

# సత్యపథము

## SATYAPATHAMU



**మచ్చిత్త మధత ప్రాణా:**  
**బోధయంతి పరస్పరం**

- భగవద్గీత

అధ్యాత్మిక పూజ్య బాబూజీ జన్మదిన సంచిక సంపుటి 28  
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## Editorial

We feel happy and blessed to participate in the birthday celebrations of our beloved master Rev Babuji Maharaj of shahjahanpur India .

In the present world, which is overwhelmed with wars, rivalries, economic hardships, environmental degradation and humanity has to face the powerful forces in the form of Adhidaivika , Adhiboutika and adhyathmika forces( in front of which man is powerless)Rev Babuji maharaj gave the system of natural path and the support Pranahuti which serves as a path which leads to liberation and realization.

The great master, through his trainers transmits, the divine impulse, which is of the nature of kshob itself. This divine impulse which is implanted in the deepest core of the consciousness of the aspirant, keeps growing with practice, and finally divinizes the whole being of the aspirant.

Pranahuti creates a condition of sham ( tranquility)which the abhyasi nurtures it with the practice of constant remembrance and he's well on his way towards the homeland,. It is that simple.

On this occasion of his birthday, we strive in our Sadhana to come up to his expectations. We are truly grateful and feel blessed for his giving this simple and easy system, which solves the problem of life.

Let us get up our lions.

Madhava

## **2. SIMPLIFIED SYSTEM OF SPIRITUALITY**

- **Pujya Sri Ramchandraji Maharaj**

(Message at Bangalore on 30-04-1978

On the Eve of His 79th Birth Day Celebrations)

Brothers and Sisters,

The grace of my Master Supreme has enabled us again to assemble here and feel the cozy warmth of the sunshine of His everlasting benignance. As a burning flame of His blessing splendour, I do not belong to India alone, but to the whole world. So I want that all may taste the beauty hidden in love for the Ultimate. People everywhere seek the better climate and better conditions. But as Indians we are interested to produce the same environment in us, so that others may be benefitted by its radiation.

People do not know the value of spirituality, because such things are not infused in them by the society or parents. However, the present-day circumstances will mould them to come under the banner of spirituality. We should try to give them real peace; that is our duty and our business. A time will come when they will be forced to come on the proper path by Nature Herself. It will be for their own good.

God has created the world so that every flower may grow in its right standard. But the lashes of time have made it forget the purpose of God. So some feel enjoyment as the purpose of life, while others feel life to be monotonous. **But the question is as to what is life.** It is a state of being which should remain permanently, as long as we live, thoroughly in contact with the Being, smelling at each step the fragrance of the Being.

The subtle state of being can only be felt when you become subtle yourself; feeling is there but it is difficult to put in words. A man should have the desire of drinking the whole river of spirituality. Then comes a day when the real spirit of inner and outer begins to dawn. We feel what we aspire for. The understanding comes when the seed at the bottom is fried up.

Things come and go but what lies in between these two is our real condition. This changeless condition of ourselves is the end of all spiritual activities. Blankness is another expression for this condition. The whole system is vacuumized in the end, and man becomes a real man. It has been found difficult to define “man”, but when we add the word “real”, it defines the beauty a man should have to belong to.

The changeless state is always there; but we are connected with the changeable, and either we take interest in it or reject it;

and both of these are the links for bondage. We should rise above all these if we want to live life. Our method brings out these results if we practise it with interest.

It is a hidden dictum of Nature that every soul must live a happy and restful life. If we go otherwise, we are spoiling His world. We are all family people, but we must be moderate in all our dealings. We should live a life like the coot and ducks in water. When they are out of water, they are free from it. Similarly, we should love all without getting soiled with attachment. Really speaking, in this way we learn non-attachment attachment.

Life in family is a life worth having, because in it we learn how to love others. It is a school for training real life. You have to remove only the brokenness and you will feel the love flowing equally to one and all, and it becomes universal. Life in family also brings worry and nervousness etc., in its trail. Worry is indeed reserved for humanity and not for animals. Really, that is a great Justice and favour for humanity from divinity. Why so? Because, it is a part of wisdom that takes a man to higher sphere. A piece of cloth is prepared by the wisdom of the weaver. His hands are at work, but he displays his wisdom by the movement

of his hands. Wisdom has its own centre, but it guides manual efforts as well, where it is needed.

Nervousness, you should remove yourself. A warrior is never nervous on the field, because he has some aim before him. The courage starts when confidence is there; and confidence is there when you have willed to reach the destination. We should try only to build the future and not waste our time in thinking of the past. When we run forward, we do not look behind. We should try to be happy even in unhappy life. Happiest man is he, who is happy under all circumstances, and that is the part of a saint.

We have come out from Divine Energy, and it has become our base. But it has gone out of sight which we have to revive, if we want to maintain ourselves. Love is the way of inner awakening to the Reality. Sahaj Marg has come in the front with the basic principle in view.

May His grace guide us all to reach the cherished destination and fulfill the hopes of mankind! Amen.

\* \* \*



### 3. THE PRACTICAL PURSUIT

- Pujya Sri Ramchandraji Maharaj

Realisation is a practical pursuit for which direct perception through practical experience is essential. The rigid rules of life generally put forth as essentials for the pursuit are hardly practicable in the normal life of man. What the world needs today is an efficient method based on scientific lines, and running in close collaboration with our normal living. Our great Master, with due regard to all these difficulties and keeping in view our physical and mental disabilities and shorter span of life has, by his kind grace, offered us this easiest way which ensures greatest success in the least possible time without unnecessary toil or exertion.

Under Sahaj Marg the Master, by the application of his inner powers, awakens to action and accelerates the dormant forces in the *abhyasi* and diverts 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 ages of persistent labour

and hardship can now be achieved very easily in a much shorter time with little labour. But it is all practical and cannot in any way be put in words. Only practical experience can reveal its merits.

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

The next important thing to be kept in mind is the moral discipline which every one must be very particular about. He must never do a thing which might bring a bad name to himself or to the *sanstha* he belongs to. His way of living and dealing with others should be simple, unassuming and cordial, inspired with a feeling of love and sympathy for others. This will be a source of satisfaction and peace to him as well. One should lead

a simple and pious life absorbed in constant Divine Consciousness, discharging properly at the same time all his worldly responsibilities and duties. There is not the least justification for any one to flee away from home in utter disregard of his worldly duties, and wander about without any definite aim or purpose. As a matter of fact, even in that state of so-called *vairagya*, one is seldom free from feelings of worldliness. If a *grihastha* who has ignored God can be presumed to be deceiving God, the so-called *vairagi* will prove a worse sinner. Saint Kabir has aptly remarked:—

“God remains twenty paces off from a *Brahmachari* and thirty paces off from a *sannyasi*; whereas He resides within a *grihastha* who entertains Him in his heart.”

We should really try to be with God and in God all the time, and never be away from Him even for a moment. When we come up to this state we are all the time in a state of *vairagya*. Thus, attachment with God results in detachment from the world, and that is true *vairagya*.

Some persons seem to be under the impression that the practices prescribed under this system are by themselves sufficient for the attainment of the final goal, but that is not exactly so. While referring to *Sadhana* under Sahaj Marg I must

draw attention to the real spirit of it. The *abhyasi* must not fix his mind upon its outer features only. Unfortunately people keep their eyes only on formal rules and methods and ignore the real spirit. Under the system, though the spiritual training is imparted through transmission, still the most important and indispensable thing remains for the *abhyasi* to develop in himself. It is love and devotion to supplement the *abhyas*. This feature was introduced into Raja Yoga by Lord Krishna in order to speed up the progress of *abhyasis*. The only way to develop love is constant remembrance. While doing your daily work you must think that you are doing it in obedience to God's orders, and hence as part of your duty. This simple process, if followed in the right spirit, will keep you in touch with the Ultimate. Another advantage would be that you will stop further formation of *samskaras*. The constant remembrance promotes attachment to God which develops into *bhakti*. This is because the heat contained in the thought stimulates emotion which assumes the form of *bhakti*. If you turn it into a habit you will find how fast love develops in you. It is in fact an essential feature of spiritual life.

In certain *sansthas* the process followed for practice is often kept confidential. It is released or revealed only to those who undertake to join them formally. What their purpose at the bottom may be is not quite understandable. Nature has no

secrets, and I think one professing to follow the Divine path must have none either. The practice followed in our Mission is meditation on the heart. The same method has been recommended by Patanjali. The basic principle of this process has been discussed in my “Efficacy of Raj Yoga”, which I do not mean to repeat here. The process helps us immensely in throwing off the grossness of being, and in assuming a state of greatest subtleness. God is completely devoid of grossness; so, realisation of God must also mean the attainment of a similar state of subtleness and purity. This is the greatest merit of this system. It helps the *abhyasi* to free himself from the grossness settled in the form of Coverings. Master's help through the process of *Pranahuti* is of utmost importance in this respect. For this reason it is essential for the *abhyasi* to keep away from methods and practices which, instead of eliminating grossness from his being, tend to increase it all the more. We must never keep ourselves rigidly fixed upon wrong traditional ways which do not seem to promise the desired results. Rather, we should adopt only those which may be helpful to us in our march towards subtleness.

A man can be a real man only when his eye is diverted towards his inner self. Therein lies the real quest for Reality. One who adheres to it establishes his footing in the sphere from

which everything descended by itself. In other words he connects his link with the main Source. The only thing which remains then is its expansion for which the prescribed *abhyas* is sufficient. I prescribe the easiest means, still some people do not pay much heed to it. The reason may perhaps be that they have no real craving. When craving is created (May God will it so!) the attainment of the goal becomes a question of no time.

I regret to say that most of our fellow associates remain too much occupied with their own self, attaching to it the greatest importance. Innumerable lives have gone by but our return to the 'homeland' could not be effected yet. And even now the craving for that does not seem to have revived in the heart. In fact all this depends upon the sweet will of God. May they have of me even as much as I may be capable of imparting; and beyond that, if their longing still persists, I will most gladly advise them to seek for another, better accomplished one. The greatest joy to me would be to see people going higher than myself. What or where I am, the Master alone is in the full know of. Only so much am I able to understand that I am incapable of determining the limit of my approach, not knowing how much more I have to swim on yet. However, if any of my associates at any later time comes to a full understanding of it, he may have to repent for not availing of it fully at the time. I wonder why their hearts are

not moved even though I remind them of it so often. Perhaps it is due to some of my own shortcomings.

