous flow. There are several brackets in you, when any flow is particular through a particular bracket you start evolving on there and all that he says

is I will loosen this particular knot to such an extent that the flow is continuous. Thereby making it possible for the Divine to use our bodies for his purposes effectively. That yielding to the Divine becomes total. The surrender which was a drama in the beginning, becomes total when you come to the fourth knot. This is one of the highest stages of progress in the tradition and once you come to that stage of air, you come to the stage of ether, where everything is balanced. The Akasa [tatva](#) is found here. The Akasa that we see outside is the Akasa we see inside.

The vastness of being is what is experienced. You experience a vastness of your own being and then whom people have experienced this vastness have had an experience of expansion as well. Your body will never expand. It will be what it is. It is what you experience in the heart. One does say "I have grown up and down, my width has gone this much and my height has gone this much". We have got enough number of film producers who are capable of depicting such picture for us and we have borrowed them. Please throw them off.

The next state is Brahmand, you cease to be controlled by these forms. These forms are not gone, they cease to control you. They are not annihilated. The higher we progress the less these thoughts tend to bother oneself. However one undergoes the same stages once again, the same viveka, vairagya, atma

gnana, [bhakti](#) and surrender. [Prapanna](#) gati as we call it is a reflection of the third knot. The higher plane because whatever is there in macrocosm is there in microcosm and whatever is there in microcosm is there in macrocosm. This is a straight reflection of another five knots that takes us to sahasrara. As a matter of fact there are only six chakras as [sadhana](#) chakras. The seventh one is an anubhava charka. Sahasrara is not a plane of consciousness where you have anything to do. It is a place where satchitananda is experienced. The same satchitananda we had at the second knot is the one that you are going to have at the 10th knot. But the intensity will not be that much fine at that time. But it is not enough. If you reach sahasrara that it is not enough because the realms of the Divine are far beyond that. This is a realm of ourselves, the pinda not our jiva. Do distinguish between a [jiva](#) and a pinda. Pinda is something that ends there. No chance of pinda continuing beyond that. The heart region does not go beyond that because our heart is too small to comprehend the Divine. The Divine realms are far beyond our heart. To seek the outer one has to totally dissolve in the Master or in the God. They are interchangeable words. I am not talking about the Special Personality at all. I don't know what he does. He is as much an enigma for me as God. Since God's way are many total yielding is what we have to do. Then come the realms

of the Divine. Actually this is the realm where your real identity or ego is faced not at the lower level. Lower level ego is one type. The ego that persists in the Divine realm is toughest to get rid off. It is toughest to get rid off except for those who are blessed. We entirely depend for this progress for the Grace of the Divine. The Divine shall grace you, it will bless you, it will take you not where you shed tears when the cry is there, the restlessness is there to reach him. There should be a continuous knock at the door of the God. One can't take rest in this journey. One has retain the awareness of the Divine, whether we do it at home, we do it at office or business which is possible only when you are in total surrender. So it is the surrender that goes on developing in its dimensions in the intensity. Dimensions of intensity are what I would like to call it. It is an intensity. The idea is the same. The experience is different. Everyone has the experience in their own individual way. Similarly the lower self, the pinda self enjoys surrender from your angle. Here at this stage everything is lost. There is no awareness of it, no awareness that there is a mother also. I really don't know whether there is anybody. One develops [absolute](#) Dependence on him.

