

# సత్యపథము

## SATYAPATHAMU



అధ్యాత్మిక

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### పత్రిక చిరునామా

శ్రీరామచంద్ర చైతన్య స్రవంతి

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పెనాయ్ నర్సింగ్ హోమ్ ప్రక్కన,

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## EDITORIAL

Dear brothers and sisters,  
Pranams.

The spirit of Bodhayanti Parasparam is the real reason why every discourse exists. Bodhayanti Parasparam is preceded by Macchitta Madgatha Pranah as shown on the cover page of our Satyapadam. And this is the reason Satyapadam exists and many capable abhyasis are encouraged to contribute to spread the message of the Master. And whenever there's an occasion we should endeavour to have dialogue on the goal, on the system and on the Master. Dialogue requires both a speaker and a listener. In our seminars, Bhandaras and workshops a few are speaking and many are listening. It's a God given gift that some are able to express the message of the Master explicitly. It's more a blessing that a listener is able to participate in the dialogue extolling the message of the master. The one who seeks a clarification should approach in a state of Pariprashnena. Other wise the purpose of Bodhayanti Parasparam is not served.

Everyone evolves to the extent one can. There's no comparison or competition in the Divine creation. The goal we aim for is Infinity. Concord is the Divine quality one should develop. Bias, prejudice and hate are to be avoided with utmost effort. Cooperation is the need of the hour. Let's move together on the path with mutual love, respect and devotion towards the Master.

Pranams,

Dr Dakshinamurthy

## **MISERY, IT'S BEGINNING AND END**

**-Puja Babuji Maharaj**

One who is born in this world is sure to taste miseries. One cannot escape from it. That is why we try to get rid of these things by going into penance; and Rishis (sages) have devoted themselves thoroughly towards it. There is no remedy for overcoming these miseries except devoting ourselves towards Godly thoughts of purest nature. Our thoughts are scattering the main current like the canals in the river making the river weak. The river cannot flow in torrents if so many canals have been dug out from it. The same is the case with us. Our ideas and thoughts always seem to have wings, and so they have made the main stream weaker. During puja we draw in these things and consolidate them in one flow. The thought will have the same force from which so many canals have been made. So the process we adopt is that we go deeper and deeper into the vast expanse. The force of going towards It draws in the water spreading into all corners towards the force of pious thoughts. The result is that the scattered superfluous things come to the main and supreme current which is now to flow towards the Almighty — the main goal and place of our destination.

All that is born of attachment is misery. Pain and pleasure both contribute to miseries. “If a man were not born, he would not have been subject to these miserable states. The condition which causes birth is the force of the will which turns out into the tendency or predisposition to be born. The cause of this tendency is the mental clinging to, or grasping the object of, the world, and this clinging is due to our thirst or craving to enjoy objects, sights, and sounds, etc. The cause of our desire is our previous experience tinged with pleasant feelings. But sense experience cannot arise but for contact of sense organs with an object, and this contact again would not arise had there been no organs of cognition — the five senses and Manas. The six organs depend for their existence on the body-mind organism which constitutes the perceptible being of man. This organism could not develop in the mother's womb if it were dead or devoid of consciousness, but the consciousness which descends into the embryo in the mother's womb is only the effect of impressions (Sanskar) of our past existence. The impressions which we make for rebirth are due to Avidya. If perfectly realised, there would not arise in us any karma resulting in rebirth”. Thus says Mahatma Buddha.

I perfectly agree with these ideas laid down by Gautama Buddha. If we go with the full force at our command towards our

main goal, the world would itself become a second thought. Go on doing the process of meditation till it is matured. This is the last stage of meditation. When we become one with the real thing, the things following it grow so dark that we do not perceive them. In other words, we become blind in this respect and our vision for the real things improves and we bring it to such a standard that we are lost altogether. When this condition comes we feel that we are in the state of liberation. If this condition is matured then there is the end of all miseries — no pain, no sorrow, no enjoyment and no pleasure. The machinery of body now works without producing impressions upon us. In other words, the body becomes an automatic machine which runs by itself as duties demand. Here is the end of everything and there is no making of *sanskaras*. Here is the point where we surrender ourselves in *toto* automatically. This is the essence (*Tattva*) of the Bhagavad Gita. This is the condition which the angels crave for. It is reserved for the human being alone. Dear friend, do you not crave for it? I think everyone of us must endeavour to achieve this end. The thing is not as difficult as it seems to be, and to me it is as simple as anything. Absorbency in the pious thoughts achieves this goal.

\* \* \*

## LIBERATION

- **Pujya Babuji Maharaj**

Liberation has today become very easy because of the presence of the Divine Personality. The conception of people does not generally go beyond the point of liberation which they take to be the final limit of human approach. But that is a wrong idea. As a matter of fact liberation is the lowest attainment on the Divine path, hence it is just like a toy for a child to play with. Beyond that there is yet a lot to be achieved. The Infinite oceans lies still ahead. It is a limitless expanse. Have your eyes fixed upon *That* and only *That*, and go on and on to trace it out.

I have a heart ever ready to help anyone who might be in need of help. I take the job not as a master but only as a humble servant of humanity. There are and have been masterly *gurus* who work and have worked as masters in their time, but I prefer to be a servant instead, and to work as a servant for the good of the people in general. Please do what you are told to do, and keep me informed of your day to day progress and also of the difficulties if any. I may assure you that you can achieve the goal very easily if you go on persistently with constant remembrance.