Our method is so simple that for this very reason it sometimes becomes very difficult for people to realise its true significance. Difficulties arise when people do not take God just as He is, but fit Him into numerous artificialities created in their own minds to suit their own taste and likings, and thus put Him completely within the sheath of *maya*. They worship Him as such, with the result that they themselves get engrossed in *maya*, or in other words they become the worshippers of *maya* in gross form. Now if anyone comes up to explain it to them they run away from him thinking that he is trying to delude them. They appreciate more the Mahatmas who, being themselves dyed in various hues of *maya*, offer them colourful things which are suited to their taste. The common mistake is that they do not care to pay attention to these most vital facts and they seek for liberation from those who have it not. Really most of them do not have any aspiration for liberation at all. They adhere to gods and goddesses only to serve their worldly ends. There may, however, be a few who worship God as well, but by the way only, and that too for merely selfish purposes. They are in fact not even worthy of having this type of spiritual training, nor are they capable of it. As a matter of fact while we are marching towards 'unity' they, on

the other hand are drifting continually towards `diversity', and are directing the flow of thought into numerous different channels. Thus our power of thought, being diversely applied, gets weakened and shattered and our efforts for realisation end in failure. Usually I do not take such persons into our *satsangh*, because I feel convinced that all labour upon them will be fruitless. Consequently, instead of wasting my time on them I must utilise it for the spiritual benefit of others who crave for it.

Under this system there is absolutely no room for anything except true worship of God — the one Absolute. It is not at all possible to proceed with it with gods and goddesses besides. If there be any one who finds himself too weak to give it up, I cannot compel him to do so, but in that case I cannot be held responsible for his progress. If they are not prepared to give up what is not needed why should they at all go to others to seek for other means? Their very hankering after other means and methods goes to show that they have no firm faith in what they follow, that at the bottom of the heart they realise some error or deficiency. The only course open to them is to pray earnestly for sometime for His Grace to guide them on to the right path. For the practical aspect of *Sadhana*, it is essential to take up the practical course of spiritual training for which we need proper guidance. Guidance sought from books is not of much avail since



it is often misleading, and sometimes dangerous too. Methods prescribed in books are generally confusing, touching the outer aspects only. One can never become a physician in the true sense by merely reading the names of medicines and their properties in books. Similarly, by acquiring an outer physical knowledge about God, soul etc. or of the various spiritual states on the path, one can never claim to have realised the object in the true sense. It is impossible to come to a thorough understanding of the taste of a mango merely by reading in books the description of it. That the proof of the pudding lies in the eating of it is a well-known saying.

The teachers of today, too, who profess to guide people on the path, induce people to similar means, giving out false assurances of progress; and people on their part never bother about having an understanding whether the methods they are advised to adopt relate to their physical, mental or spiritual growth, or to none at all. In most cases, even when they are presumed to have made an advance, they are actually found to be more entangled in philosophic controversies relating to *jiva*, *maya*, or *brahman*, (Soul, Nature and God). They are usually the only topics of conversation for people when they go to a *mahatma* for *darshan* perhaps without having any other serious object or purpose. Now the question arises whether the solution

of such problems, if at all secured, is in any way helpful to their spiritual purpose. I think the answer must definitely be in the negative. Of what value can it be then to them? It is mere mental jugglery (*Tarka*) and nothing else.

Most people are groping in darkness. They consider stones could represent or stand for god. They have lost their sense of discrimination. They cannot distinguish between man and man, nor between man and other beings. Who is a man? Only he who is imbued with a sense of humanity. But the real man, in the proper sense, can be he who makes a man the man that he ought to be, a thorough man in the real sense. How can one judge him? He can neither be a magician nor a conjurer who can demonstrate things unusual and uncommon. But there may be many such conjurers among *bhaktas* who pretend themselves to be what they are not in the least. They go on crowing 'Ram, Ram', on every bead of their rosary with a heart wandering quite away from it.

The majority of people you will find singing songs of devotion, shouting 'Jai, Jai'. Worshiping pictures and images ceremoniously is a hobby for them. To them, stories and illustrations are the means of *bhakti*, recitation of sacred books is worship; and discussions and discourses, the attainment of *jnana*. Teachers

and preachers too are not wanting. Go to anybody and he will tell you something or the other to follow. Their hue and cry is so great that the whole firmament is resounding with the noise. But the wonder of wonders is that even then it never is reflected in their hearts, and in spite of all the clamour they remain where they have ever been, neither gaining what they have to gain, nor even losing what they have to lose. In demonstration of their worship they have cried, chanted, flattered and wept, but all to no purpose at all. Yet they think themselves to be *bhaktas*, and are admired as great souls. Thus in a way they get their due remuneration for all their acting. They acquire a position and are considered to be leaders or *gurus* among their circle of *bhaktas*. This is all that their flattery brings forth for them.

It may not however be unfair to say that most of the ways of worship commonly followed by the masses are but forms of flattery in one way or the other. They are completely devoid of attachment, love or surrender. Obviously, all that they do is aimed more at pleasing themselves rather than at pleasing the gods they worship, and this being closely associated with the senses, is of course a base desire. In other words they remain all through entangled within their senses, and this they presume to be *ananda* — an absurd idea on the very face of it. For this

reason, in spite of all their toilsome acting, they remain forever deprived of the bountiful grace of the Divine.

My only object in relating to you all this is to impress upon your mind that such outer demonstrations of flattery do not count the least in awakening the inner Consciousness in the heart. It is all for worldly desires related with the senses which have really no end, because if one sense desire is fulfilled, then another associated with it crops up at once in its place. These practices do not therefore offer us means of deliverance from the network of wishes and desires, and consequently no practical purpose can be served thereby.

True *bhakti* is devoid of any physical desire related to the senses. It is actuated by the real craving — a craving which when fulfilled does not give rise to another in its place but puts an end to all cravings. It is in the true sense the reminiscence of the homeland which is the final end of our journey. As a rule the reminiscence of the home will keep the remembrance of God alive in our heart, and vice versa. It is in fact an end which is endless, and the craving for it is beyond the range of materiality, not to speak of the senses. It is what is commonly understood as realisation, oneness, destination or the end.

Attachment to it may otherwise be interpreted as 'constant remembrance', and that is what *bhakti* means in the true sense. If it is not there it is but a mockery, and can be termed only as flattery. Flattery is harmful both to the flatterer and to the flattered. A king having all flatterers about him is sure to come to harm on that account. He must therefore apply stringent methods to stop this evil. Nature too may have possibly adopted a course of action for the purpose. The result shall however come to light by itself in due course.

\* \* \*

***I appreciate my associates.  
Proceed towards Unknown.  
Love Him who loves all.  
Destination is not far off.  
Remembrance is the instrument.  
Bless you all.***

- Pujya Babuji Maharaj

## **4. Determination**

- Pujya Sri Ramchandraji 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 unmask itself. This deep interest, craving and love takes us to wonders. All the seekers- abhyasis – pass through various spiritual conditions without fail but due to lack of interest they do not feel it and then they complain of it to me.

But when I ask someone to have the capacity to feel and observe, he replies that he tries alright but does not feel it. I fail to understand what type of effort is that which does



not lead to the desired result. When we think of our domestic problems, all of the aspects come to our view. What is the reason? It is because we are totally engrossed into it. So much so that we feel no rest till we arrive at a solution because it pricks the heart. If conditions are watched, there is no reason that a seeker of normal understanding may not mark them. If a person is whole heartedly attentive and follows the practice, it is sure that the observation would make him feel the Real, but my brother, all these depend upon interest and interest itself is as clever as fish.

\* \* \*

## **5. SRI RAMCHANDRA'S RAJAYOGA ITS PRINCIPLES AND PRACTICES**

**-Dr K.C.Varadachari**

(Lecture delivered at Allahabad on 15-9-1966)

I am very grateful for this opportunity of meeting you all and for the opportunity of exchanging a few of my thoughts in the presence of my Master.

My Sadhana, the evolution of my Sadhana, which started nearly 45 years ago, is an important event in the life of most of the young men. I belonged to the First movement of non-cooperation. My activities then made me think of our aims, this country's goals—and I remember arriving at my own axiomatic thought that through Spirituality alone can this country be raised.

My very first attention was drawn to the work of Svami Vivekananda, and naturally to his Guru and Master Sri Ramakrishna Paramahansa. Then rapidly it was shifted to the thoughts of Svami Ramatirtha when his books came to me where I was. I then spent some of my time between spinning and Yoga. Then I came across 7 volumes of Sri Aurobindo's "Arya". It was an event of very great importance. Sri Aurobindo's language and thought are some of the most difficult for most people. I read, or

rather drank, those volumes of the 'Arya'. As I said, Sri Aurobindo's language is very difficult. It is couched in an obscurity of style, which is difficult to follow. But not so for me. His style was no bar to me. I feel even today the remembrance of those 7 volumes.

Then I went on to study Philosophy in College. It was my good fortune to have had some of the most advanced and fundamental thinkers of those times as my teachers. They also enabled me to get a thorough grasp of Western Philosophy.

Then Sri Ramanuja attracted me. I spent a few years on the study of Sri Ramanuja's metaphysics and his theory of knowledge. In this connection I must mention one small incident which gave me great conviction. It is unusual for a man equipped with Western methods of Philosophy to do research on Sri Ramanuja. I was attempting this, and I had consulted an astrologer whether I would make good headway in my research on Sri Ramanuja. I then asked him how this prediction could come true when I couldn't find anybody even to teach me the Sri Bhashya! 'Surrender to Sri Ramanuja'—he said! I took him at his word. I quietly stood up and prayed to Sri Ramanuja to help me in the work. That surrender had immediate effect. It was my very first experience of surrender to a man, and that too to one who

had lived about 900 years ago! He began to operate immediately, and in such a way, I will tell you! I wrote my first paper on Sri Ramanuja after 10 months of research work. A great savant read it and said “What it took me 20 years to learn, you have grasped in 10 months”—and he added the very important sentence “You have the Grace of Sri Ramanuja”.

Now you see, this was a natural contact with such a great Seer. Such surrender to a person we have not even seen is perfectly possible. I could say nothing is impossible if you can devote yourself to great rishis of yore by true surrender.

Later I went on to several other things and on to other great Saints of South India to get their guidance.

Finally in 1954 December, at a most important moment, at a crucial moment in my life, I came across a book “Reality at Dawn” by Shri Ram Chandra, who is here, a great personality. I found in that book a deep and profound Spirituality and a willingness to experiment. Unlike the other books and Philosophies, here was one that was not burdened and labouring under dogma and other things. It was full of Spirituality of the highest order.

