

# సత్యపథము

SATYAPATHAMU



**మచ్చిత మధత ప్రాణా:**  
**బోధయంతి పరస్పరం**

- భగవద్గీత

అధ్యాత్మిక పూజ్య బాబూజీ జన్మదిన సంచిక సంపుటి 27

త్రైమాసిక పత్రిక

2022

సంచిక 2

## విషయ సూచిక

1.	Editorial	Vidyadhar Joshi	1
2.	Yearning to Reach Ultimate	Pujya Sri Ramchandraji	3
3.	Journey to Real Existence	Pujya Sri Ramchandraji	8
4.	Rajayoga, Babuji – The Special Personality	Pujya Sri Ramchandraji	10
5.	Determination	Pujya Sri Ramchandraji	24
6.	Constant remembrance	Sri K.C.Narayana	28
7.	తేలికగా పాయనించండి	పూజ్య బాబూజీ మహారాజ్	35
8.	ఆత్మ సమర్పణము	పూజ్య బాబూజీ మహారాజ్	38

### సంపాదకవర్గము

డా.కె.మాధవ

శ్రీ విద్యాధర్ జోషి

శ్రీ జి.కొండారెడ్డి

### పత్రిక చిరునామా

శ్రీరామచంద్ర చైతన్య స్రవంతి

లక్ష్మీపాజూ, 5వ అంతస్తు

షెనాయ్ నర్సింగ్ హోమ్ ప్రక్కన,

ఎంట్రెంచ్మెంట్ రోడ్, ఈస్ట్ మార్డెడ్ పల్లి,

సికింద్రాబాద్ – 500 026

Published by:

**SRI RAMCHANDRA PUBLISHERS**

LAXMI PLAZA, 5<sup>TH</sup> Floor, Besides Shenoy Nursing Home,  
Entrenchment Road, East Marredpally,  
SECUNDERABAD-500 026.

## EDITORIAL

Namaste Brethren,

I feel happy to share a few thoughts on the prayer given by Pujya Babuji Maharaj and feel it will be worthwhile to contemplate on the same. I recall that in a seminar discussion, Pujya Sri K.C Narayana Garu, remarked on an abhyasi's paper on a comment that the Prayer is a simple prayer. He posed a question, "Is prayer really that simple?". I feel that sincere practice alone leads us to understand the implication of Pujya Sir's statement. If the question be completed as "Is the prayer really that simple to realize in our state of consciousness?", then the implication is understood. The words may be simple, but for the words to become a permanent state of our consciousness, there is effort involved. When Viveka and Vairagya start taking root, it is then Master becomes the real Goal of life and we start to look at desires as a barrier. Vairgya is developed through love and devotion to Master which leads to Surrender if an attitude of yielding is maintained. In the article, "Method of Training", Pujya Babuji Maharaj writes,

**"The abhyasi meditates on the heart as I have already said, but there must be yielding attitude towards the master.** If there is anything difficult in the path of righteousness, it is surrender, if taken up directly (that ensures the result). People usually surrender verbally alone by going to the temple and bowing to the idol. It is not

surrender at all. Actually, it is a sort of state when one feels like a child going to the lap of his mother even if a tiger attacks him. He does not know whether his mother can save him from the tiger. **The Best way of surrender which I have stated is to "Feel Dependence Upon God". Before it as already said there must be yielding attitude to a really capable Master.** By doing surrender we generally know "I am doing it". So we proceed with the "I" which should be shaken off. In this way "Self" develops but not surrender. **Surrender is really the outcome of Bhakti (Devotion) if it is done in the real sense. Real Bhakti is the inner attachment with the Being.** Of course Bhakti (devotion and love) is the chief instrument and the highest type of Bhakti is that when an abhyasi "May not feel what he loves and for what he is loving".

Thus we see that Prayer is about practicing yielding, dependence and devotion to the Master leading to real Surrender. Let us contemplate on the real spirit of Prayer and the practical hints as Master has given in the above message to become Prayer personified.

Pranams

Vidyadhar

## YEARNING TO REACH ULTIMATE

- **Pujya Sri Ramchandraji Maharaj**

(Message on the eve of his 83rd birthday celebrations at Surat  
on 30-04-1982)

Dear Sisters and Brothers,

There are miseries all around for the embodied one. Even then, we remain so much attached to the body, that this thing does not forsake us up to the end, and we even wish to be born again. It matters little that the wish is for being born in a prosperous home or in a royal family, since, as soon as the Name (Individualized Existence) has arisen, my brethren, misery would start, in howsoever subtle mould, it might be cast.

Our gathering, however, is somewhat different. We (human beings) are there, from where nothing comes to us by way of knowledge even about our own selves. That means, we possess that stability in a natural way, which can be described as a stance of balanced Balance. Everything has started after it. In other sense, we were there, when the Creator (*Brahma*), Preserver (*Vishnu*), and Destroyer (*Mahesh*) had not yet come into being. Now, what is there? Greatness! No! What is the Destination, where we have to reach? It may, preferably, be called insignificance. If we chose to designate it as such, it is an insignificance, of which we know nothing! and Greatness of

a sort — viz, Similitude, where no knowledge of Similitude itself is to be found. And this, dear brethren, is the Real Essence!

If we consider ourselves great, we put up a wall to that Greatness, where we have to arrive. We create a bondage, so to say, that becomes an obstruction on the path. What's the harm! When we assume greatness, we start considering others as low (insignificant). Now that path, which we have to trudge, also gets closed; and we are wholly lost to all intents and purposes. Somebody takes it on his mind that he excels someone else in some particular way: that assumes various forms; and we strengthen egoism for nothing, without getting anything in return. We blow our own trumpet in our own thoughts, and lose a lot in the process.

To stiffen one's neck, is a defect. So long as it is not removed, one is not aware of one's own Base. What I mean by 'Base' is that when a person is wholly rid of this defect, there arises a state, which has been attempted to be translated by the use of this word. To live in that state is human culture. When that state grows a bit denser, it enters the region of the attribute of Poverty or Humility. When such a state is achieved, then the subject (of the Lord) becomes a subject in the real sense. To achieve such a state, hundreds of transmissions and prayers are prescribed. Man ought never

be away from his own level; and this level is called ABUDIYAT (The subdued). This is the essential object for the subject (of the Lord). It is here, as I have written so often, that the burden of egoism is very much lightened. The fulfilment of purpose comes after this. The better way may be that whatever you are, you go, with all of it, towards That (Ultimate Purpose) i.e. there should remain nothing, whose face does not get turned to that side; which means that all the belongings — Physical and Spiritual — that may be there, be surrendered to Him; so that you are left with nothing in yourself, except remembrance.