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## 5. నా గురువర్యుల సంస్థ

-పూజ్య శ్రీ రామచంద్రజీ మహారాజ్

1873వ సంవత్సరములో వసంతపంచమి శుభదినాన గురువర్యుల దివ్యాత్మ ఉత్తర ప్రదేశ్ రాష్ట్రమునందలి ఫతేఘడ్ లో సమర్థ గురు మహాత్మా శ్రీ రామచంద్రజీ వారి భౌతిక రూపంలో భువిపై అవతరించింది. ఆ శుభదినం సంవత్సరంలో అత్యంత ఆహ్లాదకరమైన వసంతఋతువుతో మనోహరంగా సమన్వయమై ప్రతి హృదయంలోను నవ వసంత శోభను చిగురింపజేసింది. ఆయన అవతరణచే ప్రారంభమైన యీ ఆనందపూరిత సమయం ఆధ్యాత్మిక చైతన్యంలో ఒక నూతన శకాన్ని ప్రవేశపెట్టింది. మానవ జీవిత సమస్యకు అనుభవ పూర్వక పరిష్కారమును అది అందజేస్తుంది. ఆధ్యాత్మిక రంగంలో వారు తీసికొని వచ్చిన యీ అద్భుత చైతన్యం మన మనస్సు గుర్తుచేసికొన్నప్పుడు మన హృదయాలు ఆనందంతో పరవశిస్తాయి. మహోన్నత ఋషులను సైతం కలవరపెట్టిన జీవిత సమస్యకు ఆయన ఒక సులభ పరిష్కారాన్ని యిచ్చారు. ప్రత్యక్షానుభవం మాత్రమే నేనిక్కడ చెప్పి విషయంలో గల నిజాన్ని నిరూపిస్తుంది.

ఆధ్యాత్మిక ఔన్నత్య మహోన్నత శిఖరాలపై భారత దేశం ఒకానొకప్పుడుండేది. మతం, ఆధ్యాత్మికతలకు తాను జగద్గురువునని అది చాటుకున్నది. కానీ కాలగమనంలో పతనావస్థ ప్రవేశించి దాదాపు ప్రతిదానిని పోగొట్టుకుంది. కాలక్రమేణా యిదివరలో మననుండి ఆధ్యాత్మికతను గురించి నేర్చుకున్నవారు కూడ మనకు మార్గదర్శకులమని చెప్పుకొనే హీనస్థితికి దిగజారినాము. పరిస్థితిని చక్కదిద్ది సరిచేయడానికి మహాత్ములు అప్పుడప్పుడు ప్రయత్నించారు. కాని వారి ప్రయత్నాలేమైనప్పటికీ మొత్తంపై పరిస్థితి మరింత దిగజారుతూనే వచ్చింది. తుదకు మనం ప్రతి దానిని పోగొట్టుకోవడమే గాక దాని గురించే పూర్తిగా మరచినాము. ఇప్పుడు అదేదైనా మన దృష్టికి వస్తే అది మనకు పరాయి వస్తువుగ కనబడుతోంది. దానిని నమ్మడానికి కూడ మొగ్గు చూపడం లేదు. ఏదైమైనా, చాలా కాలంనుండి, మరుగున పడివున్న యీ ఆధ్యాత్మిక శాస్త్రాన్ని పునరుజ్జీవింప చేయడానికే కాక, దానిని మరల మన అనుభవ జ్ఞానానికి, అవగాహనకు తీసికొనిరావడానికే సమర్థ గురుదేవులీ ప్రపంచంలోకి వచ్చారు.

ఆ విధంగా మానవాళి ఆధ్యాత్మిక పునరుజ్జీవనానికి, మోక్షం కొరకు పరితపించే ఆత్మల విమోచనానికి ప్రాణాహుతి అనే యీ పురాతన యోగ

పద్ధతి ద్వారా దైవమార్గాన సామాన్య జనులనుద్ధరించడానికి సమర్థ  
 గురువర్యులవతరించారు. ఈ పద్ధతి మిక్కిలి ప్రాచీనమైనట్టిది.  
 అయినప్పటికీ తరువాతి కాలంలో పూర్తిగా మరువబడింది. హైందవ  
 ఋషులే యీ పద్ధతికి మూల పురుషులు. అటువంటిది  
 హిందువులకీనాడు అది లేకుండా పోయింది. ఈ మహోన్నత సేవకే యీ  
 సంస్థ ఉంది. యీ సంస్థ కార్యకర్తలకు, ప్రశిక్షకులకు ధన, కీర్తి, ప్రతిష్ఠలకై  
 ఎటువంటి స్వలాభాపేక్ష లేదు. వాస్తవానికి నిజమైన ఆధ్యాత్మిక గురువు  
 యొక్క ప్రధాన కర్తవ్యాలలో యిదొక్కటి. కాని యీ యదార్థాలను ఎవ్వరూ  
 కూడా గుర్తించక పోవడం విచారకర విషయం. దానికి కారణం ప్రత్యేక వస్తు  
 ధారణ, జీవిత విధానంలో ఒక విశిష్టత లేకపోవడం వలన మనం వారికి  
 గంభీరంగా కనపడం. నా గురువర్యుల సామర్థ్యం మాటల్లో  
 చెప్పనలవిగాదు. ఆయన యోగ్యతలన్నింటిని వివరించడం సూర్యుని  
 ముందు దివిటీని వెలిగించడం వంటిది. యదార్థ భావంలో ఆయన సమర్థ  
 గురువని చెప్పితే సరిపోతుంది. మానవ జీవితాదర్శాన్ని, కష్ట దుఃఖాలతో  
 నిండివున్న యీ సాధారణ ప్రాపంచిక జీవితంలోనే దానిని సాధించగల  
 నిశ్చయకరమైన పద్ధతిని ఆయన ప్రజల దృష్టికి తీసికొని వచ్చారు.  
 ఆయన తెలియజెప్పిన యీ పద్ధతి మహోన్నతస్థితివరకు మనం

