

# సత్యపథము

## SATYAPATHAMU



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## సంపాదకవర్గము

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## పత్రిక చిరునామా

శ్రీరామచంద్ర దైతన్య ప్రవంతి

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## 1. Editorial

Dear Brethren,

Hearty pranams on the occasion of Sri Krishnashtami. In a letter to Pujya Dr KC Vardachari in the year 1958, Pujya Babuji Maharaj writes “ **You will please impress upon every satsanghi to rely upon God's grace, doing his duty faithfully.**”

This was written in the context of an abhyasi who had developed subtle grossness due to his reliance entirely on his self effort. Surrender is impossible when there is dependence on our effort alone and no dependence on His Grace. Dependence on Master and His Grace should be a fundamental ingredient of our sadhana. This is the explicit injunction of the Master. Master says, the best way of surrender is to "**Feel Dependence Upon God**"

*Tameva sharanam gaccha, sarva bhaavena bhaarath*

*Tatprasaadaat param shaantim, sthaanam prapyasi  
shaashvatam ( 18-62)*

*Unto Him therefore you surrender, O scion of bhaarata, with your very being; through His Grace you shall attain to the supreme peace and Absolute.*

Let us use this auspicious occasion of Krishnashtami to dwell on Master's injunctions and reach our cherished Goal as the above verse of Srimad Bhagvad Gita promises.

Yours sincerely

Vidyadhar

## 2. Supreme Bliss or Brahmanand

- Samartha Guru Lalaji Maharaj

Attainment of Supreme Bliss is the ideal and aspiration of human life. Only the bliss of the Brahman is supreme.

Action is the means of expression of existence, and real existence is that which expresses itself in connection with desireless action. Knowledge is the means of knowing the reality of existence. The real knowledge of existence is that which is not verbal but factual real (as it is). *Upasana* is the means of achieving happiness of existence, and it (*upasana*) should be such that one should be merged in it and should not experience sorrow at all.

God and the soul are no doubt one in principle. That which is Brahman (God) is also the soul. Brahman and Jiva, the two are the same. Remove the greatness from God and the smallness from the soul, then the reality of both, which is movement and contemplation, will remain one and the same. Atma means movement, *Ath*, and contemplation, *Manan*. *Brahman* means bruh, expansion and *Manan* — contemplation. This is their characteristic. Movement and expansion mean the same thing

with a difference of degree or measure. Just as the Brahman has its own world, the soul too has its own world. The difference is in omniscience and limited knowledge, in being great and small. Both of them create their own worlds and destroy them. Brahman also wakes and sleeps just as the soul does, and goes into the state of deep sleep as is evident from the names Vishwa, Taijasa, Prajna which are the characteristics of Jiva; and Virat, Antaryamin or Avyakrita and Hiranyagarhha which are the characteristics of the Brahman.

When the disposition is fixed on the Brahman, the Jiva will have the knowledge of Brahman, too; because knowledge is obtained by the oneness, identicality and unification of the disposition (Vritti), relation and equality, and this very knowledge is converted into the Supreme Bliss or *Brahmanand*. When such knowledge dawns, even the idea of the settling and unsettling of the disposition fades away, and the Jiva enjoys happiness, and happiness alone. Being one with the Brahman, it floats as a drop on the ocean. Misery will then not remain even in name because Brahman has no misery. Misery is in the part and not in the whole.

\* \* \*

### **3. GITA**

- **Pujya Sri Ramchandrajiji Maharaj**

The simple unassuming character of mind has changed with the march of time and has assumed a colourful disposition, and begun to shed its effect on everything in us, both outer and inner. Whatever, therefore, we take into our thought or action exhibits colourfulness in all its phases. Our excessive attachment to the environment, and surroundings of a similar nature, create in us heaviness and grossness. Subtleness is lost and everything that comes to our view is interpreted in the same light. This not only veils our understanding, but the heart and brain also get affected by it. It was the same tendency of mind which displayed itself through all the writings of men of knowledge and learning. For thorough understanding of things one must have practically attained the state of mind required, before one can come out to explain it to others. The same was the case with our sacred *Gita*. There are numerous commentaries, and more are still being added. Almost everyone attempted it from his level of learning and reason for the people to understand it from the same level of thinking. But though their physical labour in this respect may be appreciable to some extent, the actual purpose is not served at all; and, to be more frank, the commentaries have made the

original text all the more complicated by putting the bare truth under coverings or misconceptions. In other words we increase our own limitations by adding more and more complexities to it.

Similar is the case with the worship of God who is represented as physically similar to man, with the only difference that he is a superior being and has a bigger sphere in proportion to his bigness. But not taking up that topic at present, I confine myself to the subject proper.

It was in accordance with the need of the time that Lord Krishna revealed the truth depicted in the *Gita* to Arjuna. We must be highly indebted to him for all that he put forth for our benefit, which in course of time has become the guiding light for us all. It was not merely an idle discourse but the actual revelation of the very thing needed for a true pursuit of the Divine path. They relate directly to the various conditions which an *abhyasi* passes through during the course of his march. It related to the practical realisation of those conditions which can be attained through proper *Sadhana*. There may however be elevated souls present in the world today who may be able to give you a glimpse of it, or to create instantly the same state in you by the application of their own inner powers.