Now the question arises, how to arrive at that State? That one thing — 'remembrance' — brings everything in its trail. If remembrance is there, take it for granted, the remembered one is close to you. Let closeness, in the trail of increasing heat of remembrance, be enhanced; and then behold what bliss and ecstasy follows, and also how quickly you reach There, with its help. When this thing has approached the limit, which constitutes the beginning, i.e., if, perchance, it has touched that plain, region or circle, be sure, the callbell at the door of the Beloved would have been pressed. When He has come to know that someone happens to be His real Seeker and Lover, then it would become a sure condition for His coming close to you, and for breaking the

barrier that held you from entering the Home. Start a while, dear, and then you will know what this thing happens to be.

Once this attainment has set in, you would have achieved Godly attributes. Now having reached the attribute, say, you have come into the Sunshine. It has become clear that this light is from the Sun. Prior to it, we were aware of only our own attributes. Now your swimming has started in what lies just beyond God, i.e., just after it. Having come up to here we now get tidings of going still ahead. When remembrance has progressed to the extent that the awareness of remembrance itself is lost, then the form of remembrance gets changed, and this we know on moving beyond it. 'One is unaware to the extent that he is aware'. (JISKO JITHNA HOSH HAI UTNA HI WAH BEHOSH HAI.) It will be premature to reveal it. The tidings of this, on arriving at that state, will come when one automatically starts trying to reach it, by oneself. The simple fact of the matter, anyway, remains that whatever is there, be surrendered to Him. 'If the Lord be had at the cost of your head, you should know the bargain as quite cheap. (*Sheesh diye yadi Hari mile, tho bhi sasta jaan.*) The sages of yore have regarded the state of acceptance of and happiness in Lord's will, as surrender. Now I give a prescription: 'Yearning' pure and simple to reach Him and Him alone! If the real thing is not there to begin with, just imitate it. If someone

continually imitates a mad person, he is bound to go mad. Even so, if man continues to reach the Lord (Ultimate), the real is bound to be his lot, at last. Amen.

\* \* \*

A great wonder of the system is that a teacher trained in the system, though he may not himself be actually up to a certain stage, can yet make *abhyasis* have a taste of that stage through transmission. The reason is that it is not really the teacher himself who is imparting anything to the *abhyasi* through transmission, but the Great Master himself who does everything through the medium of the teacher's person. Thus the personal limitations of a teacher do not have any effect upon the *abhyasi*, and what he apparently seems to be transmitting comes direct from the Unlimited. The teacher must however have his will sufficiently developed to effect the course of the flow towards the *abhyasi*.

**-Puja Babuji Maharaj**

# **JOURNEY TO REAL EXISTENCE**

- **Pujya Sri Ramchandraj Maharaj**

When we were born into this world for the first time we were pure, because the source from which we have descended or come down is purity. The time went on, and in our innumerable births we have gathered around us different types of grossness by our actions.

In this present existence too we are performing actions and the result is that these very actions slowly form layer after layer of grossness around the original purity, so that in course of time we become to resemble the silk-worm that has spun a cocoon around itself. When man reaches this stage of his earthly existence, his life is one of the artificiality and full of grossness, both in the level of action and in the results. The original purity has been reduced to a faint glimmer and that is often scarcely perceptible. All memory of his original source or home-land is now forgotten, and as action follows action the shell around him gets harder and harder and his memory of the source gets fainter and fainter, until it is almost completely forgotten.

We have now come to the stage where we become disgusted with the present existence, but yet we have no memory of that pleasant and pure state which is our real

existence. This is because we have become accustomed to this existence, whereas the other has been almost totally forgotten.

The only way out of this existence is to return to the source. To find the way back by unravelling the strands binding us may not be possible except with the help of a guide who has connected himself to the Source, and who can therefore loosen the knots binding us by the power of his Transmission of the highest consciousness.

The first and almost immediate effect of the transmission is to give peace and calmness which can hardly be expressed in words. This experience in Meditation helps to gently remind us of the source to which we must return and repeated experience strengthens the remembrance of our original home, and so loosens the bondage of the present life. As the transmission takes us to deeper and deeper levels of remembrance, our journey to the source becomes firmly established.

I pray that all of you may be granted this experience to see the Light of the day.

# **RAJA YOGA**

- **Pujya Sri Ramchandraji Maharaj**

*It is Rajayoga alone that can spiritually lead a man upto the highest level of approach and none else.*

## **1. What is Ramchandra's Rajayoga?**

The kingly thing in us is thought which ultimately develops, steering us to our goal. Raja Yoga is the old system of science followed by the great rishis and saints to help them in realising self or God. It was prevalent in India long before the time of ramayan. It was first introduced by a great Rishi who lived 72 generations prior to Raja Dasarath of the surya vamsh (surya or sun dynasty). He was swimming in the central region, being mostly attached to the centre itself. The state was akin to that of the present Personality now working for the change, as required by nature. He discovered due reality of the world with its cause of force in existence. He found out that the motion or stir of some power from beneath the centre brought the present world into existence. That stirring thought is in other words called "UPADAN KARAN" or "KSHOBH". It is the outcome of the power, which is similar to or identical with the thought power of man. He then took work from the thought and with it he started training. That is the basis of Raja Yoga or the king of yogas.

Ramchandra's Rajayoga is the remodeled system of Raja Yoga based on the experience of my Master.

**2. You said Ramchandra's Rajayoga is a modified system of Raja Yoga? How is it different from Rajayoga?**

It is not different. It is the system based on the experiences of our Master. As they say "old wine in a new bottle".

**3. The special feature of Ramchandra's Rajayoga, you said is pranahuti, What exactly is it and how does it work?**

It works wonders provided you test it. It is divine power used for the transformation of man. Transformation is the result of transmission.

**4. Are all the methods good?**

Well, all may be good, but I tell you milk is good, but to some it gives diarrhoea. So they must avoid it.