సులభంగా ప్రవేశించేలా చేస్తుంది. దీనికై యిదివరలో గృహాన్ని, సంసారాన్ని, ప్రాపంచిక జీవితాన్ని త్యజించి సన్యాస జీవన పద్ధతిని చేపట్టవలసి వచ్చేది. సహజమైన యీ సాధనా ప్రభావాన్ని గురించి ప్రజలు విశ్వసించేటట్లు నచ్చచెప్పడమే కాకుండా ఆయన ఆధ్యాత్మిక పథంలో అత్యున్నత స్థాయివరకు వారిని విజయవంతంగా నడిపించారు కూడా.

ఆయన వెలుగులోకి తీసికొని వచ్చిన యీ సాధనా విధానం మన ప్రాపంచిక కర్తవ్య బాధ్యతలను తగురీతిగా నెరవేరుస్తూనే అత్యున్నత ఆధ్యాత్మిక పురోగతికి సులభ పద్ధతిని అమర్చింది కూడా. శ్రీ కృష్ణ పరమాత్మ కాలంలో వాడుకలో వున్న సాధన యొక్క తత్వసారం యిటువంటిదే. దీని ద్వారానే ఆయన తన కాలంలో ఆధ్యాత్మిక శిక్షణనిచ్చారు. కాలగతిన ఆ విధానం మరుగున పడిపోయి పూర్తిగా లేకుండా పోయింది. ఇప్పుడా ప్రాచీన పద్ధతి మన సమర్థ గురువర్యులచే పునరుజ్జీవింపబడి, నూతన శోభతో వెలుగులోనికి వచ్చింది. నిస్సందేహంగా ఆయన ఈ పరమోద్దేశం కొరకే ప్రపంచంలో అవతరించారు. ఆయన సాహచర్య అదృష్టం లభించిన వారు ధన్యులు. ఆయన సకల లోపరహితుడు. ఈ విషయంలో ఆయనకెవరూ సాటిలేరు. అయోమయ స్థితిలో కొట్టుమిట్టాడుతున్న మానవాళికి ఆయన చేసింది నిజంగా

మాటలకతీతం. తనతో సంబంధం ఏర్పరచుకున్న వారందరిలోనూ శూన్యతా స్థితి భావాన్ని కలిగించి ఒక నూతన జీవితాన్ని ప్రసాదించారు. మానవ అస్తిత్వాన్ని విముక్తి కావించుటకది సరిపోతుంది. అత్యున్నతమైన దానిని పొందుటకు తిరుగులేని ఫలితాన్నిచ్చే అనుభవ పూర్వక పద్ధతిని ఆయన ప్రవేశపెట్టారు. అటువంటి శక్తి సామర్థ్యాలున్న మహా పురుషులు వాస్తవానికి చాలా అరుదు. ఆయినప్పటికీ వారు ఎల్లప్పుడూ ఉన్నారు. భవిష్యత్తులో కూడా ఉంటారు. కాని వారిని తెలుసుకోవడం నిజంగా కష్టం. అది కొంత వరకు మన పూర్వ జన్మ సంస్కారాలపై కూడా ఆధార పడుతుంది. ఇంకొక ఇబ్బంది కూడ ఉంది. ఏదో విధంగా అటువంటి మహాత్మునితో సంబంధం కలిగినప్పటికీ, చాలామంది ఆయనను ఆవిధంగా స్వీకరించుటకు యిష్టపడరు. దానికి కారణం ఆయన వద్ద ఏ ఆకర్షణ లేక పోవడమే. ఇదంతా వారు మాయా ప్రభావంలో చుట్టుకొని వుండటం వలన; అది అటువంటి స్వభావం కల వస్తువులకే వారిని అంటిపెట్టుకొని ఉంచుతుంది.