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## **STATE OF REALISATION**

- **Pujya Babuji Maharaj**

There are many systems proclaimed as the best and the most efficacious, and all of them no doubt claim Realisation as their goal. But here we must pause a while to weigh them all with the heart's eye. I use the word 'heart' because it is the nucleus and creates the vibrant motion whereto it is directed. This is the field for the mind to work, and this is the instrument by which we develop the discriminative faculty. The subtle forces work in this plain for the descent of Divine energy. If somehow our thinking conjoins with it, or we train it so that it may percolate the right thing and direct it towards reality, the problem is solved. But that is impossible unless one tries to have a clear view of what realization is. Every religious minded man and scientific explorer is of the opinion that it is the subtlest force that is working. You can easily know it if you are away from the grossness which you have gathered round by your misguided thoughts. Now you can easily deduce that if it helps our movement towards subtleness, the method is correct. But if it tends to enlarge your self with grossness it is not only wrong but it also pulls you down, and realization becomes far distant.

Miracles do occur. They may be classified under two heads, one of Divine nature and the other of material nature. The purpose of the former is always Godly, whereas that of the latter is worldly. The former type of miracles are awakened to him who proceeds by subtleness, and they solve the problem of life that confronts us all. On the other hand, those proceeding along with grossness develop miracles of the latter type which over burden the heart. If, however, one gets absorbed in the conditions of the lower attainments, he as a whole becomes a knot (so to say) with a whirlpool inside for himself to be drowned. If that power is utilised on others they will also be dragged into the same whirlpool. I must point out in clear terms that miracles of subtle nature are developed by those who are entrusted with Divine work. In our *sanstha* one may hardly find an abhyasi having unflinching faith in the master, free from subtle miracles. But the master's hand keeps him under control not allowing him to peep right or left, lest he should go astray. He is not even conscious of them but they come to his knowledge when the nature of Divine work assigned to him demands awakening of the Hylem shadow which promotes miracles, but only of Divine nature. I do not enter into further details on the point. Suffice it to say that if one can put a man on the right path that is one of the best miracles.

The technique of our path, though quite simple and natural, is beyond common grasp, since it adheres closely to the absolute Reality and proceeds on subtlest lines. It prescribes meditation on heart, thinking of the Divine light, but the abhyasi is directed not to view the light in any form or shape like the electric light or the moonlight. In that case, the light appearing therein will not be the real one, but only as projected by him. An abhyasi is advised to proceed with a mere supposition of it with the thought of the Divine at the bottom. What happens then is that it becomes the subtlest, with the result that we thus meditate upon the subtlest which is to be attained. Every saint has used the word "Light" and I too cannot avoid it because that is the best expression for Reality. But that creates some complication, because when we talk of "Light" the idea of luminosity becomes prominent and we begin to take it as glittering. The Real Light carries with it no such idea. It refers only to the real substance or, more appropriately, 'substanceless substance'. Under our system an abhyasi, no doubt, sometimes sees light. But the glittering light appears only in the beginning when matter comes in contact with energy. In other words, it is only a clue to show that energy has begun to work. The Real light

as I have discussed in the '*Efficacy of Raja Yoga*' has the colour of dawn or a faint reflection of colourlessness.

Under this system much emphasis is laid on removing the grossness so that over-cloudiness which hovers around the soul be removed. That is for all preceptors of the Mission an important part of their duty. Still much is to be done in this respect by the abhyasi himself, who is prescribed a method for the purpose. I do not mean to touch the point why we meditate upon the heart, since it has already been discussed elsewhere.

Most of the scholarly saints have tried to define the state of realisation in numerous odd ways, but to me it appears that if it can be defined it is not realisation. It is really a dumb state which is beyond expression. Feeling or observing luminosity within or without is not realisation at all. During the early period of my abhyas I often witnessed and felt luminosity. But that not being the goal, I proceeded on under the watchful support of my master from 'Light to gray' as Dr. K. C. Varadachari rightly puts it (for our system). It is not in fact Light in the sense of luminosity that we are finally proceeding to but to that goal where there is neither darkness nor light, as the emblem of our institute indicates. What that can possibly be is beyond words.

Consciously, the inner craving of a human heart is the attainment of the Real. This is the ladder for one to ascend towards the unknown. When this craving is satisfied we also become unknown to ourselves. We thus enter a state of oblivion where self is totally forgotten, and the Consciousness of the body or the soul is all gone. The impressions of existence which encumber the heart are all washed away. One cannot imagine what he is or what others are. The tie of relationship is broken, and he does not feel himself connected with anybody. In short he loses his very entity. He does things which leave no impression upon him. The formation of *samskaras* stops, and he is free from their effect. He thus acquires the state of *nishkam karma*, so beautifully discussed by Lord Krishna in the Gita. At this stage the man attains an almost balanced state similar to that which prevailed before the creation came into existence. His heart is quite calm, and mind disciplined. He is so much absorbed in *Brahm* that he does not like to part with it even for a moment. So he can no longer meditate either on God or on himself. If, however, he attempts to meditate for a while, breathlessness will follow, since he is swimming in the sphere where there is no density. At this stage they say that self is realised; but that is a wrong impression because there one know what he is, and this is

what they lay so much stress upon. What happens at the stage is that the cells of the body begin to get transformed into energy and then finally into its ultimate. There is no charm, no attraction and no *anandam* (in the popular sense of the word). It is a tasteless state, unchanging and constant. It can more appropriately be described as '*sang-e-benamak*' — a lump of salt stone from which saltishness has been taken away.

Having attained the state of realization one develops an unflinching will in the spiritual sphere. Though in a state of forgetfulness, he is the knower (in a limited sense of course) of all the sciences of the world. God is the knower of all things and one who is absorbed in Him must also be the knower (with due regard to human limitations). But though limitations are broken by the Master, still the sense of humanity is not lost and the instinct remains throughout, because if the instinct is absorbed, the man will leave the body at once. So in that state he looks both upwards and downwards as the situation demands. It is, therefore, necessary to have an unlimited view in order to attain the unlimited, and the method for its attainment must also be the right one.