**5. What is the difference between a Philosopher and yogi?**

Philosophers are born in the cave of the mind. Yogis are born in the cave of the heart. So, please for mental questions, consult a Philosopher and a Yogi can reply to questions pertaining to the real craving of the soul.

**6. What are the Basic Principles of system?**

The system presents an easy and natural path for the attainment of the ultimate under the spiritual training, the action of the senses is regulated in a natural way to bring them to their original state. The lower vrittis are subjected to the control of the higher centres of super consciousness. Hence their perverse action is stopped. The higher centres, in their turn, come under the charge of the Divine centres and in this way the whole system begins to get Divinised. All changes in man's being are brought about in a most natural way through the process of Transmission. The Regulation of Mind is the job of the Master and not of the abhyasi himself. When the individual mind is brought to the state of Cosmic Mind, the manas assumes its real form and begins to give proper guidance. If somehow we turn the mind's downward trend towards the Base it will become quite calm and peaceful. It is only the help of one of Dynamic Personality that can turn it towards the Base.

**7. Is there any punishment if the abhyasis leave the system?**

No punishment. I am telling you one thing only co-operation is necessary. Here much sacrifice is not needed.

**8. Can this be done by anybody in Grihastha Life?**

Yes, it is for grihastha generally. Others can reap benefits by practicing it.

**9. I am following another Guru for the last 8 months and he has given me a mantra? Can I follow that and also follow your practice?**

I must tell you plainly that there cannot be two channels. One may interfere with the other. You may stop one and practice the other for sometime and then decide which one you want to follow. I can't understand why people are reluctant to change the Guru. A Guru is taken for one's own spiritual progress. If he can't give you what you want, then you should seek for another person, of course, you should be respectful towards him but you should tell him that since he cannot give you what you want you are going to another person.

**10. How do I begin Yoga?**

Yoga begins not with you but with God.

**11. Some say that if you take up Yoga, you may be faced with afflictions and calamities?**

This is the view of the ignorant and weak minded persons alone which must never be accepted on practical grounds. Besides, as for myself I would say that if even the whole life is to be sacrificed for its sake, it is not much because thereby we shall be saved from hundreds of rebirths entailed with all miseries and sorrows.

## **12. What are the important factors on the path of Raja Yoga?**

The most important factor in realisation is self confidence in our own capacity and power to achieve success. One of the essentials in the making of man engaged in the spiritual pursuit is moderation. Moderation is a characteristic of nature.

## **13. Rajayoga, does it mean renouncing worldly belongings, Master?**

I do not mean to induce any one to give up his worldly belongings and bid farewell to his domestic living but only to attend to every thing in the sense of duty entrusted to him by the Divine Master.

1. RAJA YOGA teaches us the method to be identical with the Master of the real life. If one makes up ones mind to taste the nectar of real life, no power whatever, (Maya or anything) can check him off from his determination. We do not say that one may keep aloof from Maya, but that if one exercises oneself to be one with Him then the problem of life will be easily solved.
2. Philosophy is the way of thinking, Yoga is the way of doing and Realisation is the way of undoing.

3. Unchanging condition is the true state. A man gets a condition of dead-aliveness when he goes so much away from worldliness that it appears to him as unreal as a dream to a man awakened from sleep. Complete negation is that in which we get so dissolved in God that we neither know ourselves nor Him. The object of Yogi is to get control over nature but he can get full and complete control over it only when he merges himself fully and completely in God.
4. True Bhakti is devoid of any physical or material desire. It is actuated with the real craving, a craving which when fulfilled does not give rise to another in its place but ends all cravings. It is in the true sense the reminiscence of the Homeland which is the final end of our journey.
5. Attachment with it may otherwise be interpreted as “constant remembrance” and that is what Bhakti implies in the true sense.
6. The real sacrifice is not to leave the job or office or retire to the forest, but to use your own self, that is needed in the true seeker.
7. It is striking to note that almost all the great teachers utilized THOUGHT POWER which is predominant in man.

The governing principle of Raja Yoga is the Thought power.

8. Raja Yoga is a system or science followed by great Rishis and saints to help them in realising self or God. It is not a new religion. The kingly thing in us is thought which ultimately develops steering us to our goal.
9. Raja Yoga starts with meditation so that the individual mind may leave its habit of wandering about. One may even, meditate upon luminous truth or even upon a human form, a big soul or personality of calibre, provided he has selected such a Master as his guide. When one begins to love such a soul which becomes the object of his meditation, Nature's power then begins to run through him, for the great soul is endowed with such power.
10. Ramchandra's Rajayoga does not treat grihasta life as an impediment in the divine pursuit. It recognises that the worldly life and the Divine are in fact the two phases of natural life which must go together side by side in conjunction with each other. It is a process of give and take, do and feel and not read and enjoy.
11. The rays of light divine, are all rooted in the light, never for a moment separate from it. The numerous plants and

trees, though outwardly separate are all rooted in the Mother Earth, and draw their sap of life from her. Let us also find our roots in the Master, and get merged with Him.

12.The Master by the application of his inner powers, awakens and accelerates the dormant forces in the abhyasi to action and diverts the flow of Divine grace (current) towards his heart. The abhyasi begins to advance spiritually, experiencing more and more bliss.

## **BABUJI -THE SPECIAL PERSONALITY**

*Lord Krishna as an Avatar has come down from the sphere of the central point while Lord Rama came from that of the other end. The present personality at work today, comes down the central point, hence in possession of the highly potential powers*

**14. Have you come into this life out of compulsion or of your own will?**

Midway between the two.

**15. Master, are you happy?**

Really speaking I have never tested the effect of happiness. I cannot remember if I was ever happy ofcourse I can define happiness. One who is happy under all circumstances is happy. But I am telling you one thing, Happiness is heavier than tranquility. I think pain is nearer to God. That is my idea. Of course I may be wrong. But look here, some times when I am in great pain I also groan ah, ah, but there is some peculiar enjoyment in it also.

**16. You are working so much upon us for so long, and we in our own small way, are also working hard to cooperate with you. Is there no way by which you can complete the work say in an hour, so that all work for you and us is saved?**

In this respect Lalaji has said that the perfection can be

given in the time a teardrop comes out of the eye; but the nervous system will be shattered. If I do something immediately, and of course it can be done, then the persons will not experience any thing and so will not appreciate what has been given to him.