పూర్వకాలంలో గురువులు తమ శిష్యులలో దివ్యజ్ఞానాన్ని పొందే సామర్థ్యాన్ని, అర్హతను పెంపొందించుటకు వారినుండి ఎక్కువగా వ్యక్తిగత సేవను కోరేవారు. అది లేకుండా లేశమైనా ఆధ్యాత్మికతను వారికి

నేర్వేవారు కారు. కాని మన సమర్థ గురువర్యులు మానవుని నిస్సహాయస్థితిని గమనించి తమ అపారకృపచే యీ నిబంధనను వదిలేసారు. అభ్యాసీలనుండి వ్యక్తిగత సేవను ఆయన తన జీవితంలో ఎన్నడు స్వీకరింపలేదు. అంతేగాక అభ్యాసీల అవసరకాలంలో ఆయనే వారికి శారీరక సేవను అర్పించారు. ఆ విధంగా ఆయన తన జీవితమంతా మానవాళి సర్వతోముఖ సేవకై అంకితమయ్యారు.

ఆయన ప్రతినీధిగా నాకాయన వెలిబుచ్చిన అభీష్టాలను అనుసరించి యీ సంస్థ స్థాపించబడింది. ప్రస్తుత కాలావసరాన్ని తీర్చడానికి “సహజ మార్గము” అను పేర ఒక నూతన విధానం ప్రవేశపెట్టబడింది. నూతనంగా ప్రవేశపెట్టబడిన యీ సహజమార్గ విధానం ద్వారా సమర్థ గురుదేవుల సిద్ధాంతాలను ప్రచారం చేయడం, తద్వారా నిద్రించుచున్న సామాన్య జన బాహుళ్యంలో దివ్యచైతన్యాన్ని కలిగించి జాగృతం చేసి ఆధ్యాత్మిక ప్రగతి మార్గంలో వారిని సక్రమంగా ఉంచడం యీ సంస్థ లక్ష్యాలు. ఈ ఉద్దేశం నెరవేరాలంటే ప్రస్తుత జీవిత పరిస్థితులకేమాత్రం సరిపడని నిర్బంధ, కఠోర నియమాలతో కూడిన పాత యాంత్రిక విధానాలను పక్కకు నెట్టాలి; వాటి స్థానే అశక్తుడు, అశాశ్వతుడు, అల్పాయుష్కుడు అయిన యిప్పటి మానవుని శారీరక మానసిక దౌర్బల్యాలకనుగుణంగా వుండే సరళమైన

సహజ విధానాన్ని ఏర్పరచడం అవసరం. అంతేగాక ఆధునిక జీవితంలో మానవుని కార్యకలాపాలు నిత్యం అధికమౌతున్నాయి. అవి పాత విధానాల్లో నిర్దేశించిన ప్రయాసకరమైన సుదీర్ఘ సాధనలన్నీ ఆచరించడానికి అవసరమయ్యే కాలాన్ని మానవులకు తగినంతగా లభ్యం కానీయవు.

మానవుడపేక్షించే ఆ సత్తత్వం నిజానికి మిక్కిలి సరళమైనది; స్పష్టమైనది. ఆకారణంగానే అది సామాన్యులర్థం చేసికొనుటకు దొరకనిది. దానిని పొందాలంటే మనం కూడా దాని వలెనే సరళంగా తయారు కావాలి. అందుకు మనం అవలంబించే పద్ధతి కూడ అదే విధంగా సరళంగాను, సహజంగాను వుండడం ప్రధానమైన విషయం.