The system of Sri Ramchandra's Rajayoga which it expounded was discovered, or rather re-discovered, by Shri Ram Chandraj of

Fatehgarh. It is due to his great Master Shri Ram Chandraji of Fatehgarh that he (Shri Ram Chandraji of Shahjahanpur) has been made to develop and carry out a forgotten technique of Transmission. This is a technique of awakening in each individual the spiritual force that is in him, by transmitting into his body that highest Ultimate force of the Divine. That was my first contact with this unique system, and with Shri Ram Chandraji, my Master.

Younger men are fortunate in getting this contact at a much earlier age. But the great thinkers of the past have really contributed to my make up. They have been responsible for keeping my aspiration for Reality awakened, in a state of awakening. Though apparently they have stated different positions or aspects, all such differences and barriers are taken away. In my case I had no confusion, no difficulty. On the contrary I found an integrative process taking place, and I could enter into each system with a wonder that God pervades all of them. That is what I found. But our difficulty is that one good system corrupts.

We live unnatural and artificial lives. We all appear to be something that we are not. We look happy, cheerful, at least most of us. But who knows what we are inside where no one can

see us? Most of us are composed of volcanoes, seething inside, ready to burst at a moment's notice. Modern living conditions all go towards such a makeup of man. So what should we do? We should think of the modern world as a trial to help us to awaken us from a mentally depraved mankind.

To rectify this unnatural state of affairs my Master has said that it can be done by a proper type of meditation. We must try to become natural. Normally every struggle to become natural makes us only more unnatural. If you try to untie a knot, you only make more knots. To ask you to get back to nature, original nature, is a great call indeed.

I can understand why this system by this great Master is to make every one get back to naturality. What it means is the Original condition from which we came down and got involved in the grossness. The theory is that we have an Original condition of peace and equilibrium, but some movements have pulled or taken us away from that state of *Shanti*. We have been thinking that this state of non-peace and non-equanimity is the real state. This has come about from our experience of the variegated phenomena of this world in which we live, a world full of objects of enjoyment supposedly created for man's enjoyment; a world of beautiful things to be acquired, beautiful women with their

vices, handsome men with their weaknesses; that all this is for man's enjoyment. Yes! It is a magnificent world! But then why should it be mixed up with so much evil, so much corruption, so much misery? This question is unanswerable, why there should be so much misery and ills. The great writer Somerset Maugham has asked this question. So have others. I don't think anybody has an answer to the sins, the ills, the injustices, the torture of the human spirit even at the lowest strata of mankind. Man cutting man; man robbing man; all this we see clearly.

Would you consider that this is the State of Nature? You may remember Hobb's definition that Man is red, tooth and claw. He is in perpetual conflict with Nature and his existence is one long tale of suffering, misery, violence, hate and passions. The least that is to be achieved is a rationality under which men will at least not kill each other. All these experiments in human associations have been made and are continuing to be made. But the Psychologists will tell you where we have got to, or rather where we have NOT got to.

India has ever been the land of *Dharma*, of right conduct, of right action. *Dharma* is the Indian way of life. It meant, in a word, regulation, and so meant our safety. That is what the *Sanatana Dharma* has given to us – the safety of self-regulation. We may

still be maladjusted, ill-disciplined but there was in a total way, this *Dharma*, this self-regulation which helped us to live peacefully and grow with a little amount of happiness.

If you can share with Thoreau the idea of living with Nature, you might be able to see how nature is capable of being moulded to our own needs for growth and development.

So we have a higher nature, each one of us. It is to this, the *Atma*, that we have to address ourselves to. Please note that no clichés are to be bred. Our connection should be sought to be established directly only with Reality, the Ultimate Reality. I use the word *Atman* not in its philosophic sense. In fact I would rather say higher nature, our Self, for *Atman*.

It demands harmony, a peace, which life in Society and in this body hardly provides. Back of you all, when alone, when thrown upon yourself, you find yourself isolated, your real nature comes out. How can I improve this Self? How can I add to the quantum of this Self and diminish the attention to lower self? Be prepared to die for this, or that, or the other! What is it He wants you to do? Surrender! Let it be for a great Cause. Surrender to an extraneous cause is no use. It cannot help us. That has been amply proved. Then what? Can you die? And everybody must



die. All must die. Why not make use of it? Put this body to the use of *Dharma*—of *Swadharna*—for nature.

Who am I? The problem is what is *that* which is my Self, which I have got, to know. In this search it is better to be objective rather than subjective, for you are your own object! You are not *that* now. You have to grow into it. Tell yourself 'I shall not spend all the 24 hours in looking after this body'. It is only an instrument –

*Sarira Madhyam khalu Dharma Sadhanam*

All look after the body. Do, but you are not doing even that properly. It is also unconscious. The material is Nature. How to come to terms with it unless you see true and original nature, the creator of the organic body? This is the concept of original Reality, which is called as TAM by Shri Ram Chandraji. *That* or *Tam* is not a Hindi abbreviation of *Tamas*. It is Tam – *that*, or the object – the second accusative case of 'Sah'. And precisely that is '*Tat Tvamasi*'—the object. If you know the object, then identify with it. Then you begin to draw the sustenance of the Source. '*Tatwamasi*' is more important than '*Sohamasmi*'. But let that be. We are not concerned with that now. But remember one thing, *Sohamasmi* is ancient, but just because it is ancient it is not true, and just because something is modern it is not false.

You must be led to divinisation of your nature. If you reach this, then everything follows. You can develop a Philosophy if you want. You can have an experience.

But for Shri Ram Chandraji it is a Reality, a most natural and outstanding reality. It is that which makes us most natural, most divinely natural. Now some of you may ask, is it a philosophical arrival at this truth? How do you expect us to come into this contact with that Reality? It is a question that has to be asked.

We know of the Christian concept of the sinner. Man is born in sin! So they have baptisms and other things as well. That is the first thing. Now most of us here are under another Cosmic illusion – under *Maya*. Everything is *Maya*, we say. In this illusion all problems are solved! I don't say my ignorance covers me, is me etc. I don't. How am I eligible? I can't get rid of this world. It is too much with me. That is what we say.

But if people are in sorrow and misery, I suggest you *like* sorrow and misery and all the others that go with them. I say if it is there, you like sorrow and misery and so they are with you! That is what I suggest. Even sorrow is pleasant! Whether this is sadism or masochism it need not concern us. All that matters is you take delight in it. Mankind is not willing to give up its sorrows

and miseries, or even to have an idea of the higher. How can religion help in overcoming this obsession for these things?

Religion has created idols or ideas. The mentalists worship ideas, others worship systems—*Advaita*, *Visistadvaita*, etc. Concepts have become opaque to our understanding. Idol worship is no worse. We have any number of idols—Sri Krishna has ‘said in whatever way you may worship me, in that way I shall come to you – To Gopis, a lover; to warriors, a warrior; to Saints, a saint’. So you could remain what you are! But while all this is alright, have you known that gamut of experience that Sri Krishna was? As Badarayana says, ‘You must know me in the transcendent form *Janmadyasya Yatah*’. We must know the history of the great leela of God in all His manifestations, as the *antaryami*, as *Virat*, in all. Have we penetrated the idols? We can have idols, all idols, but they are not amenable to experience.

The real nature is the Transcendent which alone can give meaning and Reality to our existence. Idols can be smashed to pieces. Our conquerors have proved this to us. You may say you can put new idols in their place. But then we also know that all material things have to go. If not today, to-morrow or the day after. Even Cosmic personalities like *Brahma* also have to go. So what remains? Only the Cosmic Spirit.

Who can connect me directly with that Cosmic Spirit? Because out of that connection alone there is *Yoga*. That is what *Yoga* means. Connection with the Ultimate, the Tam. Anything less is of no use to us.

Sri Aurobindo, if I may humbly state, fell into that error. During my study of his system I found the weaknesses of the system. Sri Aurobindo stated that the Supermind alone can be connected with you. That is the *Vyuha* form, and not the *Para* form. That is what he meant. He thought the body will be torn away if connected to the Ultimate!

Now, of course, there is something in that. We all know the story of Bhagiratha. He wanted to bring Ganga down to the earth. He went and prayed to her to come down to the earth. She agreed, but said that if she came down by herself the world would be utterly destroyed by her very descent. Therefore, he had to find somebody to bear her and transmit her down to earth. So he prayed to Siva, and we all know the story of how Siva bore her descent on his matted locks and led her down to earth. Therefore, Shiva is taken or represented as the First *Guru*, as in the Ramayana. Shiva rolled up Ganga and flowed her down through his hair.

Shri Ram Chandraji profoundly told me that Tam can come. What it has made it cannot destroy, and what it has made, it can perfect. So don't be afraid. If it could be done once, it is possible again and again. This connection is made possible in the system known as the Sri Ramchandra's Rajayoga. By Tam alone can you reach the Tam. Nothing less than the force of the *Guru* can help. God can be known only through Himself. He cannot be known through anything less. He cannot be known through any intermediary.

“I give them my own body” that is what He says. ‘Not only do I choose the man, but having drawn him, I give Myself unto him’. That is what is meant by Grace. Grace – it is a much hackneyed word – it is a modern cliché. But Grace is not merely some kind of mercy. It is a real transforming force as a Christian mystic put it. It is a real force that is put into your body, and which takes you up to the ‘unground’ of Boehme, the dark infinite.

Well, that is the way. No human being can go to that point alone. That experience is of such tremendous impact that every cell and atom of your being gets transformed and charged into the movement of that ultimate vibration. I can testify to that experience in my own humble life. In the Sri Ramchandra's Rajayoga the transmission of the Master makes Divine Nature

our own nature. Our humanity does not get abolished, but it functions as the instrument and organ of higher consciousness. It becomes dynamic without parallel. That is why this system is much more significant.

To my mind other systems put the cart before the horse. They talk of vices. How am I to be saved from them? I am unfit. That is what the other systems make man say. They make us vice-and-misery conscious. But about the *abhyasi* God knows. It is for Him to judge. You shall not be the measure of your own *adhikara*. We want to appear to be what we are not. The sinner wears his sin to prevent God from coming to him. So also a worldly man. He wears his possessions and worldliness to prevent God from coming to him. We say, let me see if I can increase our wealth.

My Master has been able to pick his men from all strata of society. I say 'pick' even though it seems to us that we walk in. When we contact him then a direct relationship, after a preliminary cleaning, with the Divine is effected. Thereafter you are taken care of fully. Your co-operation is needed only to permit your transformation. You see, conscious obstruction is easy to handle, but the real difficulty is with unconscious opposition. It is possible to have unconscious opposition even though there is conscious acceptance.