**17. Master, you wrote 'Reality at Dawn' many years ago. This is also the case with your other books such as "Efficacy of RajaYoga" and "Commentary on Ten Commandments". Will you be reviewing these some time? Perhaps some of the points raised by you in those books are not valid any more.**

I am telling you, these books were not written for today or for one year, or even for hundred years. What is written there is for all time. They are for the future. That is why even though they are simple, many people find it very difficult to understand them.

**18. How can that be Master? If they are simple, should they not be easy to understand?**

I will give you the example of the Vedas. It is my idea that when they were written by the Rishis in ancient times, few people could understand them. Today it is so easy to know their meaning. Similarly with Ramchandra's Rajayoga teachings, they are for the future. The persons of the future will understand them easily.

### **19.I want to know everything. How to do it?**

There is a Persian couplet where a Saint says “All that I have known is that I know nothing”.

### **20.What are you, Master?**

I am a treasure house with no doors. You come and loot me but very few undertake the charm of looting. I wish you to rob me of all that I have and in return give me that which you possess as yours. I am not a speaker - I am a silencer.

### **21.Babuji ,What is your wish?**

My heart is full with intense love for all my fellow beings. I never feel satisfied with my services to them. How eagerly I wish every one to come up to my level of approach, because so far it is within my power to help them up to it. What may be after I am gone from this world, I can say nothing precisely. The bountiful riches bestowed to me by my Divine Master, can never have been possessed even by greatest monarchs. Nothing of the world can be a match to it. I have no desire to take it along with me when I go but to transfer it to somebody just as my Master has done.

### **22.Where to find the Master ,Babuji?**

Seek in you and you will find in yourself - the Master is there - but when? Only when you are not there

## **A brief sketch of the Life of Sri Ramchandraji**

His Holiness Sri Ramchandraji Maharaj was born on 30<sup>th</sup> April in the year 1899 at Shahjahanpur, in a respectable kayastha family. His father was Raj Bahadur Sri Badri Prasad, Pleader and I Class Honorary Magistrate at Shahjahanpur, and was a great scholar.

Even from childhood Sri Ramchandraji showed no interest in temporal affairs including eating food. Nor his interest in learning anything but superficial. He was poor in studies and was least interested about it. But when he was sixteen he had developed a taste for philosophy, literature and geography. He was good at games, particularly Hockey, Football, and riding, all of which he gave up later in his teens itself. All these years he was yearning for realisation and was developing a thirst for Reality.

It was a very happy day when he arrived at the feet of Sri Ramchandraji of Fatehgarh, (U.P.), one of the most renowned Saints of India and who may well be called an Avatar, who brought into use the old and forgotten method of Transmission used by Yogis several thousand years back, on 3<sup>rd</sup> June 1922. He commenced his spiritual training of abhyas under his guidance and gave up the practice of pranayama which he was doing for over 7 years then.

After his matriculation he joined the Court and retired in 1954 after 30 years of service. Through out his life he was never worried about promotions or for any favours from his officers. He was preparing himself and doing certain activities for the Divine work, which was waiting for him.

His spiritual experiences are beyond the normal comprehension of ordinary men. His experiences are simple, perfect and one with the vedic seers and probably of a higher order. In 1924 he felt that God is pervading over everything like broad day light.

It was on 14<sup>th</sup> August, 1931 that his Guru entered Maha Samadhi and on 15<sup>th</sup> he felt that his Guru has transmitted him everything of His. It was a state of complete mergence of His Guru into him. On October 12<sup>th</sup> of 1932 he received further transmissions from His Master which he was not able to bear fully and he was overfull with Divine Energy. It was by the grace of his Guru that he later in 1944 was blessed with the vision of the light that Moses saw and also Sri Krishna's Virat Svarupa. Sri Ramchandra Mission was founded in 1944 by him to carry out the mission of his Master.

His work now is that of training the men who are eager to solve their problem of life, once and for all through a simple and unostentatious way. This he does ably by the method of transmission and without much pomp and show. He

does not believe that sanyasa is in any way better than grihastha life for purposes of realisation and feels that the difficulties one feels at home with his parents, children, wife and friends form better ground for tapas rather than the so called renunciation or running to forests. Spirituality is a fruit that can be had or rather should be had by one and all and it is not only for a privileged few. God is simple and can be arrived at through simple means easily.

Sri Ramchandrajii may well be considered to be about the greatest spiritual leader and teacher suited to bring about spiritual transformation of man to day.

***(From Sparkles and Flashes)***

## **Determination**

**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.

I have explained everything in detail yet, my brother; people think that the spiritual condition of any individual is a miracle done by me. Just imagine, had I had the power to show miracles all the seekers-abhyasis- would have attained to high spiritual conditions. As a matter of fact miracles are wrought by attachment, deep interest and love in an abhyasi. Similar water rains everywhere but somewhere grow the weeds, somewhere the flowers and somewhere mere lime and sand is found. As is the soil, so the results.

The sensitivity to feel does not develop in people generally as they do not apply themselves to it. They are very sensitive to worldly matters and their mind is very alert in money making activities. The reason is that they have deep interest in it and, therefore, they understand it minutely. But where is their attachment to the spiritual side. They only join group meditations and then keep aloof. Neither they care to adopt those qualities in life that may be conducive to spirituality- Brahmvidya, nor do they want to give up those that may be putting up hindrances in the way.

All systems like Buddhism and Jainism insist upon the point that we try to be as we should be. They stress the principles and rules and regulations and their observance is

taken as a mark of spiritual advancement. If we look to ourselves we will see that we do not want to give up any shortcoming. The reason is that people do not crave for the goal otherwise they would leave everything to pursue it. When our tendencies lean towards something, we start sensing many things of that and concentration grows. Then our energies get balanced and a kind of equipoise is achieved. As soon as this develops, the sensitivity to feel dawns. But, my brother, who is to bother for all this! Such persons are rare who are ready to do or die and truly speaking, unto them Reality unmask itself. This deep interest, craving and love takes us to wonders. All the seekers- abhyasis – pass through various spiritual conditions without fail but due to lack of interest they do not feel it and then they complain of it to me.