Under our system, the dormant energy of the centres and sub-centres is awakened so as to enable them to function properly. When the higher centres are awakened, they begin to shed their effect upon the lower centres, and when they come in contact with the Divine, the lower ones get merged into them.

Thus the higher centres take over charge of the lower ones. The lower centres too are cleaned so as to relieve them of the grosser effect which keeps them enwrapped. That alone is the natural course, and I think no other method except that followed here can ever bring out such results. Every trainer of the institute, having firm faith in the master, can bring out such results in an instant if the abhyasi has developed capacity for it.

At this stage there are numerous different states which are acquired one after the other during the course of our march. But the condition that exists there is such that if an abhyasi attempts to cross over to the next by self effort, he is unable to bear the strong flow of the Divine energy and instantly slips down. It is only the power of the master of calibre which can keep him up to overcome it. At the very highest stages the flow gets stronger because Godly energy becomes still subtler and the subtler force is naturally more powerful.

Generally learned men, though I respect them much, express their opinion about realization or its condition on the basis of their learning, and not upon their empirical knowledge which is really the dependable one. For that reason I regret to say that realization has now become a present day art. The reality has sunk down deep, leaving its outer cover for the artists to paint with colours according to their mental taste and skill. The result is that people begin to focus their attention on those very paintings and get in to them to an extent which is neither spiritual nor real. I believe one must not have any right to touch the subject of realization, unless he has attained it in true sense, whereby the Divine wisdom has awakened in him.

\* \* \*

**Pujya Babuji Maharaj's response  
to a letter from Tinsukia Abhyasi  
(Translated from Sahaj Marg Patrika February 1957)**

Dear brother, Auspicious Blessings!

Received your letter dated 20-4-56.

Your spiritual condition is good and slowly the laya avastha is also maturing. The essence of love is that the lover should have no idea why he is seeking God. To the extent our self-interest exists, it cannot qualify as devotion. Thus you being unaware as to why you are seeking the Master, reflects a very good condition.

Feeling the presence of Master in everyone indicates that the laya avastha in the Master is increasing to the extent that the essence of Master is visible in everyone. Kabirdas has described such a condition in his writing thus

“My entire surroundings have turned into a mirror and I see your reflection everywhere.

In the pebbles, stones and shards, I see only Thee.”

When the fire of devotion is kindled in us, all the obstacles that prevent us from moving towards Divine start getting removed. Getting to this state of laya avastha is what is stressed upon in our “Shri Ram Chandra Mission” and I have also highlighted various conditions in the “Efficacy of Raja Yoga” book.

It is essential to understand that as long as the body consciousness prevails, it is impossible to reach the door of the Master. This necessarily has to go. From here the soul consciousness starts which the abhyasi feels as the Master. When even this is gone, or in other words, when we have gone beyond the body consciousness and soul consciousness, only then can we begin to absorb in the Divine condition. After this also there are many more conditions that we go through the process of layavastha(merging) followed by its Turiya. What remains after a particular condition is dead and gone, is called its Turiya.

Sufis have given an exalted status to the condition of Fana-Fila and this is correct as well. It can be called the last limit for the abhyasi. If we dwell upon what it is, we will understand that it is actually a very simple thing. Essentially, when we get rid of our avarnas, the merging in the Divine condition begins

automatically. When we lose everything of ours and become devoid of any qualities, our condition becomes that of oneness with the Divine and this is Fana-Fila.

Before we arrive at this condition, we have to pass through a number of conditions and the journey can be made easy only through the process of transmission or Pranahuti. This is because when we begin to pass through these subtle states, they exert a downward force and it is impossible to cross these waves by self effort alone. Therefore only such a guide who has himself crossed these states can be helpful to us. A person who has crossed these states and developed control over these conditions, has that power. Such a person can then use his will power to take an abhyasi far along the path. Only such a person is capable of being a true guide.

If we go to a Mahatma or a guru and he prescribes for us a way of puja and a set of practices that have been written in the books, in this case there is no real difference between an aspirant and the guru as an aspirant can read the books by himself and learn the method prescribed. We are in the need of a guru who can support us fully on the path and ensure that we keep moving forward. Even Swami Vivekananda has remarked at

some place that we should go only to a guru who has the ability to uplift us through the power of Pranahuti. Only then real progress is possible. Without it is very difficult to take our boat across the reverse current.

Your well wisher

**Ramchandra  
President**

**TRANSFORMATION – Real love:**

**If there is real love, every particle of the body should get transformed within seven years. If the disciple enters the mental sphere of the Guru surrendering all his belongings to him, it takes only seven months to deliver him into the brighter world.**

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## **COMPANY OF THE DIVINE**

- **Sri K.C.Narayana**

While dealing with the subject of Surrender Dr.K.C.V. asserts that God is constantly with us and ready to help us provided we express our desire for such an assistance. The immediate question that would arise in any aspirant would be if that is so why is it we do not seem to be progressing in the path as fast as we would like to? This statement of assurance however welcome has certain conditions which he states later in the article. He states that 'The most important thing in this matter is, we are willing to seek God or Master. That is an act of "will" not of "inclination" alone. If we have decided that we want the Master's help for our own higher evolution, or to reach the Ultimate, we will find that God is very near.' It is not seeking help of the Master for petty desires and wishes that gets us the help of God. When we realise that we are slaves of our wishes and are determined to get over them and seek Him for His sake we find Him closest to our heart. To come to that condition we have to move sufficiently in the path. Dr. K.C.V. states that "Virtues such as Satya, ahimsa, aparigraha, asteya, brahmacharya, sauca, Dana, daya etc., and also austerities such as observing vows and fasting, reveals the training that is being

given to the sense and motor organs, and the mind itself, in order to prepare one for the receipt of Divine Grace or power." (Reference: Vol 1 - 376)

He quotes from Isa Upanishad the following mantra and gives its meaning.

