

SATYAPATHAMU



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1. Editorial

Dear Brothers & Sisters,

Sri Krishnastami is here and we are yet again reminded of our **Duty** on the path of Grace of Beloved Master, which must be tread with love and devotion, dedicating all actions to Him. This should be the core tenet of our life. Srimad Bhagavad Gita, the song of God, has over the ages reminded humanity of this sacred duty. Pujya Babuji Maharaj says, “It was in accordance with the need of the time that Lord Krishna revealed the truth depicted in the *Gita* to Arjuna. We must be highly indebted to him for all that he put forth for our benefit, which in course of time has become the guiding light for us all. It was not merely an idle discourse but the actual revelation of the very thing needed for a true pursuit of the Divine path.” He further says, “The Gita also emphasises the importance of **Duty**, which constitutes the very basis of the social order of the world. It falls within the scope of Raja Yoga, and it is immensely helpful in bringing about the cessation of *sanskaras*. The state commences when all senses are silenced. Mere saying or hearing is of no avail in this

respect. It is only to be practiced, and for it a broader heart is required.”

When Ahilyabai Holkar, the ruler queen of Maratha Malwa Kingdom called for a Gita Pandit to read her Srimad Bhagavad Gita, she had him stop at the first sloka. “DharmaKshetre Kurukshetre”. She interpreted it as “Kshetre Kshetre Dharmam Kuru”, meaning, “ in every field of action, do your Duty”. Pujya K.C Narayana Sir has quoted this example and remarked that “illiterate she was, I think she was more illumined than others”. He drives the point that as long as Viveka is maintained, one would draw the right inspiration from the Bhagavad Gita than getting lost in the intellectual commentaries on the same. Viveka is to know that Master is the Goal and Master is the means, dedicating all actions to Him, for Him as our sole Duty.

Wishing all a Happy Krishnastami.

Fraternally

Vidyadhar

2. GITA

- **Pujya Sri Ramchandraji Maharaj**

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

be appreciable to some extent, the actual purpose is not served at all; and, to be more frank, the commentaries have made the original text all the more complicated by putting the bare truth under coverings or misconceptions. In other words we increase our own limitations by adding more and more complexities to it.

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

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

give you a glimpse of it or to create instantly the same state in you by the application of their own inner powers.

Let us here consider how much time Lord Krishna could have possibly required for speaking out the total text of the Gita as we find it today. The armies were standing face to face on the battlefield and war trumpets were sounding loud, announcing the zero hour for action. How much time was there at the disposal of Lord Krishna to bring Arjuna round to the proper course by preaching a sermon to him? The recitation requires at least a few hours. How could that be possible at that critical moment? Evidently he could not have taken more than a few minutes for it. The fact is that Lord Krishna actually transmitted to Arjuna, within a few minutes, all those mental states necessary for the purpose at the time. Really they were the very conditions which an *abhyasi* passes through during the course of his march. The process brought Arjuna instantly to a higher state of spiritual Consciousness and purged out the feeling of undue attachment from his heart. This can as well be possible today if a personality of that calibre is there. But, as it is too commonly witnessed, people hear and recite Gita for the whole life without taking in the least effect thereof. None has so far ever turned

round like Arjuna in spite of hearing the Gita for years together. The reason is that those who recite to others are not capable of transmitting its truth into their hearts, on account of which no effect is produced upon the hearers. For that purpose it is necessary that the reciter must have a practical approach up to the conditions related therein and should possess a strong will and the spiritual force necessary for making his voice vibrant so as to carry the effect of the sound right into the hearts of the hearers through the process of transmission. Then alone can its recitation be useful to the hearers.

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

the physical actions of the *abhyasi* do not create impressions upon his heart. Consequently, a feeling of being a doer does not arise in him. When impressions are not caused the *sanskaras* are not formed, and consequently chances for *bhoga* do not arise. The formation of *sanskaras* is thus stopped. This is quite essential for those on the spiritual path. This was in fact the actual state which was transmitted into Arjuna and by the effect of which he at once rose up to that level of higher Consciousness. The oral expression given at the time constituted only seven slokas to offer brief hints to illustrate the condition acquired by Arjuna through transmission.