But when I ask someone to have the capacity to feel and observe, he replies that he tries alright but does not feel it. I fail to understand what type of effort is that which does not lead to the desired result. When we think of our domestic problems, all of the aspects come to our view. What is the reason? It is because we are totally engrossed into it. So much so that we feel no rest till we arrive at a solution because it pricks the heart. If conditions are watched, there is no reason that a seeker of normal understanding may not

mark them. If a person is whole heartedly attentive and follows the practice, it is sure that the observation would make him feel the Real, but my brother, all these depend upon interest and interest itself is as clever as fish.

\* \* \*

# CONSTANT REMEMBRANCE

- Sri K.C.Narayana

Dear associates in the Path,

I offer my humble pranams at the holy feet of all the co aspirants in the Path assembled here today to celebrate the birthday of our beloved Master Sri Ramchandraji Maharaj of Shahjahanpur, India. We were meditating for the past one hour and were drenched in the showers of divine grace as well as tears of joy in our hearts. In one word we may say we were in a state of prayer.

Master said "If a person develops that state of mind he is constantly in a state of prayer, which implies he has realized his own serfdom and with the Lord's Mastership he has established a permanent link of devotion. Everyone can attain this state but only after sufficient practice. He who acquires it abides in the state of supplication permanently. He is at liberty to put up humbly before the Master anything he likes. Everyone has to assume that state at the time of prayer; then alone is the prayer accepted. This is the relationship of love which having been established in the sphere of self extends up to that of the Master. This is the link which once established is

never severed. But still the final destination is far off, though the power of thought, which is enormously great, makes it easily accessible. Remembrance brings a lover close to the beloved. There is no limit to this closeness. The greater the love or affinity, the more does one advance towards Him. This relationship comes to us by inheritance. Now it is up to us to develop it as far as to secure utmost nearness to Him. The state of prayer is that of a devotee and it is strengthened by love. This constitutes the first step in the ladder which helps us to climb up to the Ultimate. All stages or states of spiritual advancement are within it.”

The law of equivalence of form (in our language Sarupyata) determines that being close to something means being similar to it. To be close to the Master, we need only make our qualities similar to His own. I seek your indulgence to meditate on this thought during the period of celebration and take such decisions as you would consider necessary to put into action your understanding.

It is an interesting world we live in. We may be just one yard apart, speaking to each other, seeing, hearing, and perhaps even smelling each other. Yet, we have no idea what

each of us is thinking and what we really want. Perhaps in this very minute we are thinking about someone living in a different place, or even at a different time. We all say we love the Master. It is for certain that we all know that people in love are the most boring people to talk to. They may be standing right in front of us, but their minds are constantly on their charming/lovely/wonderful/smart loved one. We should all naturally agree that this should be our state of mind if we really mean our love to our Master. Whether it is so let the lovers of the Master answer for themselves.

Further we all say we love each other dearly as all of us are dearly seeking the same Master. Yet if we are asked as to who was sitting by our side during the meditation it is doubtful whether we would come forward to answer. If there were to be answer it is obvious that the object of Love was not the One. But we know there are lovers of the Master who say that their meditation was affected because of the person who was before him throwing out that entire person's dirt on them. So many other judgements of others are made by these types of persons and they wail, their love of the Master could not be expressed fully. But it must be clearly understood that

during our deep mergence in the thought or consciousness of our beloved Master we recognize none but Him.

It is thus clear that we think, feel, and imagine what we feel close to and what we really want. This is our internal life.

Sarupyata or the law of equivalence of form is not a new discovery in spirituality. It is obvious that we can only detect what our senses can perceive. The eye, for example, can perceive images by receiving specific wavelengths between the colours purple and red. This is why we cannot see shorter wavelengths than purple, such as ultraviolet, with a naked eye. A bee, on the other hand, does see ultraviolet, and this enables it to detect different kinds of flowers that we humans would not be able to distinguish. We all know that our world contains many frequencies, most of which we cannot receive, although they do affect us like the radio or x-ray waves. With the right instrument that can translate these waves to a length our sense organs can perceive we will be able to detect those waves in the space around us. If we were asked what is being broadcast right now on our favourite radio station, we would most likely say that we do not know. But if we turned on the radio and switched to the frequency of our favourite station,

we would immediately answer. This is due to the fact that the radio fixes itself to work on a frequency that existed in the air before we turned it on. It helps us transform the message created in the radio station from an undetectable wavelength to one our ears can detect.

The law of equivalence of form works in the spiritual world also. But in spirituality, it is about similarity and dissimilarity of intentions, not about equivalence of frequencies. All that is measured in the spiritual world are intentional thoughts. The intention of the Pranasya Pranah that governs the whole of reality, including our lives, is only to bestow, to give. It acts out of love. If we want to know and understand how the world is ruled, we should also acquire the intention to bestow. If we concentrate on ourselves and on our personal benefit, we will not know the reasons for everything that happens around and within us, since we will remain detached from the superior force of Pranasya Pranah. It is only when our consciousness equalizes with the Divine we discover the true nature of all things and how all are intertwined and in the process find happiness and peace.

No one other than the Master stated this principle of equivalence better. By being in complete oneness with the Master it follows that if Master is 'Merciful' we should also become 'Merciful'. As He is called 'Gracious,' we are also to be gracious. As He is called 'Holy,' we too shall be holy. The importance of complying with the Ten Commandments of the Master can be easily understood when we know these implications. We then shall become personifications of the 'Forbearing', 'Compassionate' 'Righteous' and all such good, noble and godly qualities. Oneness with the Master or God shall lie in conducting ourselves in such a way to resemble Him as much as one can. I request all to study in depth the lives of the Masters and educate the children in this regard. That is our duty and should be our way of loving the Master. Master said Love Him who Loves All, I would prefer to appeal Live in such a manner that He would live in us.

It is a great pleasure to be with the persons who love the Master, heart, mind and soul. Surely amongst us there are persons who have if I can use the phrase 'perfected their insignificance' to merit being with the Master always. All are in fact with Him alone but there are some who are not seen as different from the Master. Travelling together over a period of

4 decades has a sentiment of its own. Such a sentiment carries along with it the scent of the divine. My being swells in joy and freedom to be deserving such a company and it is all His play. Constant remembrance is a means and is also the end. That is the beginning of sadhana and that is also the nature of the first ring of splendour. We lived in such a state now and let us continue to live in that state and that is not difficult if we keep Him in our heart.