But once Transmission is given by Master, sooner or later it will penetrate and disperse the ignorance and *tamas* of the *abhyasi*. I say this in the presence of the Master. It is Sahaja because it is simple. It is Sahaja because it is natural, Divinely natural in the human existence.

Divine man appears to be unnatural, and so we have martyred some of our greatest masters. Psychologists will say that such great people are monstrous mutants, and so they were destroyed.

But to know the Supreme is to be the most natural.

Svami Vivekananda said “Indian Religion is distinguished from Western Religions by the emphasis on liberation from lower functions of nature”. Westerners have never been anxious for liberation. They know only one way, the way of Liberty, Equality and Fraternity, the great slogan of the French Revolution. But we find that this is irreconcilable in the modern concept of practical democracy. In such a democracy Liberty is impossible. Equality has produced more inequality. Inequality was there always, but in *Varnashrama* there was organized inequality. In the modern context there is only chaos. Liberty is in a precarious suicidal state. Everybody wants liberty. Fascism, anarchism, Catholicism,

all are agreed on this. To suppress Liberty and call it liberty! That is our paradox.

Our Master says Liberation is possible even when you are in this body. This is in a sense an answer to Visistadvaitins who talk of *Videha Mukti*, in the sense that liberation is possible only after death, and not during life. Then we have the Advaita concept of *Jeevan Mukti* – but here the soul is free but bound by the body with its *prarabdha* and *sanchita karmas*! Now my Master tells me that Liberation is possible and absolute, even in this body. It combines two things, your function in this physical body with a higher spiritual function. There is no *prarabdha*. And you can feel the Liberation even now. When you reach Tam you can live in this body with freedom. Even the body offers no limitation or impediment.

Sri Aurobindo's statement that we will have a perpetual body is not included here. Please note that. But by practice a natural growth is made possible and peace gets established. You feel evolved into higher nature. This system of Pranahuti by injecting the Supreme Force, the Supreme Presence, the activity of the very Divine Himself, achieves this.

I have told you a little of my autobiography. I have told you some of the philosophy and metaphysics of the system. I have



also asked you to practise it. You can build up this by striving to attain to this. Please try to be a *Rishi*, a Divinised one, with happiness and Divine existence. All of you can do this.

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## 6. SINCERITY

- Sri K.C.Narayana

(Talk delivered on the occasion of Revered Babuji Maharaj  
Birthday Celebrations 25<sup>th</sup> April 2008)

My dear associates in the Path,

We have gathered again on the most auspicious occasion of Rev. Babuji Jayanthi and we all endeavour to be in his remembrance through the celebrations. Master on a similar occasion said “We should utilise this occasion in getting into the Master and Master alone, which will act as food and tonic for spiritual elevation.” But it is our experience such a condition does not prevail in us through out. There is no denial of the fact that we all love our Master very much heart and soul. Yet the lower mental states have their own way of sneaking in and distract us from the sweetest feelings of the Master. I was wondering why this happens with so many aspirants and I share some of my thoughts on this occasion.

Recent studies in personality problems found that just one act of self-control depletes our ability to have self-control in another unrelated area. For example, when subjects were told not to eat chocolates sitting right in front of them, their persistence in puzzle solving deteriorated. When they were told to suppress an emotional reaction to a movie, they had problems

solving a solvable anagram. It is concluded in the study that this is the overwhelming reason why willpower only works in the short term. We only have the conscious resources to exhibit willpower on one (or at the most two) fronts at one time.

This is why it is so hard to stay disciplined with eating, exercise, studying, and the like. Any self-regulatory strategy has costs with respect to depleting a person's general resources for self regulation. It is obvious this is the problem we have to remain in the thought of the Master through out despite our will to do so. It is also observed in certain studies on the functioning of the mind that our conscious mind is only able to process approximately 50 bits of information a second, while our unconscious mind processes approximately 11 million bits per second. That means our unconscious mind processes information about 220 thousand times faster than our conscious mind. Thus our conscious mind is actually the bottleneck in effecting true change, as its main role is getting us through the present here and now. This fact is what Master stressed when he instructed us to give a suggestion during meditation and also prayer and allow that to work in the subconscious.

Therefore we have to use the switches residing in the unconscious/ subconscious to bring desired behaviour patterns.

For example, if our goal is weight control, we would naturally want our unconscious mind to automatically desire healthy green foods, water, healthy tonics, exercise, etc. without having to think about it consciously. Or if our goal is to be more productive, we would want the actions of setting goals, rewarding ourselves for success, focusing on our projects to be automatic. It is obvious that if we have to consciously think about it all the time, we will exhaust our resources. These are just a few examples to make the point clear. Similarly we have to allow the subconscious to continuously work towards our goal. This is the logic used by the Master when he asked us to offer prayer before going to bed and he did clarify that the prayer will be running through the night in the subconscious plane. A sincere prayer offered before going to bed enables us to get up with the thought of the Master when we wake up. This we all experience everyday.

This is one of the reasons why if we follow the instruction of the Master to just give a suggestion, be it meditation or prayer and allow that to work in the subconscious or unconscious plane we find the results are very good. On the contrary if we try to consciously apply all our mental resources to be in a condition of what we would like call focussed we tend to get into mental strain and confusion.

In the MRI studies which I am not able to fully recall conducted at the University of Iowa they could actually see the brain following instructions under suggestions. People are actually shutting off the feelings of pain, and they could see the pain gateways in the brain being blocked under strong suggestions. I am not trying to find any justification for the process given by the Master as no such thing is necessary but would like my associates to know that thought given as suggestions works. It is our experience that the suggestions which are not vocalised and are penetrated into the hearts of the aspirants have worked wonders in many cases. It is also our experience that when the aspirants instead of being receptive to the Pranahuti entertain their own thoughts during individual sittings they really do not derive much benefit. During meditational exercises of PAM it is absolutely necessary that we live in an attitude of yielding and do not use our mental, vital and physical resources to improve the quality of meditation. We need to be sincere in our meditational practices.

Sincerity is a tough characteristic to understand, develop and maintain and this applies also to our efforts to meditate and follow the instructions of the Master in all sincerity. There is no doubt that all of us are sincere and all of us desire to work for the Master. But more often a person's sincerity is taken for

granted. It is likely that we define the word sincerity to mean “without hypocrisy or pretence, not feigned, and true.” Sincerity is essential for anyone interested in ending misery in any walk of life and who in truth, wants freedom. It is necessary to note that sincerity has nothing to do with sentiment, commitment, religion, spiritual practice or well meaning.

Sincerity is not possible without questioning belief. Such questioning is sometimes called scepticism, but it is possible to be sceptical without being sincere. One can proclaim a doubt about anything, even against weighty evidence, and spin sophisticated arguments. But that leads to endless argumentation. Doubt is a means to understanding, not an end. When we consider the doubt about the first successful effort to climb the Mount Everest we thought it to be a hoax because it had never been achieved before. When Master said that now the entry into Central Region is possible we doubted it as no such thing has ever happened earlier. The point of doubt is not to doubt, but it is a means adopted to rid oneself of errors. A person cannot be sincere without scepticism, for a sincere person is not interested in winning; the person is only interested in freeing himself from error and finally seek truth/freedom. In the spiritual path sincerity is a tool that we can ill afford to ignore.

I had dilated a bit on the too obvious. I have a reason. During meditation or contemplation several flashes of light or melodious tunes or a feeling of 'Eureka' does happen to many aspirants. To accept them without doubt is naïve: to deny them is ignorance. The border line between genuine and faked experience is very thin. It is here we need to have some awareness of the various conditions as imperienced by the forerunners in the path. ISRC has endeavoured its bit to provide such information. Imperiences of the Divine Path are as numerous and varied as the stars and stellar constellations. While some spiritual traditions called some formation as "Seven Sages" (Sapta rsis) some others called the same formation as Ursa Major; in the same manner spiritual conditions which are essentially the same are given different names and descriptions in several traditions.

Doubt is related to the problem of instruments of observation and knowing. The problem is complicated when we accept certain means of knowing like the Apta vacana and Sruti. I do not want to talk about this problem as it was dealt with on earlier occasions. The freedom from errors of observation and feelings and ideas which is in fact one of our main goals is not a matter to be taken for granted. The question is, are we sincere to get rid off these? Agreeably people wish to be free of troubling

pains but it is not all that sure that they would like to get rid of their erroneous beliefs and habits. I personally know many who stick to odd notions of worship and practice rituals and unverified beliefs on avowed authority willingly maintain erroneous beliefs and habits because they are consoling and comforting them.

Can we call this sincerity? This is similar to a politician who uses the truth when it is to his advantage but discards it when it is inconvenient. It also is like a friend who professes never to lie to his/her friend but neglects to speak things that would be difficult for his/her friend to hear. This is usually rationalized as caring for the “feelings” of the others involved when in fact it usually is manipulation and self-centered fear. However if the truth is expressed plainly it would put the others in a position to make informed decisions about their relationship. If we will tell a friend something that we will not tell our mother, then our mother is not our friend. It should be obvious to any sincere person that any union (yoga) or relationship is not loving if we have to abandon truth to maintain the union. Unfortunately with many aspirants this is the malady as they tend to ride more than one horse at a time.



It is perhaps true that sincerity is not as common as we believe: it is in fact rare. Many wish to persist in thinking that they are sincere refusing to acknowledge the error because it is comfortable or suggestive of egoistic fulfilment. We have noticed that herds of people are seduced by pretense particularly when it is sophisticated (our babas, masters, guides and gurus) or aesthetically pleasing (our utsavams and brahmotsavams etc.) to their beliefs, expectations, and conditioned habits.

Some of us think that Intellect, intelligence, and education may be the antidote for credulity, but history does not seem to warrant such a conclusion. Wise men have often said that "Learning and judgment are often not granted in equal measure." Political and social pretenses have been a cause of much suffering, and some of the most common vectors for contagious pretense are religion, dogma, and creeds. Some of the greatest minds responsible for the most advanced breakthroughs in science have been people who have accepted untested religious ideas and beliefs. Their sincerity and scepticism were only fragmentary and were fixated in their areas of expertise.

To err is human, but to invite and persist in error, through pretense, is delusion. Delusion has nothing to do with

intelligence or the lack thereof. Delusion is not about making a mistake, being limited, or not knowing anything in particular as all these require no effort. However, it takes effort to alter reality in the mind with pretense, prejudice, and beliefs and, hence, to delude oneself. The motive to delude oneself is to sustain and console an ego that otherwise would be exposed. It should be obvious that we can not entertain or invoke in us delusion and sincerity at the same time. They are contradictory and we need to reject all delusions to know the truth. This vairagya is fundamental to any significant growth in spirituality.