Let us here consider how much time Lord Krishna could have possibly required for speaking out the total text of the Gita as we find it today. The armies were standing face to face on the battlefield, and war trumpets were sounding loud, announcing the zero hour for action. How much time was there at the disposal of Lord Krishna to bring Arjuna round to the proper course by preaching a sermon to him? The recitation requires at least a few hours. How could that be possible at that critical moment? Evidently he could not have taken more than a few minutes for it. The fact is that Lord Krishna actually transmitted to Arjuna, within a few minutes, all those mental states necessary for the purpose at the time. Really they were the very conditions which an *abhyasi* passes through during the course of his march. The process brought Arjuna instantly to a higher state of spiritual Consciousness and purged out the feeling of undue attachment from his heart. This can as well be possible today if a personality of that calibre is there. But, as it is too commonly witnessed, people hear and recite Gita for the whole life without taking in the least effect thereof. None has so far ever turned round like Arjuna in spite of hearing the Gita for years together. The reason is that those who recite to others are not capable of transmitting its truth into their hearts, on account of which no

effect is produced upon the hearers. For that purpose it is necessary that the reciter must have a practical approach up to the conditions related therein, and should possess a strong will and the spiritual force necessary for making his voice vibrant so as to carry the effect of the sound right into the hearts of the hearers through the process of transmission. Then alone can its recitation be useful to the hearers.

As for the teachings of the Gita, we are ever being told by teachers and preachers of high rank and reputation that man should never consider himself to be the actual doer of things. But at the same time it is quite evident that mere reading or hearing of it is of no avail unless we take up means to achieve it practically. But we are always in the dark about those means which are necessary for the purpose. Nowhere can the slightest hint to that effect be traced out in all other discourses. The result is that the hearers are wrongly led to the conclusion that only the frequent repetition of the words, 'I am not the doer' is all and enough for them. It is in fact an inner state of mind in which the physical actions of the *abhyasi* do not create impressions upon his heart. Consequently, a feeling of being a doer does not arise in him. When impressions are not caused the *sanskaras* are

not formed, and consequently chances for *bhoga* do not arise. The formation of *sanskaras* is thus stopped. This is quite essential for those on the spiritual path. This was in fact the actual state which was transmitted into Arjuna, and by the effect of which he at once rose up to that level of higher Consciousness. The oral expression given at the time constituted only seven slokas to offer brief hints to illustrate the condition acquired by Arjuna through transmission.

The state of *atman* described in the Gita is a further clarification of the same point. When one has practically attained that state, he begins to feel the same all through. That is in fact the actual state of Realisation. Great stress is laid in the *Gita* upon *nishkama karma* or desireless action. One may go on saying like that forever, still it may never crop up within him unless he adopts the means and practices for its achievement. This is in fact a kind of *layavastha* (state of merging) without which the vision of *Virat*, as displayed to Arjuna, could never be possible, though proper capacity and advanced insight on the part of the *abhyasi* are also essential for the purpose. On witnessing the scene of *Virat*, even Arjuna cried out that he could not bear to see that dreadful sight. The reason was that the

Layavastha which had been transmitted into him related only to the conditions of the *virat desh*, while the scene witnessed by him was the display of the full force of the *brahmanda mandal*, which is far beyond the region of Virat. It was in fact the sphere wherefrom everything comes down to the material plane. The entire plan of the battle of Mahabharat was there in an astral form. It was this vision that Lord Krishna brought to Arjuna's view after pulling him up to that level. Some people may not however feel induced to believe it as it is, and they might have their own reasons for it. But I may assure them that though normally wanting in practical proof, it is quite possible and practicable even today, provided there be a personality of such calibre, and provided the sadhaka too be capable of being lifted up to that level.

The Gita also emphasises the importance of Duty, which constitutes the very basis of the social order of the world. It falls within the scope of Raja Yoga, and it is immensely helpful in bringing about the cessation of *sanskaras*. The state commences when all senses are silenced. Mere saying or hearing is of no avail in this respect. It is only to be practiced, and for it a broader heart is required. It is not so easily attainable in a brief span of

time. Persistent labour with proper means is essential for it. It is likely that people may not pay heed to what I say herein; but soon the Reality which has, due to the effect of time, got covered with complexities, shall be unmasked and the people shall begin to realise its true significance. May the time come soon! Amen.

Blind faith has both its advantages and its disadvantages. It may be of immense value where the guide selected happens to be really one of the greatest calibre, and one who has attained the highest approach. But if unfortunately you get yourself attached with one who is not up to the mark, but has caught you by his learned discourses or display of miracles, your blind faith in him will lead you quite the other way to mere delusion and deception. In that case his shortcomings too will remain out of your view, since you have undertaken to follow him blindly. The result will be that you will not be able to attain the goal. It is, therefore, necessary for every one to think twice, and over again, before reposing his faith in any one. In my opinion when we come across one whom we think to be capable of guiding us on the path, we must first have sufficient association with him to judge how far the tendencies of our mind are being affected by it, i.e. whether they are getting gradually silenced or maintain

their usual trend. We must try to understand whether his association is causing the same effect upon our heart as it finally must. In the present age of degradation such guides or masters may be rare no doubt, and those having a command over it still rarer. Unrest and disturbance is the predominant feature of the time. For this the modern civilisation too is responsible to a great extent. It now requires a good deal of time and labour to overcome this disorder. It can be removed only through sincere love and devotion to the Divine Master, and this in all respects is the only unfailing instrument for it, and the surest path of success.

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## **4. 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.

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 unmasks 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.