Pranam

(Bodhayanti ParaspramVo.8: Article 2)

## తేలికగా పయనించండి

- పూజ్య బాబూజీ మహారాజ్

రైల్వే శాఖ వారు తోటి ప్రయాణీకుల సౌకర్యార్థమై రైలు ప్రయాణీకులందరికీ “తేలికగా పయనించుము” అని సామాన్యంగా సూచిస్తారు. సాక్షాత్కార మార్గంలో ప్రయాణం చేసేవారికి కూడా యిదే వర్తిస్తుంది. సంస్కారములు, మొదలైన వాని రూపంలో ఉన్న సామాగ్రి భారంతో కృంగి పోతూ, మార్గాన పయనిస్తున్నామని మనకు తెలుసు. మన ప్రయాణం సౌకర్యకరంగా ఉండాలంటే ఆ భారంనుండి విముక్తులం కావాలి. అది రెండు విధాలుగా నెరవేరుతుంది. మొదటిగా రైలు ప్రయాణంలో బరువు సామాగ్రి నేవిధంగా రైలు గార్డుకు అప్పగిస్తామో అదే విధంగా ఈ ప్రయాణంలో గూడా బరువు సామాగ్రిని గురువు అధీనానికి అప్పగించి దాని భారంనుండి విముక్తి పొందాలి. వేరే మాటల్లో అది శరణాగతి భావాన్ని తెలియజేస్తుంది. మన సామాగ్రినంతటిని గురువుకు అర్పించినప్పుడు, వాటి జంఝాటనా భారంనుండి స్వేచ్ఛను పొందుతాం. వేరొక పద్ధతి, వాటి భోగాన్ని కొద్ది కొద్దిగా అనుభవిస్తూ వదిలించుకుంటూ పోవాలి. కాని అది సుదీర్ఘమైన విసుగు పుట్టించే పద్ధతి. మిక్కిలి కష్టం

కూడా. ఏదో విధంగా చివరకు మనం అతి తేలికగా అవ్వాలి. మీరందరూ ఈ విషయాన్ని పరిశీలించి, ఆ ప్రకారం నడచుకోవాలని నా కోరిక. కాలం తిరిగి ఎన్నడూ రాదు. అందుచే మనకు అధిక ప్రయోజనము కలిగేటట్లు దానిని వినియోగించుకోవాలి. సమర్థ గురుదేవుని నిజమైన అనుచరునిగా స్వల్ప సహాయం, శుభాకాంక్షలు తప్ప యివ్వడానికి మరేది నాకు లేదు. ఎవ్వరినీ తమ ప్రాపంచిక సముపార్జితాలను వదలి, సంసార జీవితాన్ని వర్జించాలని నేను చెప్పను. కాని ప్రతి దానిని ప్రభువుచే తనకప్పగించబడిన బాధ్యతగా తీసుకొని జాగ్రత్త వహించాలి. వాస్తవానికి అదే నిజమైన జీవితం, ఐహిక ఆధ్యాత్మిక సమస్యలన్నిటికీ అదే పరిష్కారం.

దాని కోసం ప్రతి ఒక్కరు తమ యావచ్ఛక్తిని వినియోగిస్తారని ఎదురు చూస్తున్నాను. నేను భౌతికంగా జీవించి ఉన్న కాలంలో మీరు సాధించి నేర్చిన సిద్ధులు నేనీ ప్రపంచాన్ని వీడిన తర్వాత కూడా మీకు ఉపయోగిస్తాయి. కాని యిప్పుడు దానిని అలక్ష్యం చేసి, నేనీ భౌతిక ప్రపంచాన్ని వదలి వెళ్ళిన తరువాత కూడా నా యందు అనురాగాన్ని పెంపొందించుకొని దానిని పొందగలమనే భావంలో మీరుంటే అప్పుడది

మిక్కిలి దుర్లభం అవుతుంది. దీపం పురుగు మండే జ్వాలలో ఆత్మాహుతి చేసుకుంటుంది. కాని ఆరిన జ్వాలలో ఆత్మాహుతి చేసుకొనడం అరుదు, దాదాపు అసాధ్యం కూడ. ఈ విషయం కొందరికి వర్తించక పోవచ్చు. కాని అట్టి వారు నిజానికి చాలా అరుదు. కావున దానికి ఒకే ఒక పరిష్కారం ఆరిన జ్వాలలో ఆత్మాహుతిని సాధ్యం, ఆచరణీయం అయిన విషయంగా చేసుకోవడం, లేదా ఎంత మాత్రం ఆహుతి అనే ప్రశ్న తలెత్తని మహోన్నత స్థితిని పొందడం. కాని యిది దైవ కృపపైన, స్వీయ సాహస ప్రయత్నాలపైన ఆధారపడి ఉంటుంది.

\* \* \*

## ఆత్మసమర్పణము

- పూజ్యబాబూజీ మహారాజ్

మనము మహాప్రభువుతో ఏకత్వము సాధించుటకై భక్తిని పాటించుము. మనము అతనిపట్ల భక్తి విశ్వాసములు గల్గియుండుము. క్రమేణ, మనమాతనికెంత సన్నిహితులమై పోదుమనగా తక్కినవాటి ప్రాధాన్యత మన దృష్టినుంచి తొలగిపోతుంది. ఇది మనము ఆ ప్రభుని యిచ్చకు తలయొగ్గుట. వేరే మాటలలో చెప్పిన ఇది శరణాగతి ప్రారంభము. అది మన విశ్వాసముతోబాటు వృద్ధిచెందుచు పోవును. అది మానసిక చాంచల్యమును ఆపి, మనలను నిశ్చలస్థితికి దెచ్చును. కొంత కాలమునకు మన మనస్సును ఇతర విషయములన్నిటినుండి దూరము చేయు ఒకానొక గొప్ప శక్తి మనలను ఆకట్టుకొనుచున్నట్లు అనుభూతి చెందుట ప్రారంభింతుము. మన యింద్రియములన్నివేళల సక్రమవర్తనము కలిగియుండి అనవసర కార్యకలాపములనుండి వైదొలగుదుము. శరణాగతియన, స్వార్థచింతన ఏమాత్రము లేక ఆ మహాప్రభుని యిచ్చకు సంపూర్ణముగా తన్నుతాను సమర్పించుకొనుటే కాని వేరుకాదు. ఈ స్థితియందు స్థిరముగా నుండినచో అది సంపూర్ణ అభావస్థితికి దారితీయును. మనమా మహాప్రభుని శరణుజొచ్చిన,