It is held by some English writer that there are four causes of ignorance:

- i) To follow the example of weak and undeserving authorities.
- ii) The influence of custom without proper verification.
- iii) The opinion of the unlearned crowd.
- iv) The concealment of one's ignorance in a display of apparent wisdom.

These same four causes or plagues of ignorance may well be taken to be the causes of enormous egoism. Significantly it is the

fourth one listed above which is the worst as it is the spring board from which all human evils emerge.

It is obvious that one cannot be sincere and yet at the same time indulge in the habits listed above. Some may try to indulge in this double riding as they “sincerely believe” in such aforementioned authorities, customs, opinions, and one’s own display of wisdom. For any rational mind it is clear that while clinging to the previously listed habits there is no way out of error and consequent ignorance. Such a position brings to our mind the words ignorance, arrogance, and indolence and do not suggest even remotely ideas descriptive of sincerity.

I do get many mails in which the aspirants confess that they are trying to be sincere in their efforts to do the sadhana as prescribed by the Master and also are trying very sincerely to follow the Commandments of the Master. I may be pardoned when I clarify that “Trying” to be sincere as an idea, is a camouflage for insincerity; it is an opposition to our will and, as such, is dualistic. The inevitable dualism that is inherent in conscious thinking is back here. It is necessary to follow the Master unquestioningly without comparing what he said in contrast or in consonance with some other thinker or sage. Such

an exercise is perhaps permissible during study or work but surely is suicidal during meditation in this path.

This is why Master has asked us to meditate after offering the prayer silently in the thought of the divine light without luminosity. When we remain silent without giving any attention to any activity our mind is quiet and has no power to distort and no ideas with which to identify the self. It is then the Prayer alone is heard and it is the company of the Master that alone attracts our attention. We get merged in it. To be aware of the Master who has accepted us (and that is introduction to the PAM) and to accept Him totally as our only friend and beloved is to get initiated in the path. There are no external rituals to be observed for either but internally we need to offer our heart and soul to Him and externally dedicate ourselves totally to His cause. When we feel Him in our heart all the time and love Him all the time then we will not be out of the state of the Union and the breathless embrace of the Master is felt more intensely during meditation. Such an embrace is what we had just now even as we have it every time we dwell in Him.

Dwelling in Him always is not so difficult if we cultivate certain routine habits. What I now share with you is the wisdom that I gained in about 5 decades of sadhana. They have roots in

several traditions. I am aware that many of you have roots in several traditions. I am aware that many of you have your own links to the spiritual paths.

v) We are asked to have a fixed place for meditation and a seat also. Many aspirants follow the advice given in the first commandment while many others seem to ignore. We should note that negative forces are there every where and that includes the place where we sit and meditate. I use a separate seat and have a separate place to meditate. The first thing I do before starting meditation is to cleanse the room in which I meditate and also the asan. The main purpose is that I gain strength and courage to invoke the presence of the Master in the seat meant for Him before I start the meditation.

vi) In an atmosphere that is heavily polluted and moral degradation is very high and need for a protective cover is obvious. Every morning and before I do any work I visualize a white light coming from above flowing slowly from the head down through the body upto my toes. I also see myself surrounded by this white light. This is the protective barrier of the Master who lets only positive energy in and keeps all the negative energy out.

vii) As I dwell in His protective cover and aware of Him always I become more and more acutely aware of my connection to Him and my body gets attuned to the subtle reactions in the environment and others. More so this happens during the time when the aspirants bless me with the opportunity to offer Pranahuti to them.

viii) Many times I feel drained and excessively tired after attending to a person and the most effective thing that I found to regain my strength was to relax for a brief period lying down in the thought of the Master. A glass of pure water was always more than enough for me to regain the stamina to work for the Master. This is possible I believe because the presence of the Master is felt always. To feel Master is as easy to feel our breathing. It is much easier if we follow the commandment 8 in all sincerity feeling the Master through the entire period of eating silently.

Perhaps all these practices you already are practicing. Please do pardon me if I have said certain things which are obvious. My desire is that all should feel Him always and living in His company work for Him as He would like us to. I pray that this

prayer of all us is grated by Him to all of us and we shall dwell in Him during the days of the celebrations and later too.

Pranam.

## 7. What is Viveka?

- Sri Rajesh Raina

Viveka is feeling the Divine light resonant in the heart.

Conviction in Master and his method is Viveka.

Contentment in our worldly life is Viveka.

Following all the commandments in thought, word and deed is Viveka.

Not postponing our Divine duties is Viveka.

Viveka is feeling the Divine light resonant in the heart.

Anchoring to the balance in our heart is Viveka.

Being free from the motives of ego is Viveka.

Not granting permanence to our knowledge, achievements and failures is Viveka.

Not getting swayed by the results of our actions is Viveka.

Viveka is feeling the Divine light resonant in the heart.

When our mind feels pure and heart is devoid of desires, it is Viveka.

Viveka lies in not creating mind conceptions of truth and reality.

Viveka lies in maintaining attention on Divine in moments of joy and sorrow alike.



When we don't get disillusioned by the turn of events, it is Viveka.

Viveka is feeling the Divine light resonant in the heart.

Viveka is knowing our true nature, that of pure consciousness.

Viveka is feeling the changeless calmness, present right under the tumult.

Viveka is understanding the ever-shifting nature of material existence.

Viveka is feeling the sacred presence within and in all existence.

Seeking the Divine is some Viveka, feeling the Divine in the heart is the real Viveka. Viveka is feeling the Divine light resonant in the heart.

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## 8. అనంతత్య జ్యోతి

- పూజ్య బాబూజీ మహారాజ్

(24.10.1974న హైదరాబాదులో తమ రాబోవు 75వ జయంతతుత్సవముల  
సందర్భంగా యిచ్చిన సందేశము)

నా 75వ జయంతిని పురస్కరించుకొని మీరు చూపిస్తున్న ఉత్సాహాన్ని నేను అభినందిస్తున్నాను. దీనిని దృష్టిలోనుంచుకొని నన్ను నేను గమనిస్తే ఇటువంటి ఉత్సవానికి నేను తగినవాణ్ణేనా అనే ప్రశ్న ఉదయిస్తుంది. నా అంతరంగంలోని భావాలకు అనుగుణంగా పనిచేస్తున్న అభ్యాసుల శక్తే దీనికి కారణమని సమాధానం వస్తుంది. అందువల్ల దీనికి సంబంధించిన కీర్తి ప్రతిష్టలన్నీ మీవే. నేను నా గురువర్యుల చేతిలోని ఒక ఆటవస్తువును మాత్రమే.

నేను అనారోగ్యంతో బలహీనంగా ఉన్నాను. అయితే నేను నా గురువర్యులను స్మరిస్తే ఆ మహాత్ముని ప్రభావం నాలో ప్రవేశించి అన్ని శక్తులతో కూడిన యువకునిగా నన్ను మార్చివేస్తుంది. అనారోగ్యంతో బాధపడేవారందరూ రోగాన్ని అసహ్యించుకుంటారు. కాని అది ఒక శుద్ధి కార్యము. అపవిత్ర 'సంస్కారాలు' 'భోగము'నకు వచ్చినప్పుడు సృష్టికర్త దృష్టి మనపై పడుతుంది. పసిపిల్లలను లాలించే వూయలవలె యిది మనకు తోడ్పడుతుంది. మంచి 'సంస్కారాలు' భోగానికి వచ్చినప్పుడు

కూడ దైవదృష్టి మనపై పడుతుంది. అంటే అనారోగ్యమువలన మనలోని చెడు సంస్కారములు తొలగి మనము లబ్ధి పొందెదమని అర్థమగుచున్నది. ఇదంతా ఆయన (పరతత్వం) మనపై అభిమానంతో ఆడే ఆట. ప్రేమ, ద్వేషాలు రెండూ ఒకటేనని నేనంటే ఆశ్చర్యపోకండి. ప్రేమ అనుకూల భావన అయితే ద్వేషం ప్రతికూల భావన. అత్యంత దయా దాక్షిణ్యాలుగల పరమాత్మను స్మరించడానికి ప్రజలు ఇష్టపడక పోవడం చాల వింతగా వుంది. ఆయన చర్యలన్నీ మనకు చాల మంచి చేసేవి. భగవత్స్మరణము లాభం లేని వ్యాపకమని ప్రజలనుకుంటారు కాని అతిపెద్ద కర్మాగారము నుండి లభించగలిగే దానికంటే దీనినుండి కలిగే లాభమెక్కువని నేనంటాను.

ఎవరైనా “విశ్వ ప్రేమ”ను గురించి మాట్లాడినప్పుడు నేను చాల సంతోషపడతాను. ఈ కాలపు పెద్దలు, సాధారణంగా, విశ్వ ప్రేమను ప్రచారం చేస్తారేగానీ, దాని కొరకు మార్గాలను అన్వేషించరు. ద్వేషాన్ని తొలగిస్తే విశ్వప్రేమ అక్కడే వుంటుందని నేనంటాను. అబద్ధాలు పలికే వ్యక్తి తన అలవాటును తొలగించుకోవాలనుకుంటే, అతను నిజం చెప్పడం మొదలు పెట్టాలి. ఎందుకంటే, అట్లా అయితే సహజపద్ధతిలో ఏకాగ్రత ఆధారంగా అతనికి ఒకవిధమైన మంచి నడత అలవడవుతుంది. అట్లాగాక, అబద్ధమనే దానిని తొలగించుకోవాలని ప్రయత్నించి, దానిపై శ్రద్ధ

కనబరిస్తే, దానిపై ఏకాగ్రత చూపినట్లయి, దానికి శక్తినిచ్చినట్లవుతుంది, ఫలితంగా అది మరింత బలపడుతుంది. విశ్వప్రేమ విషయము కూడ అంతే. పట్టుగూడులో పట్టుపురుగున్నట్లు అది మరుగున పడిపోతుంది.