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## **5. "Discourses on the philosophy of Sri Ramchandra's Rajayoga: Lecture 15".**

**- Dr K.C.Varadachari**

Today I shall speak about the preliminaries to meditation. Master speaks about the necessity of sitting in a particular posture and one of controlling the several limbs and sitting in a convenient one. The ancients have prescribed 'padmasana' or 'siddhasana' as the most efficacious for meditation purposes. That is to say that we are sitting just as to control all the forces of the body and naturally in this, concentration or attention on the object before us or in the heart is easy. We are not going to have discussion as to how far Asana is helpful for physical welfare. That point is for those who believe that the control of the body is the control of the mind. We believe, on the other hand, that the control of mind is the control of the body. That is why modern vyayama or hatha yoga practices are inversions of truth.

Secondly, in many of the systems, Padmasana is practiced. And then, to sit in that posture we have to fold in our feet and keep our back straight. It is stated that if the back is straight, God's grace will flow from above from the Brahma randhra down

to the system steadily and smoothly. Some others have held that the Kundalini will be raised when the spine is erect as all the kundalini centres are placed on the spine. We do not believe in any of these things. We believe that it is natural to us and we do not believe that God's grace will flow down the spine or go up the spine. On the other hand whatever is helpful for meditation on the heart is correct.

Now meditation on the heart is very important as I have already stated, for it is the centre of circulation of blood and we know that most of our heart attacks are due to disturbances of the blood. There is a theory which was practiced or adumbrated in the west. A man's temperament depends upon the kind of blood that he has. Now if we understand this blood-relationship with our mind and also the ancient view that the seat of the mind is in the heart and not the head, then we have gone a long way to understand the technique of meditation on the heart. Once we sit in a particular place it is good, in fact we are adapted to a particular place, in a particular pose which is easy and not rigid. We do not try to compel the body because the reactions from the body later will be bad. We have to tune the body and not to keep it tight. That attitude is easy for effective meditation.

Many of the abhyasis feel that meditation is a very arduous task. It will be arduous if you make it a strange thing for your system. But if you can take it in an easy way it will be good. Of course, I do not advise that we should lie down and do meditation. Some people have asked me the question whether they can lie down and meditate. What can I say? I consider it is not etiquette leave alone its necessity for a lazy fellow. All that I say is let us observe etiquette in regard to the high powers that we are inviting. That is proper meditation. Then we sit not in anxiety, not in fear, but seeking the life blood which will flow into our system. Then we are bound to be considerate about the power that comes to us. We should not be sluggish, lazy and should not come to meditation as if we are going to sleep, though some times we feel sleepy during meditation. In such cases what happens is that we are in meditation which is akin to sleep. But that is not sleep at all. Because that is a state of Prajna, where mind comes to rest and sense organs have come to rest. Now, when we get that state of mind we have developed that highest power which is similar to the state of the Ultimate. That is all so far as posture is concerned.

Secondly, you have to develop prayer. Our prayer is very important. Our prayer as stated by Master has only 3 sentences. It is not long, putting forth all the grievances and asking for all favours. It is not even a prayer for calmness, because calmness is not our goal. Calmness is an incentive and a preparation for reaching the goal. A man who is anxious or in trouble can never reach the goal. He can commit only more mistakes just as every student who goes to an examination knows that in his anxiety not to commit mistakes, actually commits more. So also in spirituality calmness is necessary but we cannot manufacture calmness by our effort. This is where we realize the human incapacity and that our will has a limitation and we want the help of God to give us that condition to connect us with Him. Now prayer is the request to God humbly and with an amount of humility that He should take up the work of Yoga or connection. And that is why in our prayer we call to God 'Thou art the real goal of Human Life'. We have fixed the goal. The goal is God or God's state. I fully emphasize 'God's state' is more important than God. For the attitude of becoming God has produced more asuras than Gods. A God's state will be attained by people who have actually arrived at His condition, a condition of absolute repose with God. That is why God's state is important than God.

That is why we say, Thou art the real goal of human life. But there I would say only God's state. Because peace is considered to be the state of absolute perfection and we know that we cannot arrive at that condition unless our desires are removed. The desires which we have, the wishes which we obtain — are all opposed to our attaining, God because we are finite, limited and our aspirations are for small things and for Godly state. So we try our level best to get rid of these desires and wishes. We are slaves to them, because we obey our wishes and our wishes never obey us. That is why we say 'we are slaves of our wishes' and we are not able to escape from their bondage. The worst bondage that man suffers is from his wishes which command him to run about in the world to try to make money and desire pleasure and become slaves of those wishes. There could be no greater bondage than the bondage of pleasures which have become habits. So we have to get rid of that and the more we try to get rid of them the more they become our masters. Even in the great sanyasins who are said to have renounced their desires and all that, corruptitious wishes entered telling them that there is mankind and that they have to serve man. I believe God alone has that skill. We can serve individuals and ourselves to certain extent. And that is why we find that some of the greatest saints

fell victims to the great desire of becoming Saviours of Humanity. Avatar is one of those things which they aim at and we may say an avatar is good. But it is a responsibility which a finite thing cannot get. So wishes in every form have to be surrendered, and I do not know how to surpass them. The more I try to throw them out the more subtle they enter into me. These desires can only be removed by God. So I have to request to God in my prayer ‘please remove all the obstacles in my progress’. Some say desires are to be cured of egoism. But actually the cure of desire is God.

In our system, Master has stated, there are 11 circles of egoism and no person seems to have got rid of them without the help of God. If the worlds of maya are there, greater maya is egoism and that is why we have to get rid of these wishes once and for all. By our saying that we are giving up those wishes we do not help ourselves. It requires the work from within and that work God alone can do.