**"Om Krato smara Krtham smara;  
Krato smara Krtham smara".**

"O lord of Sacrifice or Surrender! Remember what I have done and the second statement "Remember what I have done" means God will have to complete the act of surrender Himself." After sufficient sadhana which includes hearing the Masters of the Order and also after sufficient mentation we gain a fairly gross understanding of our true status and are realised to that extent. We realise the importance of prayer and feel breathless without the same even for a minute or less than that time. The Upanishad continues after the above mantra and states the importance of prayer in order to attain liberation. With this intent in mind, the Supreme as present in Agni is worshipped --

**“Agne naya supatha raye asman visvani deva vayunani vidvan:  
yuyodhyasmajjuhuranameno bhuyistam te nama uktim  
vidhema.**

The meaning of the prayer is “O Lord, as ‘Agni’, you are verily the controller of the body, and even of the whole universe; lead us by the highest path to the wealth of liberation; you fully know all that we know, all the efforts we have made; remove from us the effects of past sinful acts that are causing bondage, thus we pray unto you with our fullest knowledge and devotion.”

Dr. K.C.V. states that “Now this is a very difficult point to explain and many people want to be lazy enough to say "let Master surrender. Why should I surrender, let Master do everything and I shall be the recipient". I do not think that is the meaning. If we go a little way, God takes us a long way. If we make total surrender, He will complete the surrender by taking us up. That is, we are enabled to surrender more and more willingly to His treatment and training without any protest, without resistance and without egoistic self assertions that we have done the surrender and that He has not done it. The whole point therefore is that our devotion will develop when we observe that not only our physical body is prostrated before the

Master every day or every hour, but our vital bodies which are full of desires, cravings and other tendencies, get controlled. "Sama" and "Dama" equally follow it. Then, the mind also ceases to wander and we find constant remembrance and our spiritual faculties begin to develop. In other words, we find that we are more and more absorbed even without our being conscious that we are in God or the Master. This is devotion. Once this occurs we recognize at once that God's Grace is flowing through us. And I hold the view that God's grace has begun to flow through us the moment we surrender either mentally or physically or vitally. Now all these things show that God is constantly with us and ready to take us up at the slightest sign on our part of accepting Him."

After discussing the states of consciousness Master says 'Once the attainment has set in, you would have achieved divine attributes.' He continues stating that "Now having reached the attribute, say, you have come into the Sunshine. Prior to it we were aware of only our own attributes." (SDG P.42) That means we know only ourself and our attention to the divine is subject to the condition of our self. Rev. Master continues "Now your swimming started in what lies just beyond God i.e. just after it."

This is really blasphemous! Going beyond God when we are talking of surrendering to Him? But in fact for those who have experienced this condition the idea of God is off and the journey is on. Master states further that “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 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 one self.” (SDG 42-43) I humbly submit to all the aspirants to note that the condition here is had only when one tries to reach it automatically at that stage and the role of the Master is minimal here. Master makes a remarkable statement when he said “The sages of yore have regarded the state of acceptance of and happiness in Lords’ will as surrender. Now, I give a prescription. “Yearning pure and simple to reach Him and Him alone!” But we should remember this yearning is not the same as the yearning we start with, it is a condition after crossing the limits of divine attributes and even God. This

surrender is entirely different from the surrender we have in the Fourth knot.

Without a doubt, instinctively the most profound desire and yearning of each human being is to unite with God - in other words, to find God within himself. Some seek this through mysticism and the domination of their desires, and others choose the terrible path of sensual and material rapture which leads the aspirants in that path to almost insanity. The only wise way to find God is through the practice of the highest spiritual virtues and with the direct help and guidance of the divine itself. As practicants of the path of PAM we are blessed with the direct awareness of the presence of the Divine through the imperience of the divine attributes of peace, calmness and deep quiet. During meditations it appears to us as though the heart is emptied of all thoughts and feelings. Actually, emptiness of mind is not even a state of mind, but the original essence of mind which we imperience by the grace of our beloved Master. "Essence of mind," "original mind," "original face," "emptiness"-- all these words mean the absolute calmness of our mind.

Many aspirants inspite of the imperience they have express their desire to stop sadhana as they find the call for the

necessary discipline being beyond their capacity. It is no wonder that persons who are accustomed to instant food and instant coffee etc., lack the patience and perseverance necessary for sadhana. For them the words of Lord Krishna in the Bhagavad Gita may appeal better.

“Listen to the principles of yoga. By practicing these you can break through the bonds of karma. On this path effort never goes to waste, and there is not failure. Even a little effort toward spiritual awareness will protect you from the greatest fear. Those who follow this path, resolving deep within themselves to seek Me alone, attain singleness of purpose. For those who lack resolution, the decisions of life are many--branched and endless."Bhagavad Gita2:39-41

Not withstanding the presence of the divine and the imperience of the divine attributes during our sadhana we tend to doubt the presence of the divine. This is essentially due to the pull of our thoughts by the lower mind which moves more in the realm of pleasure rather than happiness. Many a time we are afraid to follow what is right and good for us and to humanity because of the consequences of social and relational threats. If we are aware of the divine in our heart and can only yield to that

we will understand that security is not the absence of danger, but the awareness of the presence of Master, no matter what the danger is. If only we can say to God who is with us always that 'we are Thine', the promise of the Srimad Ramayana i.e. "Sakrdeva prapannaya tava asmi iti yachate Abhyam sarvabhootebhyo dadami etad vrtam mama" will be experienced as true.