ఈమధ్య నాకు వచ్చిన అనారోగ్య సందర్భంగా సంభవించిన ఒక సంఘటన మీకు తెలియజేస్తాను. నేను చిత్తభ్రమ స్థితిలో (Delirium) ఉన్నప్పుడు ఒక అభ్యాసకి అమోఘమైన శక్తితో ప్రాణాహుతి ప్రసారం కచ్చితంగా అతని అంతరంగ స్థితిని గమనిస్తూ చేసి, కొన్ని నిముషాల వ్యవధిలోనే అతడు యాభైయెనిమిది బిందువులు అధిగమించేటట్లు చేసినాను. సంస్థలోని ఇతర సోదరీ సోదరులకు కూడ నేను ప్రాణాహుతి ప్రసారము చేస్తూనే ఉండినాను. కొందరు అభ్యాసీలడిగిన ప్రశ్నలకు కూడ సమాధానమిచ్చినాను. నాకు స్వస్థత చేకూరిన తర్వాత అవి వారికి చాల సంతృప్తికరంగా ఉండినవని వారు నాతో అన్నారు. ఇది పెద్ద కష్టమైన విషయమేమీ కాదు. నీ అంతరంగ చేతనను అది క్రమశిక్షణకు లోబడేటట్లుగా శుద్ధిపరచు, నీకు కావలసింది అక్కడే లభిస్తుంది. అదే విధంగా నిరాటంకంగా సాగిపోతున్న మన సంస్థ కార్యకలాపాలను గమనిస్తే మన విధానముయొక్క విశిష్టత ఎంత సార్థకమైనదో, అమోఘమైనదో తెలుసుకొనవచ్చును.

మన గురువర్యుల బోధనలను ప్రతిహృదయానికి అందించడం ద్వారా  
 మానవత్వాన్ని వినాశంనుండి కాపాడడమే మన సంస్థ చేసే సేవలోని  
 పరమార్థం. ఈనాడు మానవజాతి, 'భౌతికత' అనే అజ్ఞానాందకారంలో  
 తారాడుతున్నది. భయము, దురాశ, అసూయలు మానవుని  
 తమచేజిక్కించుకున్నాయి. విలువలగురించిన భావనలు  
 నశించిపోయినవి. మీదపడి ఉన్న ఈ అంధకారం నుండి తొలగించి,  
 నిజముగా మానవుని పునరుద్ధరించగలది ఆధ్యాత్మిక దీపమే.  
 భగవంతుడు మననుండి ఆశించిన స్థాయికి మనము ప్రగతి సాధించే  
 విధంగా మనలో ప్రతియొక్కరి హృదయంలోను ఆ అనంతత్వ జ్యోతి  
 ప్రకాశించుగాక!

\* \* \*

## 9. జ్యోతి వెలుగుతూనే వుంది

- పూజ్య బాబూజీ మహారాజ్

ప్రజలను ఉద్ధరించడానికి ఎంతో కొంత చేసిన మహాత్ములు, ఋషులు, గురువులు ప్రపంచంలో అనేకులు వుంటూ వచ్చారు. ప్రజా బాహుళ్యానికి వారు వెలుగును ప్రసరించి వ్యాపింపచేసారు. కాని వారు అప్పుడప్పుడు ఆయా ప్రదేశాలలో తమకు దగ్గరలో వున్న జనులకు వెలుగు నిచ్చుటకు దీపాలవలె వున్నారు. వారు మేలు చేయడం వలన జనులు ఆధ్యాత్మికంగా వృద్ధి చెందారు. కాని దైవం ఆదేశించినప్పుడు అరుదైన సందర్భాలలో మాత్రమే ఏక కాలమున సర్వ ప్రపంచాన్ని ప్రకాశింపచేయడానికి దివ్యజ్యోతి వెలిగింపబడుతుంది.

అది ఇప్పటికే దిగివచ్చి వుంది. అన్ని వైపులకు తన వెలుగును ప్రసరింపచేస్తోంది. కాని దానికొరకు కొద్దిమందే నిజమైన ఉత్సాహాన్ని కలిగివున్నట్లు కనపడుతున్నారు. కమ్ముకొని వస్తున్న చీకటి, ప్రపంచాన్ని అంతటిని ఎంతో దట్టంగా ముంచివేసింది. అందువలన యీ దివ్యజ్యోతి యొక్క మిణుగురు కాంతి ఇప్పటికీ కూడ వారి దృష్టికి అతీతంగా వుంది. ఇది సహజంగానే సంభవించే విషయం. ప్రపంచపు ఉనికి కాలంలో యిది అనేక మార్లు కార్యరూపంలోకి వచ్చింది. అధర్మం

పరాకాష్ఠకు చేరుకొన్నప్పుడు, అట్టి దివ్యాత్మ ఎవరో ఒకరు ప్రపంచమున అవతరించి అంధకార మేఘాలను పారద్రోలి వెలుగును అంతటా వ్యాపింపజేస్తారు.

జ్యోతి యిప్పటికే వెలిగివుంది. భక్తితో నిండిన హృదయాలు మాత్రమే దాన్ని గ్రహించి లాభాన్ని పొందడం జరుగుతుంది. సమీప భవిష్యత్తులో మళ్లీ అటువంటి అవకాశం లభిస్తుందని మీరు అనుకుంటారా? అటువంటి మహాపురుషుడు మళ్లీమళ్లీ అవతరించగలడా? ఇటువంటి కార్యం కొరకే ఇంతకు పూర్వం అవతరించిన మహాపురుషులెవ్వరితోనైనా యిప్పటి వానిని సరిపోల్చగలరా? అటువంటి వ్యక్తి అవతార రూపంలో యిదివరకు ఎప్పుడైన వచ్చి వుండడం జరిగిందా? నిశ్చయంగా లేదు. అటువంటి ప్రతి మహాపురుషుని శక్తి సామర్థ్యాలు అప్పటి కాల పరిస్థితులను అనుసరించి భిన్నంగా వుండేవి. ఇదొక అత్యంత అసాధారణ పరిస్థితి. దైవేచ్ఛ అటువంటిది. ప్రకృతి కార్యానికి యిప్పుడు అవతరించిన యుగపురుషుడు సామర్థ్య విషయంలోను, తనకప్పగించబడిన ప్రకృతి కార్యరంగం విషయంలోను యిదివరకటి వారిని అందరిని అధిగమించి వున్నాడు. నేటి ప్రపంచానికి అటువంటి పురుషుని అవసరం వుంది. ఇది ప్రకృతి యొక్క అవసరం. అందువలన యిది ఉనికిలోకి వచ్చింది. ఆ పురుషుడు మీ అందరికీ ఆ

మహోన్నత జీవితాన్ని యివ్వడానికి తన మేరకు తాను సదా సంసిద్ధుడై వున్నప్పటికీ, దాన్ని పూర్తిగా వినియోగించుకోడానికి ఎవ్వరు ముందుకు వస్తున్నట్లు కనబడడం లేదు. దైవేచ్ఛ జరుగు గాక! నేను వెల్లడిస్తున్న ఈ విషయం మీకు ఆశ్చర్యం కలిగించవచ్చు. పూర్వం వున్న ప్రసిద్ధ మహాత్ములు, మహర్షులు అందరిలోను అట్టి సామర్థ్యం కల ఒకరు నాకు గురువుగా లభించడం నా భాగ్య విశేషం. ఇందుకు ఘనత నాకు కూడ కొంత చెందుతుంది.

మీరందరు కలిసి యీ సదవకాశాన్ని సద్వినియోగపరచుకోడానికి సమయం యిదే. ప్రకృతి చేయి చాచి మిమ్మల్ని తన ఒడిలోకి తీసుకోడానికి ఆత్మత పడుతోంది. దైవకృప సంపూర్ణకృతితో ప్రవహిస్తోంది. ఈనాటి వంటి తరుణం వేలాది సంవత్సరాల కాలంలో తిరిగి రాకపోవచ్చు. దీనిని ఇప్పుడు పోగొట్టుకున్న వారు యుగాల పర్యంతం ప్రపంచంలో మరొక దివ్యపురుషుడు అవతరించేవరకు తిరిగి పొందలేకపోవచ్చు. బహుశ అది ముక్తి గాని, శాశ్వత సత్యప్రాప్తి గాని మళ్ళీ సులభ సాధ్యం కాగల సమయం. కాని అది కూడ అప్పుడు ఈనాడున్నంత మేరకు వుండకపోవచ్చు. దానికి కారణం అప్పుడు నిర్మాణాత్మక కార్యక్రమమే కానీ విధ్వంశక కార్యక్రమం అమలులో వుండకపోవచ్చు. ఈనాడు స్వల్ప త్యాగం కూడ అత్యుత్తమ ఫలితాలను యివ్వడంలో ఎక్కువ ప్రయోజనకారి



కావచ్చు. దివ్యధార అప్పుడే ప్రవహిస్తోంది. ఆ అనంత మహాసముద్ర తీరాన్ని చేరడం కోసం కనీస త్యాగమైన చేయడానికి అందరు సిద్ధపడుదురు గాక! వారు అక్కడ దివ్యత్వంయొక్క చల్లని ఆహ్లాదకరమైన వాయువును పీల్చగలరు.

ఇదంతా నేటి యీ దుఃఖ ప్రపంచంలో వున్న ఆ దివ్య పురుషునియొక్క అనంతకృపవలనే జరుగుతోంది. సమీప భవిష్యత్తులో యిటువంటి తరుణం మరల వస్తుందని మీరు ఊహించగలరా? నేటివలె కేవలం చూపుమాత్రంలో చిట్టచివరి స్థితివరకు తీసికొనిపోగల అట్టి విధానాలు ఎప్పటికైనా సాధ్యం కాగలవా? ప్రకృతి కార్యనిర్వహణకు సంబంధించిన తన ప్రాథమిక కర్తవ్యంతో పాటు ఆయన మీ ఆధ్యాత్మిక శిక్షణకు కూడ తనను తాను నియోగించుకోడం మీ అదృష్టం కాబోలు. ఆశాజనకమైన యీ అంశాలను పరిగణించని వారు తరువాత ఆయన ఈ భౌతిక లోకాన్ని విడిచి వెళ్ళినప్పుడు నష్టపోయినామని విచారించాల్సి వస్తుంది.

నా వరకు నేను ఏది చేయాలో, ఎక్కడికి వెళ్లాలో తెలియక బీటలు వారిన హృదయంతో అనంతంలోకి లోతుగా మునిగానని మాత్రం చెప్పగలను. ఆయన తనకు యిష్టమైన చోటికి నన్ను తీసికొని పోదురు గాక! సర్వస్వం ఆయనపైనే ఆధారపడి ఉంది. సాధారణంగా,

మునిగివున్న వ్యక్తి కనీసం ఒక్కసారైన ఉపరిభాగంపైకి లేవాలి. నేను కూడ ఆ విధంగా చేసాను; కాని నాకు తెలియని ఎక్కడికో నన్ను నిశ్శబ్ద తరంగాలు తీసికొని పోతున్నాయని మాత్రమే తెలుసుకున్నాను. అంతం అనేది తెలియక ముందు ముందుకు పోతూనే వున్నాను.