The state of *atman* described in the Gita is a further clarification of the same point. When one has practically attained that state, he begins to feel the same all through. That is in fact the actual state of Realisation. Great stress is laid in the *Gita* upon *nishkama karma* or desireless action. One may go on saying like that forever, still it may never crop up within him unless he adopts the means and practices for its achievement. This is in fact a kind of *layavastha* (state of merging) without which the vision of *Virat*, as displayed to Arjuna, could never be possible, though proper capacity and advanced insight on the

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

The Gita also emphasises the importance of Duty, which constitutes the very basis of the social order of the world. It falls within the scope of Raja Yoga, and it is immensely helpful in bringing about the cessation of *sanskaras*. The state commences

when all senses are silenced. Mere saying or hearing is of no avail in this respect. It is only to be practiced, and for it a broader heart is required. It is not so easily attainable in a brief span of time. Persistent labour with proper means is essential for it. It is likely that people may not pay heed to what I say herein; but soon the Reality which has, due to the effect of time, got covered with complexities, shall be unmasked and the people shall begin to realise its true significance. May the time come soon! Amen.

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

the path, we must first have sufficient association with him to judge how far the tendencies of our mind are being affected by it, i.e. whether they are getting gradually silenced or maintain their usual trend. We must try to understand whether his association is causing the same effect upon our heart as it finally must. In the present age of degradation such guides or masters may be rare no doubt, and those having a command over it still rarer. Unrest and disturbance is the predominant feature of the time. For this the modern civilisation too is responsible to a great extent. It now requires a good deal of time and labour to overcome this disorder. It can be removed only through sincere love and devotion to the Divine Master, and this in all respects is the only unfailing instrument for it and the surest path of success.

**

3. Determination

- Pujya Babuji Maharaj

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

But how is it possible?

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

And when that is possible?

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

How to find this orbit? How to move direct?

By keeping the destination in full view.

How to remember the destination?

By becoming one with it.

And when can a person be one with that?

When you lose yourself.

And how to lose oneself?

By bearing no other thought in the heart than that.

And how is that possible?

By practice.

How practice is possible?

Through love and interest.

How love and interest can be engendered?

By remembering constantly.

And how constant remembrance be cultivated?

Through determination.

How determination is possible?

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

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

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

All systems like Buddhism and Jainism insist upon the point that we try to be as we should be. They stress the principles and rules and regulations and their observance is taken as a mark of spiritual advancement. If we look to ourselves, we will see that we do not want to give up any shortcoming. The reason is that people do not crave for the goal otherwise they would leave everything to pursue it. When our tendencies lean towards something, we start sensing many things of that and concentration grows. Then our energies get balanced and a kind of equipoise is achieved. As soon as this develops, the sensitivity to feel dawns. But, my brother, who is to bother for all this! Such persons are rare who are ready to do or die and truly speaking, unto them Reality 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.

* * *

As a matter of fact, all of us are like beggars at the Master's door, having a begging bowl in hand, which the Master readily fills. But when the bowl is already full with things other than spirituality, the question of getting anything from Him does not arise at all, for, if anything is poured into it, it will flow out at once. The primary thing for us is therefore to make ourselves empty so that the bowl may be filled up with the Master's Grace.

- Pujya Babuji Maharaj

4. HEART REGION

Dr.K.C.Varadachari

The physical heart is well known to be the pumping station of the blood. Also it is that which receives on the one hand the venous or impure blood and that which sends out on the other hand the arterial or purified blood. These two processes are very complementary and they are very much similar to what has been suggested to be done in the purification of the mind itself, that is to say, on the one hand, there is necessity to remove all impurity in our thoughts and on the other prevent all impurity from entering into our thoughts. This analogous nature of the processes facilitates the unity of the physical, vital and mental levels of man. The meditation on the heart impels the processes of cleaning of all the solidity or grossness or impurity that has settled in our system in the form of obstructions. Usually, they appear as black spots or areas in the regions affected: this of course is to be seen only by the inward vision in the course of inner observation.