The topic of the seminar is clarifying 1. That God is with us constantly and 2. That we are to be ready to accept Him and 3. That He would readily accept us on such intimation. It is obvious that we meditate on the heart. It is our experience that as great as the infinite space beyond is the space within our little heart that is consecrated with the presence of God. We find that both the divine and mundane are contained in the chambers of the heart marked as U and L by our great Master. Brahman resides in the space within the heart and within that space is the cessation of all our desires and it is that space we are longing for realisation. Realisation we know is a state of mind where the non dual Love is imperienced. Love is unconditional acceptance. It is love of parents for child; also the non-possessive love of partners; also the caring love between all people that enables

forgiveness. It is above energy, though it may be expressed energetically. It is the Universal consciousness and it is the binding force of the Universe, inherent in all that is. If we can love one selflessly we cannot help loving all. If that one is the Master the results will be splendid. Then the following of the commandments become easy. For truly loving another means letting go of all expectations. It means full acceptance, even celebration of another's personhood. When we practice and live such a type of love we will be inwardly free of all hopes and desires, but outwardly do what needs to be done. Without hopes in our heart we live as if we were full of hopes. Giving up the idea of being a doer becomes easy when we love others and all our acts then take the status of being service and sacrifice. We can then live with our heart now cool and now warm just as everyone else. Having thus been embraced by the divine this is how we live in the world, completely free from the least trace of ego. Further having emptied ourself we find experiencing emptiness is also experiencing peace, and the potential of peace is it's unfolding as harmony among all people, animals, plants, and things. The conditions of uparati, upeksha, Atma nivedana and sthirachittamu then get matured and transformed into the condition of surrender and the individual will is totally negated

and the will of the Master takes over the governance of the individual. The commandments of the Master formulate this harmony.

It was stated by a wit that the test to find whether our mission on earth is finished is to ask if we are alive and if yes we should think the mission is not finished. This is a great truth expressed simply. As long as God is not living in us our mission in life is not satisfactorily completed. We have to die and die in the divine consciousness terminating our petty individual consciousness. As Master has said it requires courage to say so and live in such a way that others say so. A suffering heart cannot have such courage. We should realise that nothing brings suffering as does an untamed, uncontrolled, unattended and unrestrained heart. Such a heart brings suffering. The temple of God need not be put to such a condition and we have the option to totally dedicate the same to the divine. That brings happiness in the real sense and grants happiness to others. Such a heart always radiates and transmits the divine force which grants the persons in and around him peace and calmness and in some fortunate cases bliss too. We should know that our heart and

mind are sacred enclosures given in trust to us and nothing harmful can enter it except by our permission and promotion.

The Master or God who is said to be ready to respond the moment we call him is what we seek during meditation. An act of meditation is actually an act of faith, a faith in our spirit, in our own potential. Faith is the basis of meditation. It is not so much a faith in something outside us, a metaphysical God, an unattainable ideal, or someone else's words. The faith is in us, in our own "Master-nature." We too can be a Master, an awakened being that lives and responds in a wise, creative, and compassionate way.

When we say we are Masters in spiritual life we are only saying that we live in a non personal consciousness. The more generous we are, the more joyous we become. The more cooperative we are, the more valuable we become. The more enthusiastic we are, the more productive we become. The more serving we are, the more prosperous we become. Such is the possibility in following the Natural Path of our beloved Master Sri Ramchandraj Maharaj of Shahjahanpur.

It is necessary that we translate the feelings of embrace of the Master who holds us in close intimacy and many times chocking us with His love infinite, into our daily life activities. We should not forget to bring the good experiences of meditation into our daily activities. Instead of acting and reacting impulsively and following our thoughts and feelings here and there, we should keep close watch our mind carefully, and be aware, and try to deal skilfully with problems as they arise. We have to take heed that when effort is too strenuous it leads to strain and when too slack to laziness. In adversities we should have the wisdom to realise that when our heart grieves over what it has lost, the spirit rejoices over what it has left. So we have to make a firm determination that we will adopt the middle way, not allowing ourself to struggle or to slacken, but recognizing that faith, energy, meditation, concentration, wisdom are the blessings of the Master and are the fruits of a calm and equitable Natural Path which we follow. It is then we can say we have moulded our life to serve the divine purpose and mission. By the order and blessings of my Master I have been in the service of aspirants who seek to enter as well as those who are in the system of Natural Path. But the acceptance of the Master

being close by is something that is not always acceptable to them.

It is my experience that instead of accepting totally the divine who is close by they tend to search for solutions for their dark and depressing states of consciousness on their own. While they profess a love for the Divine light within, whenever an unwanted moment appears they look into the dark abyss where they think the roots of the problems lie. But they see no Light there and it is only total darkness. Then comes an immediate resistance to it and instead of yielding to the Master within they look more into the darkness and naturally the darkness and depression rules the day. Let me shed some light on this problem. Things are not always as they are seen.

I am not in the habit of seeing cinemas. But I read a review of a film called 'The Wizard of Oz'. The story was woven around one Dorothy who was trying to find her way back home. She had three odd companions on the path. Firstly there was the scarecrow, then tin man, and thirdly a cowardly lion. They were all going to see the great wizard who would grant each of them their most fervent wish. The scarecrow wanted a brain, a mind with which to reason and know the truth of things. The tin man

hoped for a heart to beat in his hollow tin chest, so that by its warmth and rhythmic beating he would know the presence of the love for which he longed; and the cowardly lion wanted courage to face his fears, to meet any form of darkness with what it takes to defeat it. By the end of the story, largely as a result of what they go through because of their love for Dorothy, each makes this glad discovery: the very quality of character for which they had gone out searching was already living within them!