అతనినుండి ఒక మహోన్నత నిరంతర దివ్య శక్తిధారను ఆకర్షింప నారంభింతుము. ఈ స్థితియందు మానవుడు తన ప్రభుని యిచ్చానుసారమే ఆలోచించును లేక నడచుకొనును. ప్రపంచమందేదియు తనది కాదనియు, ప్రతిదియు ప్రభునియొక్క పవిత్ర నిధియనియు భావించి, ప్రతిపనియును ప్రభుని ఆజ్ఞానువర్తియై యొనర్చుచున్నట్లు తలచి, చేయును. అతని యిచ్చ సంపూర్ణముగా ప్రభుని యిచ్చకు విధేయమైపోవును. దశరథుని కుమారుడగు భరతుడు అయోధ్యా పురజనులతోగూడి అడవికి వెళ్ళి, తన నోదరుడగు రాముని నగరమునకు తిరిగి రమ్మని ప్రార్థించుట శరణాగతిని గూర్చిన చక్కని దృష్టాంతము. రాముడు ప్రజల ప్రార్థనలు విని, భరతుడు తనను రమ్మన్నచో తాను రాజధానికి వచ్చుటకు నిరభ్యంతరముగా అంగీకరింతునని గంభీరముగా చెప్పెను. కన్నులన్నియు భరతునివైపు తిరిగెను. అతడు స్వయముగా రాముని తిరిగిరమ్మని కోరుటకే అక్కడకు వచ్చియుండెను. అయినను, అతడు నెమ్మదిగా ఇట్లు బదులు పలికెను. “ఆజ్ఞాపించుటకాదు, అనుసరించుట మాత్రమే నేను చేయగల్గినది.”

భగవద్గీత కూడ శరణాగతిని గూర్చి చెప్పును. అది తేలికగా సంపాదించవీలగు సామాన్య విషయముకాదు. అది, ఇంద్రియమానసిక శక్తులు పూర్ణ అభావము చెందిన తర్వాతనే ప్రారంభమగును. ఇందుకు

మనము ప్రాథమిక భక్తి సూత్రములనుసరించి సాగిపోవుదుము. మనము  
 మన గురువును మానవాతీతునిగా తలచి, అతనికి  
 విధేయులమగుదుము. మనము ఆయన దృష్టిని ఆకర్షించుటకై  
 భక్తివిశ్వాసములతో సర్వవిధముల అతనిని ప్రేమించెదము. ఇందు  
 నిమిత్తము కేవలమనుకూలార్థమే ప్రాపంచిక బాంధవ్యరూపమున  
 మనము అతనితో సంబంధ మేర్పరచుకొందుము. అతనిని మనము  
 తండ్రిగా, నోదరునిగా, ప్రభునిగా లేక ప్రിയునిగా తలపోయవచ్చును. ఈ  
 విధానమును హృదయపూర్వకముగా పాటించినచో శిష్యునకు చాల  
 ఉపయోగకారి. ఈ రీతిగా నెలకొల్పబడిన గట్టి ఆకర్షణాబంధము భక్తి,  
 శరణాగతులకు దారి ఏర్పరచును. గురువును తల్లిగా భావించుట  
 నాదృష్టిలో అత్యంత సముచితమును, శిష్యునకు లాభదాయకమును  
 అగును. మూర్తీభవించిన ప్రేమ, వాత్సల్య భావములే తల్లి. మాతృ  
 హృదయము మాత్రమే తన కొడుకునకు సుఖ సంతోషములను  
 కూర్చవలెనని సర్వదా యత్నించుచు, పుత్రునివలన కలిగిన  
 సకలబాధలను, క్లేశములను ఓరిమితో భరించగలదు. శిష్యునకు  
 ఆధ్యాత్మిక మాతృత్వమును వహించు నిజమైన గురువుయొక్క స్థానము  
 గూడ నట్టిదే. అందుమూలమున, గురువు తన పుత్ర సమానుడగు  
 శిష్యుని ఆధ్యాత్మిక సంక్షేమమును సర్వదా కనిపెట్టుకొని యుండును.

శిష్యునియెడల గురువునకుగల మాతృవాత్సల్యపూరిత  
 సాన్నిహిత్యమువలననే అతని ఆధ్యాత్మిక జననియగు గురువునకు  
 అత్యంత సన్నిహితుడైయున్న పరమపితయొక్క కృప ఆ శిష్యుని వంక  
 ప్రసారితమగును. తల్లి ప్రేమ అందరకును తెలియును. కాని, ప్రజలు  
 గురువు ప్రేమను కొలదిగా మాత్రమెరుగుదురు. దేవుని ప్రేమ అంతకంటె  
 తక్కువగా నెరుగుదురు. తల్లి బాధ్యతలు, నిజమైన గురుని బాధ్యతలు  
 సన్నిహితముగా సమానములే. తల్లి బిడ్డను తన గర్భమునందు కొంత  
 కాలముంచుకొనును. గురువుకూడ ఆధ్యాత్మిక శిశువును తన మానసిక  
 పరిధిలో కొంతకాలముంచుకొనును. ఈ కాలవ్యవధిలో శిష్యుడు,  
 గర్భములోని శిశువువలెనే, గురువునుండి శక్తిని గ్రహించి,  
 గురువుయొక్క ఆధ్యాత్మికయోచనా తరంగములనుండి పోషణను  
 గ్రహించును. కాలము పరిణతి చెందినపుడు అతడు దివ్యలోకమున  
 ప్రభవించును. అటుపై అతని స్వీయ ఆధ్యాత్మిక జీవనము  
 ఆరంభమగును. శిష్యుడు తన సర్వస్వమును గురువునకు సమర్పించి,  
 అతని మానసికావరణమున ప్రవేశించినచో దివ్యలోకమున జన్మించుటకు  
 ఏడుమాసములే పట్టును. కాని, ఈ క్రమము సాధారణముగా చాల  
 ఆలస్యము కావింపబడును. ఏలయన, శిష్యుడు గురుని  
 మానసికావరణములో ఉన్నపుడు తన స్వీయ ఆలోచనలను,

అనుభూతులను వదలక అట్లేయుంచుకొనును. ఇట్లు, గురువు స్థానము తల్లిస్థానము వంటిదేయని మనము గమనింతుము. గురువును ఆధ్యాత్మిక జననిగా భావించుట మనయందు ఆధ్యాత్మిక జీవనమునకు ముఖ్యాంశములగు ప్రేమ, భక్తి మరియు శరణాగతులను పెంపొందించును.