The heart as the centre of the mind or *manas* is well known since it is the heart that throbs and warms up or is gripped in

fear. Modern psycho-physiologists aver that this is due to the activity of the adrenal glands and the sympathetic autonomous nervous system which is the activated sector of man in all emotions.

The meditation on the heart is also necessary for, it is for man at least the point of greatest importance. Some think that one should meditate on the *Kundalini* at the *Muladhara chakra* (sacral plexus): some others that the meditation should be on the centre or middle of the eyebrows (*bhru-madhya*) and still others that it should be done at the crown of the head (*brahma randhra or sahasradala*). All these are not so very rational as the natural procedure at the heart. We all know that when we declare ourselves we clasp or tap our chest region, especially the right side; since obviously we all call that with the affirmation of 'I'. However, this is not counselled by Sri Ram Chandraji, who with the Gitacarya, Sri Krishna claims that the Divine Lord rests in the heart (physical).

With such a natural centre for meditation it is better to start. The meditation on the heart begins to shatter the solidity which has crept into the senses thanks to the wrongly directed ideas and thoughts of different kinds. It is owing to the senses

(*indriyas*) and *manas* taking wrong turns and getting solidified that we begin to lose the powers of discrimination. Meditation centres the entire force at one point, namely, the heart, which is the natural physical centre. This heart should not be confused with the *anahata-chakra* of the six centres of *tantra-yoga*. It is the Centre of individual mind which by this meditation is gradually tamed to leave its habit of wandering about. Thus the individual mind is directed into the right path.

Shri Ram Chandraji speaks about the necessity “to go back through the downward motion to the condition from which we had come down”. This requires a brief explanation. The descent from the higher or Ultimate Centre is a downward path upto the formation of the physical heart. The going back by the downward motion means the reversal of the entire motion from within the heart by the utilization of the Central force to form a region, so to speak, round the heart region. This formation leads to the expansion of the centres located in our body. The Central force begins to activate them so as to make them glow for they have lost this power of luminosity as the solidity increased. This is a new method indeed for it is not mentioned in any literature as to how the downward motion of the central force makes the

covering over the entire Heart Region and makes the centres which had formed previously and made non-luminous, become luminous again. These centres of the Heart Region are invaluable for it is the glow of this heart that makes one realize the readiness of the abhyasi for spiritual growth. When the Master transmits this Central force on to the heart of the abhyasi, his heart becomes glowing with *jyoti* or light, and he experiences the calm and lightness of the Infinite Central force itself.

Since the blood from the heart moves over the entire body it may well be said that the Heart Region extends from the toes to the crest of the head (*shikar*). The Heart Region consists of many fibres of different hues and colours, and we are all the time with them. It is the experience of the abhyasi that he sees several kinds of colours, such as yellow, red, green and blue and these refer to certain points which have to be transcended on our return journey to the Centre.

As the several knots or granthis within the Heart Region begin to glow during meditation, we begin to pass towards the Centre. At the beginning we have to cross the different stages of the Maya or power. In the *Reality at Dawn* Shri Ram Chandraj has drawn a diagram of the several circles which begin to form from

the Centre towards the outermost ring or circle. These comprise 23 circles which are concentrically drawn forming even like those which are observed when anything is thrown in a pool of water — the circles or rings go on *ad infinitum* from the Centre giving us an impression of a *Cakra-vartana*, circular movement of a wheel. As we have stated, it is even here to be presumed that every circular movement (or concentric movement) comprises the twisting wavy movements also forming infinite number or innumerable number of knots or points of twist. One passes through all the knots untying them or unwinding the threads. Meditation is a subtle and powerful force of the Centre which helps the return ascent towards the Centre itself gradually and naturally.