Even so we have forgotten that our true nature cannot be made a captive of any dark condition any more than a sunbeam can be caught and held in a bottle. Our True Self is Union with Master itself, in every meaning of the word, because Master by His very presence in our heart as divine light fulfils and liberates all that He touches. If we have the determination we will not mind all the voices that no doubt we hear shouting at us when we decide to be with the Master consciously. That which is dark does go gently through being made new and bright. So there is hard work involved. But the Light we realize within us never fails, it literally carries us above whatever mountain is before us by revealing it to be nothing other than what we are determined to

reach. We cannot control the way the world turns, we cannot change day into night, we cannot keep what is not ours and we cannot hide these facts from ourselves, no matter how hard we try. But what we are given to do and that turns out to be the one power of ours truly capable of transforming the whole of life, is that we can choose, moment to moment to be with the Master in whom we are intertwined.

Pranams.

**When we want to humour a baby we pose innocence like him. so also for realising Him we have ourselves to become god-like. (SDG 72)**

**- Pujya Babuji Maharaj**

## 10. ఆధ్యాత్మికత - మూఢ భక్తి

(1970 సంవత్సరము తిరుపతిలో జరిగిన సెమినార్ లో ఇచ్చిన సందేశము)

- పూజ్య బాబూజీ మహారాజ్

ప్రపంచములోని మతములన్నియు, వాటి అవసరము మనకు కలిగినపుడు మొదలైనవి. మనిషి అంతరంగమునుండి కొన్ని, బాహ్య విషయములనుండి కొన్ని మొదలైనవి. అవి అన్నియు మతమును మించి భగవత్తత్వమును ముచ్చటించుటకు ప్రయత్నించినవి. ఆసక్తిగల వారికి సత్తత్వమును తెలుసుకొనుటకు యివి సహాయపడినవి. వాటి ప్రయత్నము చాలవరకు ఫలించినను, కొన్నిటిలో ఫలించలేదు. ఎందువలననగా మతము సామాన్యులకు, ఆధ్యాత్మికత ఎన్నదగిన కొద్దిమందికి మాత్రమే ఉద్దేశింపబడినవి. వారి వారి తెలివి, అభిప్రాయములనుసరించి, లక్షలాదిమంది మతమును అనుసరించెదరు. అందుచేత వారి మనస్తత్వముల నాధారముగా యిది అనేక శాఖలుగా విడిపోయినది. ఇవి ఒకవైపు చాలా ఉన్నతమైన భావములు కలిగియుంటూ, మరియొక వైపు స్థూలమైన నడవడిక కలిగి యున్నవి. పరిస్థితుల ప్రభావమువలన

వీటిలో స్థూలత్వము మరియు సూక్ష్మత్వము రెండును కలవు. స్థూలమైన మనస్సు కలిగిన వారికి దీనిలోని గొప్పతనము బోధపడును. స్థూల మనస్సు కలవారికి, స్థూలత్వము మాత్రమే గోచరించును. ఆలోచన స్థూలమైనది కావున మతముతో స్థూలత్వమును జోడించినారు. అనేక మార్లు అసత్యమునే చెప్పినచో అదే సత్యముగా మారును. అదే ఇచట జరిగి, వారి మూఢ నమ్మకములు, మతములో భాగమైనవి. దీపము లేనిచో చీకటి ఆవరించును. వివేక హీనులైనపుడు మూఢులగుదురు. సత్యత్వము లేనిచో సైతానులగుదురు. ఇప్పుడు వారు స్థూలమైన దశకు చేరుకొనిరి. వేరు విధముగా చెప్పవలెననిన వారిలో పశుత్వము వ్యాపించి, జంతు సంబంధమైన స్థితికి చేరుకొనిరి. నేను ఈ ఆవును పెంచినాను కావున కావలసినంత ధనము చేకూరినది, ఈ గుర్రమును పెంచితిని కావున నాకు మనుమడు కలిగినాడు అను ఆలోచనలను వారు అప్పుడప్పుడు చేయుదురు. ఇటువంటి భావములను వారు పెంచుకొనెదరు. ఇటువంటి పరిస్థితులు కొంతకాలము సాగినచో, అనేకమైన యితర భావములను పెంపొందించును. వీటినే మనము

మూడనమ్మకములని పిలిచెదము. వాటికి ఒక అర్థము లేదని  
 వాటంతటవే తెలియజేయుచున్నవి. కాని యిది మాత్రము  
 స్థూలమైన ఆలోచనల యొక్క ఫలితము. స్థూలత్వము యొక్క  
 ఉన్నత తత్వము గ్రహించినపుడు, మనము ఆధ్యాత్మిక  
 తత్వములో నున్నట్లు భావించెదము. ఇదికూడా మూడ భక్తియే.  
 వాస్తవము కానిదానిని వారు వ్రాహించెదరు. పాలలో మద్యమును  
 కలిపినచో అవి యింక యెంతమాత్రము పాలు కావు కదా!

పాతబడిన ఏ మతములోనైనా అటువంటి పరిస్థితులు చోటు  
 చేసుకొనును. దానిని సరిచేయుటకై సత్ పురుషులు జన్మించెదరు.  
 కాని అటువంటి సత్పురుషులు అన్నివేళలలో రాకపోవుట మన  
 దురదృష్టము. ఎందువలననగా, దీనికి వారలను మనము  
 ఆహ్వానించము. ఎందువలన వారిని మనము ఆహ్వానించము?  
 ఎందువలననగా ప్రజల మూడ భక్తియే మతముగా మారినది. వారు  
 దానిలో యెంతగా పాతుకుపోయినారనగా, దానికన్న ఉన్నతమైన  
 దానిగురించి ఆలోచించుస్థితిలో లేరు. ఈ మూడభక్తిని  
 అధిగమించిన శక్తిగలవారినే సత్పురుషులని అంటారు. ఈ  
 ప్రపంచములోని వ్యక్తులను మార్పుచేయుటకు అట్టి చైతన్యము

కావలెను. వ్యాధులను వైద్యుడు నయము చేయగలడు కాని గొర్రెల కాపరి చేయలేడు. ప్రస్తుత యుగ ధర్మము యేమిటి? కేంద్రమునుండి శక్తి ఉద్భవించుచున్నది. అది మనలను బూడిద చేయవలెను లేదా కౌగిలించుకొనవలెను. మనము నిజముగా మార్పు చెందవలెనను కోరిక ఉన్నచో దానిని దృష్టిలో నుంచుకొనవలెను. దీనికోసమై యుద్ధభూమిలోని యోధునివలె, దీనిని సాధించుటలో మన ధైర్యమును పరీక్షించుకొనుటకై, ముందుకు రావలెను.