నేనెటువంటి ఉన్మాదాగ్నిలో దహింపబడుతున్నానో అట్టి దానినే మీలో రగల్చాలనే ఉద్దేశంతోనే మీకు దీన్నంతా దాపరికంలేకుండ వెల్లడిస్తున్నాను. కాని దైవం తనకుతానుగా ఎవరిని పైకి లాగునో అతడే యీ అన్వేషణలో విజయం పొందుతాడు. ఈ విషయంలో నేను వెల్లడించినదంతా ప్రజలనుండి అధికమైన మెప్పుపొందుతోంది. కాని వారు తమకు తాము ఏంచెయ్యాలో అనే దాన్ని గురించి కనీసం ఆలోచించకపోవడం నాకు ఎంతో విచారాన్ని కలిగిస్తోంది. అయినప్పటికీ, నా శక్తికొలది వారికి సేవచేయడానికి నేను ఎల్లప్పుడు సిద్ధంగానే వున్నాను.

సంపూర్ణ విజయం నిర్ణయించిన వ్యక్తికి మాత్రమే కలుగుతుందనడంలో సంశయం లేదు, అయినప్పటికీ అదృష్టవశాన్న మనకు యీనాడు ప్రాప్తించిన యీ సదవకాశాన్ని సద్వినియోగపరచు కోవడంలో మనందరం చేతులు కలపాలి. శ్రమ ఎన్నటికీ వృధా పోదు. దివ్యధారను ప్రవహింపచేయడంలో దాని ఫలితం దానికి ఉంటుంది. కాని

చాలమందికి వీడని శ్రమ అనేది కష్టంగా వుంటుంది. దీనికి కారణం కేవలం ఆసక్తి లేకపోవుటే. వారిలో కొందరు తమను తామే ఒక విధమైన ప్రదర్శన మందిరంగా తయారు చేసుకుంటారు. ఇతరులు తమ హృదయాలను దారినపోయే వారినందరిని చేర్చుకునే ఒక సత్రంగా మార్చుకుంటారు. ఏదో రోజున తమ శరీరాన్ని వదిలేయాల్సి వుంటుందని ప్రతి ఒక్కరికి నిశ్చయంగా తెలుసు. అయినప్పటికీ వారు అవసరమైన యితర విషయాలను కూడ వదులుకొని, దానిపైనే మితిమీరిన అనుచితాసక్తిని కనబరుస్తున్నారు. దాన్ని పూర్తిగా అలక్ష్యం చేయమని మిమ్మల్ని ప్రోత్సహించడం నా ఉద్దేశం కాదు. అది కూడ మహాపాపమే. శరీరానికి తీసుకోవలసిన జాగ్రత్త, సరైన పోషణ విషయంలో తప్పక శ్రద్ధ వహించాలనే నా అసలు ఉద్దేశం. కాని ఆ శ్రద్ధ దైవానికి, తనకు, యితరులకు కూడ శరీరం తన విద్యుక్తధర్మాలను నిర్వర్తించడంలో సంపూర్ణంగా సమర్థ వంతమై వుండేవిధంగా సరైన అవసరాలకు అనుగుణంగా వుండాలి.

ప్రతి ఒక్కరు తన అంతాన్ని చేరడానికి సిద్ధంగా వుండాలి. అంటే అతడు తన అంతం ఆసన్నమైనప్పుడు విచారించకుండా వుండడానికి సాధ్యమైనంత త్వరలో అత్యున్నత ఆధ్యాత్మిక స్థాయిని పొందాలి. అందుకు భక్తి, నిరంతరస్మరణలు మాత్రమే నిశ్చయకరమైన

మార్గాలు. దైవేచ్ఛకు తనని తాను పూర్తిగా అర్పించుకొని శ్రద్ధ విశ్వాసాలతో తన దృష్టిని నిజంగా మరల్చినపుడు, ఈశ్వరప్రాప్తి ఏమాత్రం కష్టమైన పని కాదు. ప్రతి దానిని దైవాజ్ఞగా భావించి తన ప్రాపంచిక బాధ్యతలను సక్రమంగా నిర్వహించడంలో శ్రద్ధ వహిస్తే దానిని చాల సులభంగా పొందడం సాధ్యం అవుతుంది.

దైవ మార్గాన్ని అనుసరించే వానికి ఆత్మవిలయం ఒక్కటే మార్గం. అతడు దాన్ని పట్టుదలతో అనుసరించాలి. భక్తి ప్రేమలు దాని ప్రధాన లక్షణాలు. ఆత్మ విలయం కావించుకొన్న వ్యక్తి శాశ్వత ఉనికిని చేరుతాడు. అదే పొందదగిన నిజమైన జీవితము మరియు జీవిత ధ్యేయం. గురువర్యుల అనంతరం కంటే ఆయన జీవిత కాలంలోనే దీనిని సులభంగా పొందడం సాధ్యమవుతుంది. దీనికి కారణం ఆయన జీవిత కాలంలో ఆయన శక్తి నిరంతరం ప్రవహిస్తూనే వుంటుంది. ఆ తరువాత ఆరిన జ్వాలలో తమను తాము దహించుకోగలిగిన దీపపు పురుగులు సమూహమంతటిలో కొన్నే అరుదుగా వుంటాయని అంటారు.

నా గురువర్యుల జీవిత కాలంలో జ్వాలచుట్టూ చేరు దీపపు పురుగులు వలె భక్తులు ఆయన చుట్టూ చేరువారు. దీపం వెలుగుతూండడం వలన ఆ విధంగా జరిగింది. వారు ఆధ్యాత్మిక మార్గంలో పురోగమిస్తూ వుండేవారు. కాని ఆయన అనంతరం పరిస్థితి

మారింది. వారిలో ఆరిన ఆ జ్వాలపై తమ అంతరాగ్నితో తమను తాముగా దహించుకోగలిగినవారు అప్పుడు కొద్దిమందే వున్నారు. తనను తేజోమయంగా వుంచుకొని, దానిలో అస్తిత్వం దహింపబడుటకు చాలినంత ప్రకాశాన్ని తనలో సంగ్రహించుకున్న వ్యక్తికే యిది సాధ్యం అయింది. అందరూ అటువంటి వ్యక్తిని అనుకరించాలి. దానివలన ఆ తరువాత తమను తాము దహించు కోడానికి కావలసిన అంతర ఉష్ణం వారికి లోపించకుండా వుంటుంది.

ఆనంద సాగరాన్ని చేరాలనే దృఢంగా సంకల్పించిన వ్యక్తి దాన్ని పొందకుండా పోవడాన్ని నేనెన్నడు చూడలేదు. సరైన విధానం మీ ఆధీనంలో వున్నప్పుడు, విజయాన్ని సాధించలేక పోవడానికి కారణం లేదు. తమ హృదయంలో ప్రకాశాన్ని చూడ్డానికి ప్రజలు పరితపిస్తున్నారని నాకు తెలుసు. కాని దానివలన ప్రయోజనం లేదు. దానికి కారణం ఆ ప్రకాశం సాధకుడు కాంక్షించే వాస్తవానందం కంటే ఎంతో భారంగ వుంటుంది. అభ్యాసి ప్రకాశాన్ని చూడడానికి ప్రయత్నించరాదు. అది అక్కడ వుందని మాత్రమే భావించాలి. ఇది నాకెంతో అసహ్యన్ని కలిగిస్తుంది. దాన్నుండి దూరంగా వుండటానికి నేను ప్రయత్నిస్తాను. నిజానికి ప్రకాశం సతీతత్వ ఛాయ మాత్రమే కాని అది మాత్రం సతీతత్వం కాదు. మనం నిజమైన సతీతత్వాన్ని పొందాలి; ప్రకాశం దాని స్థూల

రూపం మాత్రమే. అభ్యాస కాలంలో మనం దీన్ని అనుభూతి చెందుతాం, కాని దాన్ని అనావశ్యకమైనదిగా భావించి లక్ష్యపెట్టం. వాస్తవానికి మనం చివరకు ఎక్కడ ప్రకాశం గాని, అంధకారం గాని వుండవో అక్కడకు చేరాల్సి వుంది.

ప్రకృతిపై ఆధిపత్యాన్ని పొంది దానితో పనిచేయడానికి సహాయపడే బిందువును వికసింపజేసి, ప్రతి ఒక్కరిని కేంద్రానికి అత్యంత సమీపంగా లాగి, ఆ మండలంలో వారు యీదడం ప్రారంభించేట్లు చేయాలనే తీవ్ర వాంఛ నాకు వుంది. కాని అది కేవలం ఒక దివ్య ప్రసాదం. అది దైవం ఎవరికి సంకల్పించునో వానికి ప్రాప్తిస్తుంది. మానవ శరీరంలో ప్రతి అణువు అపారశక్తిని కలిగి వుంది. విశ్వం యీవత్తు దీనితో సన్నిహిత సంబంధాన్ని కలిగివుంది. వెన్నుపాములోని ప్రతి బిందువు అత్యధిక శక్తితో నిండివుంది. కాని దీన్ని యింతవరకు గుర్తించనే లేదు. జనులందరు కుండలినీ కోసమే విలపిస్తూ, అది జాగృతం కావాలని వెర్రిగా పరితపిస్తున్నారు. మెదడులోని వివిధ కణాల ముఖ్య భాగ నిర్మాణంలోగల ప్రతి అణువుకు కుండలినీ శక్తిని మించిన ప్రబల శక్తి వుంది. కాని ఇంతవరకు ఎవ్వరు కూడ దాన్ని మానవాళి శ్రేయస్సు కొరకు ఉపయోగించడానికి ప్రయత్నించలేదు. నా అభిప్రాయం జ్ఞానులలో అనేకమందికి ఆమోదయోగ్యం కాకపోవచ్చు. నేను దాన్ని వారికి

ప్రదర్శించినప్పటికీ దాన్ని గ్రహించడానికి చాలినంత సునిశితత్వం వారికి  
 లేకపోవచ్చు. ఏదేమైనప్పటికీ, ప్రజలు దాన్ని అర్థం చేసికొని అనుభూతి  
 చెందే సమయం తప్పక వస్తుంది. ఆ అత్యున్నతస్థితిని పొందుటకు  
 ఎటువంటి మూల్యం చెల్లించనవసరం లేకుండా ప్రజలు తమలో తీవ్రమైన  
 ఆసక్తిని సృష్టించుకోవాలి. కాని వారినుండి ప్రతిస్పందన చాల తక్కువగ  
 వుంది. ఇది బహుశ నా లోపాలు కొన్నిటి కారణంగా జరుగవచ్చు.  
 ఏమైనప్పటికీ దాన్ని నానుండి పొందడానికి ఎవ్వరు ముందుకు  
 రానట్లయితే, నేను దాన్ని పూర్తిగా వదిలివేయవచ్చు. ఆ విధంగా దాన్ని  
 గ్రహించే సామర్థ్యం వున్న వారు ఎవరైనా దాన్ని గ్రహించవచ్చు. ఈ భావం  
 నాలో పొంగి పొరలుచున్నప్పటికీ అది తనంతతానుగా బయటకు  
 ప్రవహించిపోకుండా నేను దాన్ని అదుపులో వుంచానని నమ్మకంగా  
 చెప్పగలను. ప్రకృతిలోని గ్రంథులలో ఒకదాన్ని స్పృశించినంతనే అది  
 బయల్పడలి ప్రవహించేటట్లు చేయవచ్చు; కాని యీ సమయంలో దైవ  
 సంకల్పం అది కాదు.