So we come to the last line of the prayer. ‘Master thou art the only God and Power to bring us upto that State’. That is why I said that ‘Thou art the real goal of human life’ means ‘Your condition of being transcendent to every wish or desire that

breeds egoism and breeds bondage'. That is why in the last line we put the idea that Master is the only God and power to bring us upto that state. So this prayer when it is humbly told, involves surrender to God saying 'I surrender to God'. I have used my knowledge and have become blind. That is why our knowledge is our knowledge, because it breeds egoism it breeds desire. Our knowledge today is subservient to desire and instrument to desire, even as our consciousness. Therefore, this must be abandoned and we cannot abandon it merely by saying 'I have abandoned it'. Sloth is not equal to consciousness. Our giving up action does not produce liberation, because the knowledge which we are getting through our consciousness and through efforts of our own or the outer world or even of Gods is ego-centred. That is why we say that there is only that Supreme Being, the Transcendent Being, who is the origin of our existence who ought to be sought to bring us back to that condition which is fearless and desireless, and infinite. This prayer is absolutely necessary in our system.

Next comes a very important problem. Should I think that God in some form or should I think of Him without form? If we think about the God, I think it has to be formless. But if we think of

Master, who is doing it I believe we have to have a form, the form of the Master. The difference is this, the God is transcendent but the Guru is one who has come down to help us and when this descent or avatar happens he takes up a form. That form would be mainly a form which makes it possible for the divine to conduct himself in our heart or pour out that force or that higher Pranahuti into us. So he takes that which is conducive to its being used for the purpose of connecting the individual soul with the Ultimate. Now that is no equivalent to the Guru. I should avoid the word Guru and say that it is Master who knows to put the energy into us or connect us with God in His ultimate state. So the Master in the Human form is a link, a living link between God and ourselves. In this system Master insists on this particular aspect. We advise at later stages when the faith has developed in us that we should meditate upon a human form. In the earlier stages one is reluctant to accept and it is reasonable for any person to ask 'how do I know that your Master has reached the Ultimate state'. We tell them that they may think about the Ultimate and pray to Him to come and help them. When He does come in the form in which we wanted we would ask him to appear in other forms. The worship of the transcendence and the impersonal or non-personal or non-form

God is compelled at one stage to use or recognize a human personality who has come as the Person who can take us along with him. Now that is why the meditation on a real Master. One who actually connects us with the God is necessary. How do we know this capacity? Only by actual testing. There is no point in argumentation on whether a non-personal God is real and personal God is imperfect. Some say meditation in a personal God is not correct because the person is imperfect. In what sense is He imperfect? He may not be perfect because he has to eat, has to attend to his calls of nature, and has to attend to his duties. But is that the reason for our choosing Him as the object of our meditation? We choose him for the simple reason that he can connect us with God, can give us Pranahuti which is the transcending force which enters into our being, purifying us till we reach the state of merging with the Ultimate Being itself. If he can do that he is perfect, whatever may be his imperfections in other respects. A man may be a great scholar but a bad advisor in politics. He is great in one field but not so in all fields. A Master is a Master. If we expect him to be invulnerable, that he shall not be burnt, blown away and all the rest of the things. I think that is unreasonable. The limitation is limitation of man. We are all imperfect and the Divine takes a human body and yet

connects us with the Divine. The idea is that it is possible for every imperfect being to connect himself with God and not say that it is impossible for us to connect with God. Many people tell me that it is not possible for us to connect ourselves with God and if one can do that he must be a godly person. But I am an ordinary man. We may be imperfect like anybody, but it is possible for us to connect ourselves with God and not only connect ourselves with God here and now but also to attain a state of God or His very condition even here and now. It is just possible.

Our people used to say Sri Rama incarnated as a man and took a vow that he shall appear like a man in this world. The idea is that we can become like Rama. But we have immediately made him a God, made him an entity and we never strove to become like him except for wrong things, perhaps listening to a foolish uncle or father or mother. And when Sri Krishna took the human body again he went about telling every body that he is a divine being appearing in the human form. It is possible for us to have a human appearance and divine functions. Yet we tried to say that Sri Krishna is different from us and with what cheek we want to love him? That is really a marvellous inconsistency. And

that is why the worship of the Master in human form is admissible and perhaps counselled even when we believe that He is actually introducing the Divine Force and helping the Divine force to help us reach the Ultimate. The Divine evolution is set up by that introduction. That is why we consider in a limited sense any person to be a God who is capable of taking us to that stage. If he can take us to that stage he must be a God. Who can say whether he can take up to the higher stage? It is only we who should say this. I believe that my Master is such an example for the obvious reason that he has taken me to such a stage. I believe most of us have the experience with calmness even under limitations of our own consciousness and we find that desires are cut away by some subtle consciousness of the Ultimate. We would justify when thinking about our Master during Pranahuti as the person who is introducing this force and the supreme consciousness. But this is not a counsel for all. Ultimately the only Ultimate Master is God himself. But we have accepted God in the form of the Master. We may ask the question whether God in his own personality can help us. He can. But if a man has to be taken and man has to be convinced that man can become that, it is necessary for God to appear in the form of man or Guru or Human personality. But nature of

personality will be really Divine. This is just to show that he has connection with the human by which human can be taken to its highest level. That is why I have to say that in meditation we can think about the Master as the person who is giving us the perfect life to reach a higher level. Now that would be a very important step in meditative process. Our whole idea is what we worship that we become. To meditate on Master who has reached that Ultimate being or perfect truth and who has merged himself in the Divine is necessary because we would become like him. 'Let me become like him' would be justified only when we worship God in that form by which he has been able to give us this new force of connecting with God himself and finally takes us to that position or His consciousness.