Shri Ram Chandraji mentions that no practice of Hathayoga can bring about such a result. The Hathayoga practices have hardly a clear conception of the metaphysics or physics of this descent from the Centre or the formation of the knots. Its extraordinary method of cleaning and controlling the body and subduing it by means of postures (*asanas*) and *bandhas* (bindings) and even breaths (*kumbhakas*) leads undoubtedly to spectacular control over the autonomous nervous system. That is

of course remarkable. It truly establishes the ancient dictum that mind moves matter (*mens agitat molem*). Hathayoga does not really use the Ultimate or Central Force to effect the ascent and untie the knots beyond a particular point. This point Shri Ram Chandraji says is the *Ajna cakra* (the centre between the two eye brows). We can infer that the force of thought utilized by the Hathayoga is of this level alone and not beyond it. The ineffectual activity of the *Ajna cakra* thought becomes evident when we find also that all the so called miracles, capacities and abilities are of the region of Maya or power, and one does not transcend *Maya* at all. It is in respect of lower being a power of great value but a delusive one in so far as it makes one believe that it can lead upwards.

So far as the importance of utilizing the Central force in meditation and in doing it at the heart there is always a danger of limiting our view of the Heart to the physical heart made up of flesh and blood.

Usually whenever we speak or think of the heart, it is this physical heart that we refer to. The Heart Region is that which covers both the inner and the outer which have resulted after the emergence of the First Mind — the higher worlds or brighter

worlds obviously belong to the region of the First Mind. The Heart Region which is thus very vast is described by Shri Ram Chandraji as containing all the knots or cakras, and all communications with higher worlds. All establishment of relations with the Superconscious states as well as deep sleep states is possible in this region itself. Shri Ram Chandraji makes this statement because some persons think that they can avoid dealing with this region itself. He speaks of the Heart Region as the 'main artery of God', which means that we cannot reach God except through this region.

Bodily consciousness or that one is the body alone arises here in this region and the body is being identified with the functioning of the heart, stopping when it stops or rather dying when it stops. It is the chief concern of the human being to maintain this body and thus it happens that one lives for the sake of the body rather than that the body exists for true living. This is an inversion or rather the putting of the cart before the horse. All the circles that man has put round himself are so many bondage rings owing to the preoccupation with the maintenance of the body. Shri Ram Chandraji states that the very form of the body in its solid form or condition is verily due to the hammering

out of the rings into this form of roundness etc. and congealing it into solid condition of bones, muscles, nerves, glands, blood etc. The thought or ideas which are truly forces begin to be in a subordinate position. Instead of these ideas being really for the experience of the true state man has developed new ideas which are inversions of the original and begin to subserve the ends of the body and its several parts or sections. Ideas become ineffective when they are sought to be worked out against the interests of the body. The whole world knows how all ideas which are conforming to the solidity of the body and its greater preservation are accepted, whilst the contrary ideas that seek to make the body, an instrument of *dharma* and *moksha* (*dharma sadhana*) are said to be nonsense. That is also one of the major reasons why the modern age is witnessing the triumph of economics over philosophy. Politics which was the philosophical sociology has today become a handmaid of economic distribution and production of goods which seek to protect the body as such and pamper to its enjoyment and pleasure.

A modern writer of the Oxford Movement, Peter Howard, wrote a fine book called *Ideas have Legs* in which he showed the dynamic return of ideas to their legitimate role only when ideas

are for the divine life. Ideas must be seen to have real nature only when they refer to the Ultimate Divine. Pseudo ideas are those which dominate the world of solids and grossness and forge wings of bondage in the name of security of the body. It is, as it were, a King or President of a State is held in protective custody in the castle which he built for being free.

Modern Idealism which considers ideas as forces or as Ultimate Realities is unfortunately unable to see that all its ideas are forced into patterns of sensory experience or economic dialectics or logistical dance of opposites arbitrarily constructed or invented by idealistic philosophers. Today our great difficulty in putting across real thought is due to the fact that ideas themselves have been congealed into solid jargons that have lost all capacity to lead to the real factors of the genesis of ideas.