ప్రకృతిలోని నిరాడంబరత, సరళత్వం ఆ ప్రకృతికే అడ్డు తెరలైనాయని నేను యిదివరకే వేరే చోట చెప్పాను. ఆ నిరాడంబరత్వ స్థాయికి మన దృష్టి మారితేనే కాని, దానిలోకి తొంగి చూడడం కూడ అసాధ్యమౌతుంది. మన విధానంలో అటువంటి సామర్థ్యం అభ్యాసీలో అతని స్వీయ సాధన ఫలితంగాను, గురువర్యుల ప్రాణాహుతి ఫలితంగాను అభివృద్ధి చెందనారంభిస్తుంది. సునిశితత కలిగిన వాడు దీనిని బాగా అర్థం చేసికొనగలడు. కాని అట్టి శక్తి సామర్థ్యాలను నిజంగా అర్హులైన వారు

మాత్రమే నిశ్చయంగా కలిగివుంటారు. అయితే మానవుని ప్రస్తుత పతన స్థితి కారణంగా యీ నిబంధనను మార్చవలసి ఉంటుంది. కొందరు అనేక విధాల అనర్హులైనప్పటికీ, ఆంతరంగికంగా శాశ్వత సత్వప్రాప్తికై తపిస్తూ సాధనను చేపట్టడానికి ఉద్యుక్తులౌతారు. అట్టి వారికి అవకాశం కలుగ జేయడానికి యీ నిబంధనను మార్చవలసి ఉంటుంది. ఆ సందర్భంలో వారిని సక్రమంగా తీర్చిదిద్దే బాధ్యతను కూడ గురువు స్వీకరిస్తాడు. అతడు తన సంకల్ప శక్తిచే వారిలో తగిన సామర్థ్యాన్ని పెంచుతాడు కూడ.

ఈ విషయాన్నే దృష్టిలో వుంచుకొని, గురువర్యులు ప్రస్తుత కాలావసరాలకు అనువైన యీ అద్భుత విధానాన్ని ఎంతో కృపతో మానవాళికి అనుగ్రహించారు. ఈ పద్ధతి సామాన్య మానవుని సాధారణ జీవిత విధానానికి అనుగుణంగా నడుస్తుంది. ఇదే యీ పద్ధతి యొక్క అత్యంత విశేషకరమైన అంశము. ఐహికం, ఆధ్యాత్మికం అనే జీవితంలోని రెండు భాగాలు కూడ సమానంగా ప్రకాశించేటట్లు చేయడానికి తన జీవిత కర్తవ్య బాధ్యతల ఎడల తగు శ్రద్ధ వహిస్తారు. యీ భావాన్ని కేవలం బోధించడం కాని, ప్రచారం చేయడం కాని మన ఉద్దేశం కాదు. వాటిని ఆచరణలోకి కొనివచ్చి దైనందిన జీవితంలో ప్రయోగించాలి కూడా.

\* \* \*

## 6. ఆధ్యాత్మిక పరిమళము

- శ్రీ కే. సి. నారాయణ

మాఘ మాసం వచ్చిందంటే చాలు మనకు మన ఆది గురువు పూజ్య లాలాజీ గారు జ్ఞప్తికి వస్తారు. మహాను భావులు వారి అవసరము మానవాళికి ఎంతో వుంటేకాని ఊరకే రారు. వారు రావడము పోవడమూ కూడా చాలా సహజముగా మెరుపులా జరిగిపోతుంది. ఆ మెరుపు 133 సంవత్సరములకు ముందు వెలిగినా అలల వలె దానివెంటవచ్చే ధ్వని నానాటికీ ఎక్కువయి మానవ శ్రేయస్సును కాంక్షిస్తున్నది. అప్పుడు మెరిసి విరిసిన వెలుగు వినూత్న ఆధ్యాత్మిక శకమారంభానికి నాంది. మెరుపులోని వెలుగును పట్టి ఇతరులకు పంచడమనేది ఆషామాషీ కాదు. మన గురువు పూజ్య బాబూజీ గారు ప్రేమ, కరుణ, దయ, క్షమ వంటి ధైవీకమైన గుణముల సమ్మిళితాకారము కాబట్టి వారు గురువుగారందించిన సరళీకృత రాజయోగాన్ని, శతసహస్రశిరములుగల ఫణిరాజు సమానమైన మన కోరికలకడ్డువేయ సామర్థ్యము గల ప్రాణాహుతిని మనకు ప్రసాదించి, "A' బిందువు, "B' బిందువుల వద్ద చేసే ధ్యాన పద్ధతిని విశదీకరించినారు. వెనుకెవ్వడో వాని గురువువద్ద కెళ్ళి ఆతనిపట్ల తనకున్న ప్రేమ గొప్పతనాన్ని ప్రస్తావించాడట. దానికి ఆ