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## **6. Bhakti in Sri Ramchandra's Rajayoga**

**Pujya Sri.K.C.Narayana**

Dear Brothers and sisters

We have all assembled here again to share our feelings. The quarterly Journal we release carries the dictum 'మచ్చిత్త మద్దత్త ప్రాణః బోధయంతః పరస్వరం'. There we left it. The second portion of it is 'కథయన్తశ్చమాం నిత్యం తుష్టి చ రామస్తిచ'. This is what Lord Krishna has stated in his very long dialogue with Arjuna. The main point for us is Matchitta Matgata Pranah. That is the people who are totally oriented to me, and who live in my consciousness. Matchitta - in my consciousness people who live, Matgatapranah - who seek me, they all join together to share their experiences. This is what we have been doing in all our congregations.

What is the essential thing that we share? Krishna was known to give immense joy and happiness to whomsoever he met. But the Ananda that he was trying to give the early part of his life was all

childish pranks, trying to enjoy along with people of Gokulam who are the blessed people He showed his greatness to them and at the same time shadowed it with his very very silly methods. The ananda was of the physical type, was of the emotional type. Krishna distributed very freely to them because that is what they wanted.

There is oneness between Krishna and Sri Ramchandrajji Maharaj of Shahjahanpur in the sense that Ramchandra also gives immense happiness. That is what we experienced for the past one hour. But this is not emotional, this is not physical. It is something is related to our spirit ananda, atmananada is what we get, where as in the life of Krishna he was distributing for all those gopikas and gopis the happiness that will come from play which perhaps includes also His rasalila. When we critically examine, this is one aspect of abheda between these two great personalities and Ramchandrajji is continuing the same job as that of Lord Krishna by not only distributing happiness at the higher levels of consciousness, perhaps having failed in the lower levels.

We are all enjoying the hospitality of Gauranga because this Hall belongs to him. He is a great Krishna lover, and the path of Love is what he has distributed but we all know that he and his disciples spread the message at the materialistic, at the emotional levels. The samadhi that they gain is of the lower order. Truly samadhi they were, even now, many of them get into it but that is of different order but the ananda that we get is beyond the senses. The ananda that Krishna gave was one of senses. This is the essential difference. That is the reason why many people move towards the culture of the ananda of the Krishna type. There is nothing wrong about it, there are several stages of progress. Each person finds his way of happiness. Happiness is what God wants, to live happily is what Babuji wants.

In today's message you will find Babuji saying "Lord Krishna had originally introduced bhakti in Raja Yoga in a way the yogis know, because he knew the time was at hand when life would be uncertain". This is very profound message. A life span is not likely to go beyond perhaps a 100, though many doctors may differ from me and then say for eternity we will see that you live perhaps with an ailing body in a nursing home being attended to

by all sorts of attendents, who will be either cursingly or blessingly attend to us. There is something like vardhakya, there is some thing like getting old, you should accept that, that is the natural path. Don't deny the old age, accept it as a blessing of the divine which helps you to think about the divine. That apart 'Life would be uncertain' therefore what? So yoga should be completed before that. So don't struggle to move on waiting for the day of yoga. I will give you now instantly that is what Sri Ramchandra says.

Here in the first part of it 'Lord Krishna had originally introduced bhakti in Raja Yoga' what is the bhakti that we are talking about in the Rajayoga ? It is not the bhajan, it is not the kirtan, it is not the dance and drama, it is not the songs. That is the bhakti that others know and that is the bhakti which grants sensory and sensual enjoyments. The bhakti that yogis know is that of constant rememberance. Constant remembrance is not a part of asthanga Yoga. Krishna brought it, remember me. That is why he says Matchitta Matgata Pranah - remember me. That is yoga, that is bhakti. Bhakti is not a few slokas being recited in the morning, afternoon and night. Incidentally bhakti is also not a ritualistic practices as many of our abhyasis do. I get up in the

morning Sir, I sit in evening sir, I go to bed with His feeling. That is not bhakti, that is ritualistic. If you keep a constant rememberance of the Master in your heart that is bhakti. That is what Krishna wanted, Matchitta Matgata pranah - that is the bhakti he was talking about. That is what yogis know, to live in the consciousness of God. What is the consciousness of God? not play, not dance. Reformation and transformation of man to the higher level that is what he wants. That is what God wants. There are several ways of putting it, we can view it from the scientific angle also but the whole struggle has been some how or other we must move on. Move on to the higher plane of consciousness when we start thinking about the good of others and not exclusively our concern. If you take the excellent work done by Imperience trying to bring in sayings of Dr.K.C. Varadachari and how he understood Babuji Maharaj, the saying of Varadachari reads "The usual method of Raja Yoga that is being practiced without the help of the Divine connecting you with the Ultimate is of no avail. There is no yoga otherwise". There is no Yoga without that connection. There is no yoga without this link that is being established and that is what Ramchandraji gives. Yoga is not sitting in a asan, trying to do pranayama, yama niyama etc. All sorts of practices trying to somehow or other control the

body physically and mentally, but not trying to take the assistance of the Divine. Remember Him, the remaining things follow. I am sick fellow, I know many of you are also sick, but what is that makes you sit like this and think about the Master. It is the connecting link that has been established between you and the Divine. That is what Pranahuti does. Feel the link, live the link, pass on the link. This how I would like to put Rajayoga of Ramchandraji.