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## సూక్ష్మమైన సాధన

- శ్రీ కె.సి.నారాయణ

తారణ దీపావళి విశిష్టమయినది. అందరిలో వెలుగైయుంటూ తరింపచేసే పరంజ్యోతియే మోక్షార్థికి మార్గగామి. ఆ పరంజ్యోతిని దీపశిఖగా భావించి ధ్యానం చెయ్యడము సాధారణంగా మనం వింటుంటాము. కాని మనకు పూజ్య బాబూజీ గారు నియమించిన మార్గంలో ఆ జ్యోతిని వెలుగులేని కాంతిగా భావించి ధ్యానం చెయ్యడంలోని విశిష్టత అర్థంకావాలంటే జ్యోతి, వెలుగు, కాంతి యొక్క స్వరూపం తెలుసుకొనవలసియుంది. ఒక ప్రమిద, దానిలో నెయ్యి లేక నూనె, అందులో ప్రత్తితో చేసిన వత్తిని వెలిగించినప్పుడు జ్యోతి కలుగుతుంది. అందులో మనంచూసే కాంతి క్రిందివైపు కొంచెము వెడల్పుగాను, పైన క్రమేణా సన్నగిల్లి శిఖగా కన్నడుతుంది. ఆ కాంతి నలువైపులా ప్రసరించి వెలుగు నిస్తుంది. పరంజ్యోతి ఇహ జ్యోతికి విభిన్నంగ యుండవలసిన అవసరమెంతైనాయుంది. లేకుంటే ఆ జ్యోతిని పరం అనే విశేషణంతో పిలువనవసరము లేదు. ఇహపరమయిన కాంతికి క్రింది వైపు భాగము పైవైపుకంటే వేడి ఎక్కువయుంటుంది. పూజ్యబాబూజీగారు

పైభాగంలో భారంలేని భారముందికాబట్టి క్రింది భాగము వేడికలిగి  
 యుంటుందని చెప్తారు. (The lower part of its is  
 heat because weightless weight is there  
 above it. S.G.D.127). కాని పరంజ్యోతి విషయంలో అ  
 వెలుగులేని కాంతి తీవ్రత పై వైపు ఎక్కువగాను క్రింది వైపు  
 తక్కువగానూ యుంటుందనేది సాధకుల స్వానుభవము. మనము  
 ధ్యానము చేసే విధానము అతి సూక్ష్మము కాబట్టి ఎటువంటి బరువు  
 లేదు కాబట్టి క్రింది భాగంలో వేడియంతగాయుండదు. క్రింది స్థాయి  
 మనస్సు యొక్క సహజమయిన వేడి మన సాధనలో  
 యిందువలననే తక్కువగాయుంటుందనే విషయం మనకు తెలుసు.  
 దీనికి తోడు ప్రశిక్షకుల తోడ్పాటుతో క్రిందిస్థాయి వేడి బాగా తగ్గి కాంతి  
 దివ్యత్వము పొందుతుంది. ఏ సాధకునికైనా బాహ్యమైన కాంతి,  
 వెలుగు రుచించదు. కొందరు దీనికి భిన్నంగా వెన్నెలలో ధ్యానం  
 చేస్తారు. వారు మనస్సును ఆశ్రయించి పురోగతి సాధించాలని  
 ప్రయత్నిస్తారేమో. భగవత్సామీప్యము కోరే వారు స్వప్రకాశమయిన  
 వెలుగునే ఆశ్రయిస్తారు. దీపము స్వప్రకాశము కాదు.  
 పైననుడివినట్లు అది పంచభూతములపై ఆధారపడియున్నది.  
 అంతర్జ్యోతియై అమేయమగు శ్రీ కృష్ణ తత్వము స్వప్రకాశమయినది.

దానిని ఎరుగవలెనంటే కాంతి లేని వెలుగుపైననే ధ్యానం చెయ్యవలసియుంటుంది.

ఈ కాంతి నిజ స్వరూపము నెరుంగుటకు మన గురుదేవులు ఆదేశించిన పద్ధతియే సరియైనది. ఎప్పుడయితే మనస్సులోని క్రిందిస్థాయి ఆలోచనలు తగ్గు ముఖం పడుతుందో పై స్థాయి భావనలు బలం పుంజుకొని మనలను ఆత్మోన్నతి వైపు పురోగమింప చేస్తుంది. అలాకాక మనం ఇహపరంగా ఆలోచించి నిమ్నస్థాయి భావనలను ఏ కారణం చేతనయినా ప్రోత్సహించినపుడు అది మనకు ఆత్మచ్యుతి కలుగచేస్తుంది. అన్ని మార్గములూ ఒకటేయనేవారికి దీనిని తెలియచెయ్యవలసిన బాధ్యత ఎంతైనాయుంది. బాణాసురుడు మహా శివభక్తుడు. శివసాయుజ్యం కోరక అ పరమశివుడినే సతీసమేతంగా తనకు కాపలా కాయమన్న మూర్ఖుడు. శ్రీ కృష్ణ పరమాత్మ తన మనమని కాపాడడంకోసం అతని సహస్రబాహువులను తెగనరకి, వానిని నిర్ణించే సమయంలో పార్వతీదేవి తన కుమారుడిగా భావించి విడువమనగా సోదరి కోర్కెను అంగీకరించినాడని మనకు తెలుసు. ఇందు మనకు తెలియవచ్చేదేమిటంటే తరతమ భేదం పాటించవలసిన అవసరం