Shri Ram Chandrajji clearly shows that the entire mind of man is filled with ideas but these ideas are ideas of portions of the body, such as liver, lungs, intestines and stomach or abdomen and so on. So also we have ideas of physical feelings as to how these organs feel or act or what they need. All these ideas are those which spring up from the heart. In a sense we can say that our heart is like the Buddhist *alaya-vijnana* or the receptacle of

all impressions which are of solid objects and organs. Thus, the present content of the heart is just these physical bodily ideas and no more. The consequence is that we are being governed by these ideas alone; and all our actions proceed from these ideas and are regulated by these. Therefore, we are said to be caught up in the karma cycle or determined by karma.

But it is the subtle condition of the heart that we have to note. The heart, being the main artery of God through which the idea of creation is working is in invisible motion. Truly, each individual heart is also a unit uniquely issued out of the Centre. The power that is working at the Centre is also manifested as the units. Though the same superconsciousness is working in a limited way, the word 'limited' does not mean that it is necessary for it to be that. Limitation is not due to anything from above. It is what has resulted from the individual solidification owing to the identification with the body or with the ideas of the body which are its rings of bondage or limitation.

Shri Ram Chandrajī describes the emergence of the units from the Centre as a shower of fire - sparks forming a vast circle, a view which is echoed in the Upanishads (*visphulinguvat*). The whole universe is thus a projection or throw out, thanks to the

invisible motions under the Centre. Each unit, however, develops its own individuality whilst yet retaining the nature of the invisible motion of the origin. Surely also it can be said that these units are eternal in the sense that they are permanent till the final dissolution or withdrawal. Problems of concern are raised by those who wish to uphold the view that the units though withdrawn into the Centre emerge as such at the next creation. This is a point which is more a logical one than a practical one, for it is to explain the karma problem of the **net** creation. As the Kathopanishad says the soul or unit exists even at the final mergence in latent condition. The meaning of 'exists' is, however, logical, since we cannot think of the extinguishment of the soul when it begins to emerge. The question is again one of its becoming bond again after having attained freedom in the previous creation (*srshti*). There is also another problem posed whether *pralaya* is itself liberation, for, since in any case it will happen one need do no *abhyasa* to attain it much earlier. If we answer these in one way there arise other sets of problems. It is advisable to defer these questions of pseudo-philosophers till certain major results have been attained.

In any case, in spiritual life the most important thing is to achieve *pralaya* for oneself or one's dissolution. This appears to be quite a shocking proposition. To ask any one to commit suicide is sheer folly. However, after the first shock-effect of this advice, let us ask ourselves what it really means to know the Ultimate, which is our goal and what it means to realize it or rest in it. It means that one would merge oneself in it and live and move and have one's being in it, oneness with it or even one's losing oneself in it. Practically, then, the dissolution of both the individual and the universal or at least of the individual in the universal spirit or Godhead or the Beloved, even without a trace of oneself is the goal aimed at. It may be true that this does not utterly happen until the final creative *pralaya*. All these are to be matters of verification (*anubhava*). Shri Ram Chandraji does not enter into the metaphysical problems to say that the soul is eternally distinct or entirely dissolved or lost as such. However, whilst suspending the answer, it can yet be taken that our goal is to attain union or *laya* in God and not to preserve our separateness or the world's separateness, or to dissolve all of them in an Absolute as such. It is best to take it that whatever the status of the relationship in *pralaya* or reemergence, it is one

of indissoluble oneness or inseparability between the Centre and the units.

The Heart is peculiarly separated from the First Mind and Centre owing to the limitation imposed by the grossening or heating of the particles and the formations of *cakras* or brackets of resistance, which interfere with the free flow. As already stated, **the Heart Region extends from almost top of the head to the feet**. Shri Ram Chandraji reveals that this vast region has in its upper portion certain functions and the lower half has also certain functions. The need is to purify these areas.

Taking the Centre of the Heart Region we find that it falls about the physical heart. The discovery of Shri Ram Chandraji is of the two points A and B in this region. The point A is given in actual measurement to be located within the physical heart itself. "Measure from the left nipple to the right two fingers width. Then proceed to measure downward three finger widths. This is the point A. Measure two finger widths downward from it we have the point B".