\* \* \*

## 10. మన ధర్మము – జన్మసార్థకము

- శ్రీ కే.సి.నారాయణ

మళ్ళీ పార్థివ నామ సంవత్సరము వచ్చింది. 60 ఏళ్ళు గడచిందంటే మానవులం మనము ఆత్మావలోకనం చేసుకొంటాము. మనం సాధించిన విజయాలను నెమరువేసు కొంటాము. తరువాతి తరానికి కావలసిన సూచనలు, సలహాలు అవసరమయినపుడు అందచేస్తుంటాము. కాని యిది విశిష్టమూర్తి మత్స్యమునకు కూడా వర్తిస్తుందాయని ప్రశ్నించుకొన్నప్పుడు యిదమిట్టంగా ఏమీచెప్పలేని అజ్ఞానం ఆవరిస్తుంది. కాని మన పూజ్య గురుదేవులు శ్రీ రామచంద్రజీ గారు, తన ఆత్మకథలో తన గొప్పతనము, మహాత్మ్యము తను భౌతికకాయము వీడిన తరువాతగాని ప్రపంచమునకు గ్రాహ్యము కాదని పలుమార్లు నుడివియున్నారు. విశిష్ట మూర్తిమత్స్యము ఆవిర్భవించాక 40 సంవత్సరములకు ఆయన తన భౌతికకాయన్ని వీడారు. ఇప్పుడు మనము అనునిత్యము అనుభవించే ప్రాణాహుతిద్వారా మనమాయనకు ఎంత చేరువో తెలుసుకోగలుగుతున్నాము. నిజజీవితంలో, అంటే మన భౌతిక కాయము ద్వారా, అ మహా మనీషిని ఎరుగక పోయినా మన ఆధ్యాత్మిక అనుభవము ద్వారా ఆ విశిష్ట మూర్తిమత్స్యపు గాఢ పరిష్కరము అనునిత్యము కలిగే తనివితీరని అనుభవమని సాధకులు ఎరుగుదురు.



ధర్మగ్ధాని కలిగినపుడల్లా భగవంతుడవతరించి ధర్మసంస్థాపన గావించుతాడని భగవంతుడే స్వయంగా పలికినాడని ఆర్ష నమ్మకము. శ్రీ రాముడవతరించి, దుష్ట శిక్షణ గావించారు. శ్రీ కృష్ణుడవతరించి అదే కార్యము మళ్ళీ చేసాడు. అంతటితోయాగక సర్వకాలమునకూ వర్తించే గీతనుపదేశించి కర్తవ్య పాలనెట్లుండవలెనో బోధించాడు. సర్వులకు సమ్మతమయిన సంయమన మార్గము పాటించుటెట్లో విశదముగ తెలియపరచాడు. నిష్కామకర్మ సిద్ధాంతము నావిష్కరించాడు. కాయిక, మానసిక, ఆధ్యాత్మిక రంగములలో సమతుల్యత రాజయోగముద్వారా ఎట్లు సాధించవచ్చో బోధపరచాడు. యోగమార్గంలో భక్తిని ప్రవేశపెట్టి ధర్మమంటే ఏమిటో విశదీకరించాడు.

అటువంటప్పుడు ఆ యుగపురుషుని కాలము ముగియకముందే మన గురుదేవులు 60 సంవత్సరములకు ముందవతరించి మనందరికి స్వయంగా తానే ఎరుక పరచుకొన్నాడు. ఇప్పుడు కలిగిన ధర్మగ్ధాని ఏమిటి యని ప్రశ్నించుకొంటే ధర్మమంటే ఏమిటనే ప్రశ్న ఉదయిస్తుంది. ప్రతి తరమూ తామేదో ప్రబుద్ధులయినట్లూ, తరువాతి తరం వారిదంతా తప్పయినట్లు మాట్లాడడము తరతరాలుగా వస్తున్న ఆనవాయితీ. అది అట్లుంచి ధర్మమంటే ఏమిటని తరచి చూస్తే పరోపకారము, పరహితము, స్వార్థరాహిత్యము, శాంతికామకత వంటి సద్గుణములు దృష్టికి వస్తాయి.

ముందెన్నడో జ్ఞానమంతా తనదేనని వేదాలను బ్రహ్మానుంచి కాజేసి  
 సముద్రపు లోతులో కెళ్ళితే, జ్ఞానమొకరినొత్తుకాదని తెలియపరచి వినని  
 మూర్ఖున్ని నిర్జించి ధర్మమును రక్షించాడు. ఇంకో ప్రబుద్ధుడు ఈ విశాల  
 ప్రపంచమంతా నాదేనని దాన్ని చంకనెట్టుకొంటే అది భగవంతునిది  
 అందుమూలంగా యందరిదీ యని స్వార్థానికి మరోమారు పాఠం చెప్పడం  
 జరిగింది. మమకారంతో సోదరప్రేమయని తలంచి విశ్వమంతా తన  
 చెప్పుచేతలలో యుండాలనహంకరించిన అసురాధమున్ని "తాడిని  
 తన్నేవాడుంటే దాని తలతన్నేవాడుంటాడని" అతితెలివిని అతి తెలివిగా  
 జయించి ప్రజ్ఞాపాటవాన్ని ప్రదర్శించి మరోమారు స్వార్థపరమయిన  
 కుబుద్ధికి, ఈశ్వరతత్వము పాఠముచెప్పింది. కుబ్జరూపమును  
 ధరించుటకు వెనుకంజక దురహంకార కుటిలాత్ముని మదమణగద్రొక్కినా  
 తగుమాత్రపు గౌరవమూ ప్రసాదించి ధర్మమంటే అణగ ద్రొక్కడము  
 మాత్రమేకాదు ఆదరించి అనుగ్రహించడము కూడాయని తెలిపాడు.  
 క్షత్రియవీర్యం వెర్రితలలు వేస్తే తలలు తీయడానికి వెనుకంజవేయలేదు.  
 ధర్మ సూక్ష్మ మటువంటిది. ఈశ్వర తత్వానికి దయాగుణమాపాదించింది  
 మనమే. అది ఎల్లప్పుడూ నిష్పక్షపాతమే. స్వార్థము, అహంకారమూ  
 హద్దులుమీరి ప్రవర్తించే సరళికి సామ్యంగా ఒక సారి పాఠముచెప్పితే,  
 మరోమారు ఒళ్లు జాగ్రత్తయని శ్రీ చక్రాన్ని ప్రయోగించడాన్ని మనం  
 తెలుసుకొన్నాము. ఇంత జరిగాక కూడా, కొందరు విశ్వమంతా

తమదేయనే సామ్రాజ్యవాదాన్ని తెలివితో, శక్తితో, అణుశక్తితో ఇతరులపై రుద్ది, వారి కష్టములనెన్నక, వారి దరిద్రాన్నే తమ సంపదగా భావించే అసుర పోకడ గత 4 శతాబ్దములుగా వికటాట్టహాసమే ఇప్పటి విశిష్టమూర్తిమత్వ మావిర్భవించడానికి ముఖ్యకారణంగా విజ్ఞులెరుగుదురు.

తనదైన శైలిలో పని ప్రారంభించి బృహత్ క్షాళణా కార్యక్రమమును కొనసాగిస్తున్న ఆ యుగపురుషునకు మనవంతు శ్రమనందించి మన జన్మలను సార్థకము చేసుకొంటున్నవారందరికీ వారి జన్మదిన సందర్భాన సత్యపథపు శుభాకాంక్షలు.

(బాబూజీ జన్మదిన సంచిక: 2005 :12-2)

## 11. గురుదక్షిణ

- శ్రీ కే.సి.నారాయణ

అనుకొన్నదానికన్నా ప్రగతి సాధించాలని వున్నా అంతంత మాత్రమే సాధించగలిగాము. "గతి" నిర్ణయమైనపుడు ప్రగతికి కొదవేమీవుండదు. లక్ష్య సాధనలో ప్రయత్నలోపం లేనంత వరకు, మరియు గురు కృప యున్నంతవరకు మనకు ఎట్టి అవాంతరాలైనా దుస్సాధ్యం కాదు. శ్రీ రామచంద్ర రాజయోగ సాధనకు పలువురు ప్రతిదినం ముందుకు వస్తూయున్నారు. ఈ సాధనా విధానాన్ని అందరికీ అందచేయాలన్న తపనతోటే మనం పత్రికను గాని, యితర తెలుగు పుస్తకములుగాని ప్రచురించుచున్నాము. ఒక్క వ్యక్తినైనా ఇందుమూలంగా ఆధ్యాత్మికతవైపు మరల్చగలిగిన మన యత్నానికి సాఫల్యం చేకూరినట్లే. మనలో కొందరికి సత్యపథమార్గము మరియు ఇతర ప్రచురణలు సభ్యులకు మాత్రమే యనే భావం వుంది. పూజ్య బాబూజీ గారి సందేశాలు మానవాళికంతటికీ. మనలో ప్రతి ఒక్కరు ఆయన ప్రాణాహుతిని అనుభవించిన వారమే. అది ఇతరులకు తెలియజెప్పడం మన కర్తవ్యం. ఒక విధంగా అది మన గురు దక్షిణ కూడా. అందరూ అందుకై అడుగు ముందుకు వెయ్యాలి.

సర్వే జనాః సుఖినోభవంతు

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**I remained very happy in your company. When all of my associates gather at one spot, it becomes a temple for me and it is their duty to make their hearts as the temple themselves. I am happy that all of you follow the meditation prescribed; but there are a few who remain non-attached after the meditation is over. They forget the idea of God and begin to remember themselves throughout the light of the Sun. It is their work to shape themselves for the Divine purpose. At its start if they think that this is our Mission and our God then they will be helped much in His remembrance.**

**- Pujya Babuji Maharaj**