You are going to spend most of the time in silence. Silence is tough topic, hours together to sit may not be alright. So we thought of you giving some material which you may contemplate about apart from the books of Babuji Maharaj which are available. There was a good man A.S.P Iyler. He wrote enormously about religious books, literature. On Bhagavadgita also he wrote, his version of interpretation what ever it is, copies of this was given last year or earlier to that. They are expensive, Bhavan's publishes them. While going through that many of the abhyasis found there are good stories which they do not know otherwise. They culled it out, put together and then made a reading material of that. So, leisure time you can go through those stories, at home I am talking about. That is what their

intention was. I try to change it as in the congregation also people talk and they talk all sorts of things, instead of that they may be reading some of them are only half a paragraph or one paragraph stories still worth while. That is being distributed after some time. Patrika is also there, apart from that Bhagavad Gita itself is there. In the Gauranga tradition there is a journal that comes. I was going through that and I found interesting statement that there is only one sastra and that is the Gita sastra and there is only one God and that is the Devakiputra like this the poem goes. That is they are asking us get oriented to Krishna in all aspects. I ask, I plead that there is no difference between Krishna and Ramchandraji and since Ramchandraji is continuing the work of Lord Krishna in the higher plane, because transformation is what is wanted. Krishna tried to transform people by his miracles by His extraordinary counsels and when people did not care to hear he simply destroyed them. There is no other way he could think of bringing a transformation. Many of us resort to this also in our own lives. When our children don't obey what we say, we try to beat them but I think beating has never resulted in any transformation. I think in this respect Krishna also has failed. He tried to destroy but then we are all back here. There are more Kamsas today, there are more

Duryodhanas today, there are more Dussasanas today. I think Dussasana parvam is what is going on now. If we look at it from a different angle from the stories of Bombay and Delhi, we find a Dussasana parvam, a separate parva is there now. This cannot be mended just like this. That is what we would feel but what Babuji would feel is, let us bring a transformation in such people, try to pray for them. He has made it compulsory for us to do the 9 pm prayer and he pleaded with all. How it is being practiced, I really don't say anything about it because it is a matter of your conscience. I have nothing to talk about that but then, if you feel that Matchitta is there with Ramchandrajji, if you are in tune with His consciousness, you cannot help doing the 9 p.m. prayer. If you don't do that that means you are not in connection with Him. There is some loose links somewhere, but that is the time as Dr. Kuppuswamy was telling me 'that is the time of the news Narayana, what am I to do?' I said throw away the radio. There is no other way. I leave the remaining day for you to contemplate the way in which you like to do, but these are the feelings I thought I can share with you.

Thank you.

## 7. ఆత్మసమర్పణము

- పూజ్య శ్రీ రాంచంద్రజీ మహారాజ్

మనము మహాప్రభువుతో ఏకత్వము సాధించుటకై భక్తిని పాటింతుము. మనము అతనిపట్ల భక్తి విశ్వాసములు గర్మియుందుము. కమేణ, మనమాతనికంత సన్నిహితులమై పోదుమనగా తక్కినవాటి ప్రాధాన్యత మన దృష్టినుంచి తొలగిపోతుంది. ఇది మనము ఆ ప్రభుని యిచ్చకు తలయొగ్గుట. వేరే మాటలలో చెప్పిన ఇది శరణాగతి ప్రారంభము. అది మన విశ్వాసముతోబాటు వృద్ధిచెందుచు పోపును. అది మానసిక చాంచల్యమును ఆపే, మనలను నిశ్చలస్థితికి దెచ్చును. కొంత కాలమునకు మన మనస్సును ఇతర విషయములన్నిటినుండి దూరము చేయు ఒకానోక గొప్ప శక్తి మనలను ఆకట్టుకొనుచున్నట్లు అనుభూతి చెందుట ప్రారంభింతుము. మన యింద్రియములన్నిపేళల సుకమవర్తనము కలిగియుండి అనవసర కార్యకలాపములనుండి వైదీలగుదుము. శరణాగతియన, స్వార్థచింతన ఏమాత్రము లేక ఆ మహాప్రభుని యిచ్చకు సంపూర్ణముగా తన్నుతాను సమర్పించుకోనుటే కాని వేరుకాదు. ఈ స్థితియందు స్థిరముగా నుండినచో అది సంపూర్ణ అభావస్థితికి దారితీయును. మనమా మహాప్రభుని శరణజోచ్చిన,

అతనినుండి ఒక మహోన్వత నిరంతర దివ్య శక్తిదారను ఆక్రమింప  
 నారంభింతుము. ఈ స్థితియందు మానవుడు తన ప్రభుని  
 యిచ్చానుసారమే ఆలోచించును లేక నడచుకోనును.  
 ప్రపంచమందేదియు తనది కాదనియు, ప్రతిదియు ప్రభునియొక్క పవిత్ర  
 నిధియనియు భావించి, ప్రతిపనియును ప్రభుని ఆజ్ఞానువర్తియై  
 యొనర్చుచున్నట్లు తలచి, చేయును. అతని యిచ్చ సంపూర్ణముగా  
 ప్రభుని యిచ్చకు విధేయమైపోవును. దశరథుని కుమారుడగు  
 భరతుడు అయోధ్య పురజనులతేగూడి అడవికి వెళ్ళి, తన సోదరుడగు  
 రాముని నగరమునకు తిరిగి రమ్మని ప్రార్థించుట శరణాగతిని గూర్చిన  
 చక్కని దృష్టింతము. రాముడు ప్రజల ప్రార్థనలు విని, భరతుడు తనను  
 రమ్మన్నచో తాను రాజధానికి వచ్చుటకు నిరబ్యంతరముగా  
 అంగీకరింతునని గంభీరముగా చెప్పును. కన్నులన్నియు భరతునివైపు  
 తిరిగెను. అతడు స్వయముగా రాముని తిరిగిరమ్మని కోరుటకే  
 అక్కడకు వచ్చియుండెను. అయినను, అతడు నెమ్మదిగా ఇట్లు  
 బదులు పలికెను. “ఆజ్ఞాపించుటకాదు, అనుసరించుట మాత్రమే నేను  
 చేయగల్గినది.”