మహర్షులు శిష్యులను 'మన్మతులు', 'గురుమతులు' అని రెండు ముఖ్యవర్గములుగా విభజించిరి. తొలివర్గమునకు చెందిన వారు ప్రాపంచిక దుఃఖములనుండి విడుదల, సంపదలవంటి ఏదో ఒక ప్రాపంచిక లాభము దృష్టిలో ఉంచుకొని గురువు వద్దకు వచ్చువారు. వారికోరికలు నెరవేరు ఆశ ఉన్నంతవరకే వారాతనికి విధేయులై యుందురు. ఈ విషయమున నిరాశ చెందినచో వారిక ఉండరు. అట్టి శిష్యుల విషయమున నమ్రతావిధేయతలన్న ప్రశ్నయే ఉదయించదు. శరణాగతి మాట చెప్పనేల? గురుమతులనబడు శిష్యులు గురువుయొక్క ఆజ్ఞలను అన్ని విషయములందును తలదాల్చి, అన్నివిధముల అతని యిచ్చకు విధేయులై ఉండజూతురు. విధేయత నమ్రతతో మొదలగును. ఆధ్యాత్మికముగా మహోన్నతస్థితులు సాధించిన గురువుయొక్క మహోత్సాహకృతులచే గాఢముగా ముగ్ధులమైతిమేని మన అంతరంగమున అతని ఆజ్ఞలను శిరసావహించుటకు సమ్మతించుము. కాని, తరచుగా ఆ ప్రభావము మనము అతని యెదుట ఉన్నప్పుడే ఉండును. దూరముగా

నున్నప్పుడు మనము అతని గూర్చి తలచము. కొంతకాలము అతనిని పలుమార్లు కలిసికొనుచుండినట్లయిన మనకు ఆ మహాత్మునితో సాన్నిహిత్యము కలుగును. అతని సర్వోత్కృష్టత మన హృదయములో స్థిరపడుట మొదలిడును. ఆధ్యాత్మిక పురోగతికి సంబంధించిన అన్ని విషయములందును మనము అతనిని మన మార్గదర్శకునిగా అంగీకరించుదుము. తత్ఫలితముగా అతనిని మనము తరచు జ్ఞాపకము చేసికొందుము. అతని సమున్నత సామర్థ్యమును గూర్చి మనకు సంపూర్ణముగా నమ్మిక ఏర్పడినప్పుడే యథార్థముగా మన విధేయత ఆరంభమగును. మనమిట్లు విధేయతకలిగి, నిర్దేశించినట్లు సాధన చేయుదుము. మన చేతలచే అతనిని తృప్తిపరచజూతుము. మంచి, చెడుల తారతమ్యజ్ఞానము కూడ మన హృదయములో ప్రాముఖ్యము వహించనారంభించును. మనము చెడునుండి దూరమగుటకు ఉత్సహింతుము. అందు మూలమున మనము సదాచార పద్ధతిని అవలంబింతుము. పునర్జన్మల దుఃఖములనుండి రక్షింపబడుటయే మనమీ పద్ధతిని అవలంబించుట యొక్క ముఖ్యోద్దేశ్యము.

వివేచనాధికారము మనకుండుటవలన మంచిగాని, చెడుగాని మన చేతలకు మనమే బాధ్యులము. ఉన్నతదశకు చెందిన శరణాగతియందు అట్టి వివేచనాశక్తి దాదాపు నశించి, అభ్యాసి ప్రతిపనియు

గురువు యొక్క యిచ్చగా తలచి చేయును. ఇది సరి అవునా? కాదా? అను ప్రశ్న అతని మనస్సున ఉదయించదు. ఎందుకనగా తన గురువు యిచ్చానుసారము, తాను సరియైనదే చేయుచున్నాడని, సరియైనది తప్ప చేయడని యనుట సంపూర్ణముగా సత్యము.

\* \* \*

**INSTITUTE OF SRI RAMCHANDRA  
CONSCIOUSNESS  
HYDERABAD, TELENGANA**

**TRAINING PROGRAMME**

Institute of Sri Ramchandra Consciousness, Hyderabad is conducting free Training Programme for those who are interested in Pranahuti Aided Meditation for consecutive two days on Second Saturday and Second Sunday of every month. The training programme will be conducted at “IMPERIENCE” training centre. Those who are interested may contact over telephone or log onto our website [www.sriramchandra.in](http://www.sriramchandra.in) for registrations.

**IMPERIENCE**  
**Centre for reaserch and Training in**  
**Pranahuti Aided Meditation**  
5<sup>th</sup> Floor, Laxmi Paza, Entrenchment Road,  
East Marredpally, Secunderabad – 500 026  
Ph: 040 - 27731223

Under Sahaj Marg, the Master's support being a very special feature of *sadhana*, it becomes incumbent upon the abhyasi to seek a worthy guide to lead him on, helping him by his power transmitted through the yogic process of *pranahuti*. The Master by the application of his inner powers, awakens and accelerates the dormant forces in the abhyasi to action and directs the flow of Divine current towards his heart, through the process of *pranahuti*. As a result, the abhyasi begins to advance spiritually experiencing more and more of bliss. The abhyasi has only to prepare himself to receive it or in other words to make himself capable and deserving of it. In this way all that which previously required persistent labour and hardships, can now be achieved very easily in a much shorter time with least labour. But it is all practical and cannot in any way be put into words. Only practical experience can reveal its merits.

- **Pujya Sriramchandraji Maharaj**