గురువు "అలాగా, ఆ ప్రేమను నీ వద్దే వుంచుకో, మనిద్దరికీ కావలసిన ఆత్మసంయమము నాకుంది' అన్నాడట. మనకూ గురువు గారి ఎడల ప్రేమ, భక్తి వుందంటే మనందరము ఆకోవకు చెందిన శిష్యులమాయనిపిస్తుంది. ఒక సారి గురువింట పింగాణి కప్పులో కాఫీ తాగుతుంటే అది కాస్తా విరిగిందట. దానిలో తన తప్పేదీ లేదన్నట్లు ఈ పింగాణి కప్పులను ఇంత నాజుగ్గా ఎందుకు చేస్తారో యని వాపోయాడట. దానికతని గురువుగారు కప్పు బాగానే చేస్తారు కాని మనమే దానికనుగుణముగా నడచుకోలేదని యన్నాడట. ఎంత చిన్న కష్టమయినా ఓర్చుకోక భగవంతుని గాని, మన కర్మను గాని దానికి కారణంగా భావించడము సరిగాదు. పూజ్య లాలాజీ గారు జన్మతః ధనికుడే అయినా తనకు కలిగిన దారిద్ర్యమును సంయమనంపాటించి జీవించి మనమెట్లు మెలగాలో తెలియచెప్పారు. మనచుట్టూయున్న పరిస్థితిని మార్చ ప్రయత్నించడము ఆధ్యాత్మిక వివేకముకాదు. ఉన్న పరిస్థితులకనుగుణంగా మనను మనము మలచుకోవాలి. అంతమాత్రం చేత ప్రయత్నలోపముండవచ్చని కాదు కాని మనకు కర్మ ఫలాపేక్షయుండరాదు. అవసరమైతే ఎంతైనా యివ్వబడుతుంది. ఆడంబరాలకు అవకాశం కోరడం ఎదుగని మనస్సు లక్షణం. ప్రాణాహుతి

ఆధారిత యోగ మార్గంలో ప్రగతి త్వరితము పరిమితము కారాదు. ప్రతి ఒక్కరూ యీ పద్ధతిని పలువురకు తెలియపరచడము తమ బాధ్యతగా గుర్తించి మనము ప్రవర్తిస్తున్నాము. ఈ స్పృహ యింకా పెరగాలి, అదే మనశ్వాసగా మనగలగడం గురుదేవుల అనుగ్రహం వల్ల సులభంగానే అలవడుతుంది. మనలోని పూజ్య బాబూజీగారి అరుణ కిరణాలు అందరినీ ఆకర్షిస్తుంది, అలరిస్తుంది, ఆదరిస్తుంది. ఆధ్యాత్మిక పరిమళం విశ్వమంతా వెదజల్లబడుతుందనేది తద్వ్యం. అట్టి భవిష్యత్తు కలుగజేయటంలో మనవంతు శ్రమతో మనము పాల్గొనగలగడము మనకు లభించిన గురుకృపావిశేషం. శుభం.

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## **Determination**

- Pujya Babuji Maharaj

What I want is that all of you rise as sun of spirituality!

But how is it possible?

When you do not let the shadow of earth eclipse the sun

And when that is possible?

When you orbit in such a way as your movement be direct.

How to find this orbit? How to move direct?

By keeping the destination in full view.

How to remember the destination?

By becoming one with it

And when can a person be one with that?

When you lose yourself.

And how to lose oneself?

By bearing no other thought in the heart than that

And how is that possible?

By practice

How practice is possible?

Through love and interest.

How love and interest can be engendered?

By remembering constantly.

And how constant remembrance be cultivated?

Through determination.

How determination is possible?

When we gird up our loins to sacrifice our pleasures and to shake off idleness.

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**The great teachers have always been actively speculating to devise means and methods of higher approach, though the solution is quite at hand. Really the path nearest to yourself is the path nearest to God. My revered master, Samarth Guru Mahatma Ram Chandraji Maharaj of Fatehgarh, has rendered wonderful service to humanity in this respect by providing the easiest means of gaining the object of life. His methods are so easy that their very easiness has become a veil for common understanding. Simple and subtle means are needed for the realisation of the subtlest Being.**

**- Pujya Babuji Maharaj**