భగవదీత కూడ శరణాగతిని గూర్చి చెప్పును. అది తేలికగా  
 సంపాదింపవీలగు 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  
 భక్తివిచ్యాసములతో సర్వవిధముల అతనిని ప్రేమించెదము. ఇందు  
 నిమిత్తము కేవలమనుకూలార్థమే ప్రాపంచిక బాంధవ్యరూపమున  
 మనము అతనితో సంబంధ మేర్పరచుకొందుము. అతనిని మనము  
 తండ్రిగా, సోదరునిగా, ప్రభునిగా లేక ప్రియునిగా తలపోయవచ్చును. ఈ  
 విధానమును హృదయపూర్వకముగా పాటించినచో శిఖ్యనకు చాల  
 ఉపయోగకారి. ఈ రీతిగా నెలకోల్పబడిన గట్టి ఆకర్షణాభంధము భక్తి,  
 శరణాగతులకు దారి ఏర్పరచును. గురువును తల్లిగా భావించుట  
 నాదృష్టిలో అత్యంత సముచితమును, శిఖ్యనకు లాభదాయకమును  
 అగును. మూర్తీజవించిన ప్రేమ, వాత్సల్య భావములే తల్లి. మాత్ర  
 హృదయము మాత్రమే తన కొడుకునకు సుఖి సంతోషములను  
 కూర్చువలెనని సర్వదా యత్నించుచు, పుత్రునివలన కలిగిన  
 సకలబాధలను, క్షేషములను ఓరిమితో భరించగలదు. శిఖ్యనకు  
 ఆధ్యాత్మిక మాత్రాత్మమును వహించు నిజమైన గురువుయొక్క  
 స్థానము గూడ నట్టిదే. అందుమూలమున, గురువు తన పుత్ర

సమానుడగు శిష్యుని ఆధ్యాత్మిక సంక్షేపమును సర్వదా కనిపెట్టుకోని  
 యండును. శిష్యునియేడల గురువునకుగల మాతృవాత్సల్యపూరిత  
 సాన్నిహిత్యము వలననే అతని ఆధ్యాత్మిక జననియగు గురువునకు  
 అత్యంత సన్నిహితుడైయున్న పరమపీతయెక్కు కృప ఆ శిష్యుని వంక  
 ప్రసారితమగును. తల్లి ప్రేమ అందరకును తెలియును. కానీ, ప్రజలు  
 గురువు ప్రేమను కోలదిగా మాత్రమేరుగుదురు. దేవుని ప్రేమ లంతకంటే  
 తక్కువగా నెరుగుదురు. తల్లి బాధ్యతలు, నిజమైన గురుని బాధ్యతలు  
 సన్నిహితముగా సమానములే. తల్లి బిడ్డను తన గర్భమునందు కొంత  
 కాలముంచుకోనును. గురువుకూడ ఆధ్యాత్మిక శిశువును తన  
 మానసిక పరిధిలో కొంతకాలముంచుకోనును. ఈ కాలవ్యవధిలో  
 శిష్యుడు, గర్భములోని శిశువువలేనే, గురువునుండి శక్తిని గ్రహించి,  
 గురువుయెక్కు ఆధ్యాత్మికయోచనా తరంగములనుండి వోషణను  
 గ్రహించును. కాలము పరిణతి చెందినపుడు అతడు దివ్యలోకమున  
 ప్రభవించును. అటుపై అతని స్వియ ఆధ్యాత్మిక జీవనము  
 ఆరంభమగును. శిష్యుడు తన సర్వస్వమును గురువునకు  
 సమర్పించుటకు ఏడుమాసములే పట్టును. కానీ, ఈ కమము  
 సాధారణముగా చాల తలస్వము కావింపబడును. ఏలయన, శిష్యుడు

గురుని మానసికావరణములో ఉన్నపుడు తన స్వయ ఆలోచనలను, అనుభూతులను వదలక అట్టేయించుకోనును. ఇట్లు, గురువు స్థానము తల్లిస్థానము వంటిదేయని మనము గమనింతుము. గురువును ఆధ్యాత్మిక జననిగా భావించుట మనయందు ఆధ్యాత్మిక జీవనమునకు ముఖ్యంశములగు ప్రేమ, భక్తి మరియు శరణాగతులను పెంపొందించును.