ఎంతైనాయుందని. బాణాసురిని స్నేహితుడు భౌమాసురుడు. సాక్షాత్తూ శ్రీ హరి, భూదేవి తనయుడు. సహవాసముచే చెడి శ్రీ కృష్ణుని లీలా వైభవమువలన తల్లిచేతిలోనే సాయుజ్యమందినాడు. వెలుగు వివేకాన్ని ప్రసాదించాలి. పారమార్థిక వివేకము సూక్ష్మమయినది. చంద్రుని వెలుగో, సూర్యుని వెలుగో, నక్షత్రముల వెలుగో, సాధారణ జ్యోతి వెలుగో మనలను మన గమ్యంవైపు కొనిపోజాలదు. మన ధ్యేయంకూడా పరమయినదిగానే యుండాలి. వెలుగు లేని జ్యోతిపై ధ్యానం విశిష్టమయినదని, అది అతి సూక్ష్మమయినదని, పరంజ్యోతిని అట్టి సూక్ష్మమయిన సాధన ద్వారానే పొందగలమని తెలియాలి. మంత్రం, తంత్రం, విగ్రహారాధన, యంత్రారాధన ఈ సమీపకాలలో పెచ్చుమీరి యుండడము మనం గమనిస్తున్నాము. ఈ పద్ధతులు పరంకోరే వారలకు ఎటువంటి సహాయము చేయదు కదా సూక్ష్మమయిన పూజ్య బాబూజీ గారి పద్ధతితో పాటు వీటిని ఆచరించేవారిని ధ్యేయనిర్ణయము సరిగా చెయ్యలేదనే మనం గ్రహించాలి. అందువలన వీరు స్థూలమైన సాధనాపద్ధతులతో ఆధ్యాత్మిక ఎదుగుదల పొందలేని స్థితికి చేరిపోతారు. కామ, క్రోధములను

కొంతవరకు వీరు తగ్గించుకోగలిగినా, లోభ, మోహ, అహంకారముల బారినుండి వీరు బయట పడలేరు. ఎందుకంటే వీరు ఆచరించే పూజా విధానాల ముఖ్య వుద్దేశమదియే కాబట్టి. బాణాసురుడు (నరకుడు) మొదలగు వారూ సాధకులే, కాని గమ్యనిర్ణయంలేని వారే. వారికోర్కెలు కొండంతలయితే, ఇట్టివారి కోర్కెలు చీమలపుట్టంత. అంతే తేడా. శ్రీ కృష్ణావతారము, శిశుపాల దంతవక్త్రుల వధతో అంతం కాలేదు. జయ, విజయులు శాపవశాన హిరణ్యాక్ష హిరణ్యకశిపులుగా జన్మించినపుడు వరాహ, నరహింసాల అవతారములతో వారి దైవకార్యమును నిర్వర్తించి, తరువాత రావణ, కుంభకర్ణులుగా వారు జన్మించినపుడు శ్రీరాముడిగా అవతరించి మరలివెళ్లి పోయిన దైవము, శ్రీ కృష్ణునిగా అవతరించినపుడు జయ, విజయ సంహారముతో తన అవతారము చాలించక ప్రపంచములోయున్న నీచ ప్రవృత్తి కలిగియున్నవారిని నిర్జించి తన అవతారమును చాలించినాడు. నిర్జించడము యనునది స్వతహాగా పశు ప్రవృత్తి. దానిని ఉపయోగించునపుడు కలిగే భావవుద్దేశము విచక్షణలోపము ఎంతైనాయుంటుంది. పరశురాముడు దుష్ట క్షత్రియులను నిర్మూలించినను, శ్రీ కృష్ణుడు

పలువురసురులను నిర్ణించిననూ, భూమాత ఇక్కట్లు  
 తగ్గనందున, శ్రీ రామచంద్ర మహారాజ్ను మానవ నైజంలోనే  
 మార్పు తీసుకొనిరమ్మన్న ఆదేశముతో భగవంతుడు పంపినాడని  
 ఈ సాధన చేసేవారికి తెలుసు. ఇతరులు త్వరలోనే ఈ రహస్యాన్ని  
 తెలుసుకొంటారనేది మన విశ్వాసం. ఈయన తన జీవితకాలంలోనే  
 కాక తన మహాసమాధి తరువాత కూడా పని చేస్తానని  
 చెప్పడమేకాక మన సాధనలో ఎన్ని రకములుగా  
 దోహదపడుతున్నాడో ఆ సహాయం పొందేవారికే తెలుసు. వారి  
 ఆశీస్సులు అందరికీ అందించాలనే మన సంస్థ కార్యక్రమములలో  
 అందరూ పాలుపంచుకోవాలని నా విజ్ఞప్తి.

(సత్యపథము : 2004 : దీపావళి సంచిక : 11-4)

# 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.

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**Vairagya** as it is commonly understood today is only an outward show of asceticism, detachment from all world relations and the total disregard of the duties of life. Really speaking it is neither the forced physical detachment nor aversion to, or hatred for, worldly objects required in life, nor any other thing of the kind. It is simply an inner feeling which turns our heart away from all that is superfluous for our normal living. Thus even an ordinary man, leading a worldly life, looking to all worldly affairs and possessing and claiming things for his requirements, can well acquire the state of **vairagya** in his ordinary worldly life.

- Pujya Babuji Mharaj