మహార్థులు శిష్యులను ‘మన్మతులు’, ‘గురుమతులు’ అని రెండు ముఖ్యవర్గములుగా విభజించిరి. తోలివర్గమునకు చెందిన వారు ప్రాపంచిక దుఃఖములనుండి విడుదల, సంపదలవంటి ఏదో ఒక ప్రాపంచిక లాభము దృష్టిలో ఉంచుకోని గురువు వద్దకు వచ్చువారు. వారికోరికలు నెరవేరు ఆశ ఉన్నంతవరకే వారాతనికి విధేయులైయుందురు. 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 మహోత్సాప్తశక్తులచే గాఢముగా

ముగ్గులమైతిమేని మన అంతరంగమున అతని ఆజ్ఞలను  
 శిరసావహించుటకు సమ్యతింతుము. కానీ, తరచుగా ఆ ప్రభావము  
 మనము అతని యెదుట ఉన్నపుడే ఉండును. దూరముగా  
 నున్నపుడు మనము అతని గూర్చి తలచము. కొంతకాలము అతనిని  
 పలుమార్గు కలిసికొనుచుండినట్లయిన మనకు ఆ మహాత్మునితో  
 సాన్నిహిత్యము కలుగును. అతని సర్వోత్పాత్మత మన హృదయములో  
 స్థిరపడుట మొదలిడును. ఆధ్యాత్మిక పురోగతికి సంబంధించిన అన్ని  
 విషయములందును మనము అతనిని మన మార్గదర్శకునిగా  
 అంగీకరించుదుము. తత్పులితముగా అతనిని మనము తరచు  
 జ్ఞాపకము చేసికొందుము. అతని సమున్నత సామర్థ్యమును గూర్చి  
 మనకు సంపూర్ణముగా నమ్మిక ఏర్పడినపుడే యథార్థముగా మన  
 విధేయత ఆరంభమగును. మనమిట్లు విధేయతకలిగి, నిర్దేశించినట్లు  
 సాధన చేయుదుము. మన చేతలచే అతనిని త్వప్రీపరచజూతుము.  
 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  
ముఖ్యద్వేశము.

వివేచనాధికారము మనకుండుటవలన మంచిగాని, చెడుగాని  
మన చేతలకు మనమే బాధ్యలము. 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.

\* \* \*

శ్రీ కృష్ణబగవానుడు యోగులకు తెలియునట్టుగా రాజయోగములో  
భక్తిని ప్రవేశపెట్టినాడు. ఎందువల్లనన, జీవితమునకు స్థిరత్వములేని  
సమయము దగ్గరపడినదని అయిన గ్రహించెను.

- పూజ్య బాటూజీ మహారాజ్

## 9. నిరంతర స్కృతణ

శ్రీ కె.సి.నారాయణ

శ్రీ కృష్ణడు జగదానందకారుడు. తన మోహన వంశితో సకల చరాచర జగత్తును సమ్మాహనంలో పడవేయగల మహాత్ముడు. తనకు వేరయినది జగత్తులోలేదనే సత్యాన్ని, తానే యంతరాత్మయై మనందరిలో పరమాత్మగా వెలసి అనుక్షణము మనకానందము కలుగచేయు నిత్యసత్యమాయనే. అందుచేతనే ప్రతి జీవి ఆనందమునే తన సహజ గుణముగా కలిగియుంటుంది. పూజ్య బాభుజీ గారు మనందరము సంతోషముగా యుండడమే ప్రకృతి రహస్యమని యన్న దానిలోని నిజమిదే. శ్రీ కృష్ణడు తనలోనే యందరినీ అందరిలో తననూ చూడగల మరియు చూపించగల మహాయోగి. అంటే అతనానందసాగరము. మనము అనుదినము ప్రార్థనా సమయములో మన మాప్సరుగారిని అనందసాగరముతో వోల్పి అట్టి సాగరపుటలలు మనలోయున్న సకల మాలిన్యాలను, సర్వరోగములను తోలగించుచున్నట్లుగా భావించడము జరుగుతుంది. మన గురుదేశులను ఆనందసాగరముగా భావించి ధ్యానము చేయువారి దరిదాపులకు నిరాశ నిస్సుహ రావడము జరుగదు. నైరాశ్యము వైరాగ్యము కాదు. నిర్దిష్టత కూడ వైరాగ్యము కాదు. ధ్యానము

చేయునపుడు నిరాశతోనో లేక ముఖావముగానో యుండుట  
 భగవదపచారమే అవుతుంది. భగవత్పున్నిధానంలో భక్తి,  
 శ్రద్ధతోకూడిన సంతోషమే సరియయిన భావన. ఇది కొరవడితే ఎన్ని  
 గంటలు ధ్యానము చేసినాయది నిష్పులము. మన ప్రాణాహలతి సహిత  
 ధ్యానము చేసే వారికి ఆనందానుగత సమాధి అతి సహజము. కానీ  
 ఆనందంతో యుంటూ గురుదేవుల సన్నిధానంలోయుంటూకూడా  
 యింకా యేదో రావాలని ఉఱలాట పడడము విజ్ఞత కాదు. కానీ యిట్టి  
 భావనలుయున్న వారు పెక్కురు. శ్రీ కృష్ణ సమాగమపుటానందాన్ని  
 పరిపూర్ణంగాయనుభవించిన గోపికా శిరోమణులు ఆ శ్రీ కృష్ణ స్వరణే  
 పరమార్థమని యెంచిన యోగద్రష్టులు. నిరంతరం మనము  
 కోరుకోన్నప్పుడల్లా నేనున్నానటుంచు పలుకు పూజ్య బాటూఢి  
 స్వరణలో యుండడమే మనకు శ్రీ కృష్ణోపాసకులు నేర్చిన పారము.  
 అదే సదా ఆచరణీయము.

శ్రీ కృష్ణాప్తమి.

(జన్మాప్తమి సంచిక : 13-3)

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

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**Pranahuti Aided Meditation**  
5<sup>th</sup> Floor, Laxmi Paza, Entrenchment Road,  
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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 Sri Ramchandraji Maharaj**