Shri Ram Chandraji locates it at the lower part of the left lung. These two points, in a sense, can be seen to be in the upper part

of the fleshy region of the heart. Master Shri Ram Chandraji states that the upper part of this heart is the brighter one and the lower part is the darker one.

These points A and B have to be constantly kept cleaned. The cleansing is a process done by the transmission of thought power by oneself or by the Guru (preceptor). It is clearly a case for the concrete prevention of extraneous impulses which begin to settle in the heart as so much dirt and dust in the form of particles. The two processes are complementary.

The ancient Jains used to call these two processes of prevention and throwing out of the dirt and the unwanted *nirjara* and *samvara*. The entry of karma particles makes for old age. It also means and it makes for heaviness. And the prevention of their entry makes for non-aging *nirjara*. The other process is for throwing out the already entered particles, which is very good or the best for the self (*samyag-varaniya*). Similarly, it can be shown that the ancient bhakti schools proposed two basic practices called *anukulya samkalpa* (willing the helpful to love of God) and *pratikulya-varjana* (getting rid of the impediments to Realisation). These two processes are now given a physical basis in the heart at the two points where they can be

prevented and thrown out. The individual may meditate on the heart at these two points and imagine their purification by an act of will. This, of course, needs strenuous vigilance (*abhyasa*) demanding attention to the acts of throwing out and pushing out at points A and B. The *tapasya* of the ancients was a process of heating of the system to throw out the dirt and karma-matter, and it is even said that the purification is done by the *pudgala* getting out.

Master Shri Ram Chandraji has stated that these impurities and unwanted elements pass out of us in the form of smoke through the back.

In any case, the purification must be centred on these two points A and B. The same is more easily and quickly achieved when we utilize the Superconscious force of the Master through transmission by him directed to the removal of the dirt-disease.

This is one of the reasons why abhyasis interested in progress are counselled to get individual sittings from the preceptors or Shri Ram Chandraji himself, as their own will-power is neither developed nor pure.

Shri Ram Chandraji has stated also that the portions of the Heart, upper and lower, which are bright and dark respectively, and the points in the upper region A and B, recur in the Higher Regions also i.e., of the Upper part of the Heart Region (in or above the forehead) and in the Mind Region and the Central Region as well. However, they do not occupy the same portions there; there is the inversion of the portions according to the principle of invertendo. In the *Anant ki Or* (Towards Infinity) Shri Ram Chandraji mentions as many as 13 knots (*granthis*) and not all of them belong to the Heart Region.

When the purification of the points A and B is done with the help of the Master's Superconsciousness or its transmission, there is hardly any room for the incidence of egoism which attends all individual effort. I have mentioned this in the article on the subject in the Sahaj Marg 1960 April number.

Shri Ram Chandraji also mentions that sages (rishis) usually descend in the Upper region of the heart and that is why several abhyasis begin to have vision of rishis. This is what is meant by saying that the rishis descend at that point or part of the heart. Several saints have had visions of the rishis like Narada, Vyasa, and others and it must be presumed that they descend at this

Region of the heart. However, the real experience of the Godhead in the Heart should be sought at this upper part; and many seem to experience a flame or *jyoti*. But the true experience will lead the abhyasi to higher levels. It is, as it were, one is led by a Superconscious Personality. Or a Superhuman Personality leads one upward.

The ascent from this Heart Centre to the upper Heart Centre follows on the aspiration of the individual having been awakened. The course taken up is not the usual route spoken of by the tantric system of *Sat-cakras* (six centres). It must be made clear, as already pointed out, that whatever may be the value of these six-centres, it is not with the Kundalini our journey is linked up.

The ascent of the *Kundalini* through the six centre, *Muladhara*, *Svadhithana*, *Manipuraka*, *Anahata*, *Visuddha*, *Ajna*, is not shown to be the way of getting rid of Maya or crossing the Maya. They are centres of power used by some yogis for obtaining aisvarya, lordship etc. As pointed out by **Gurdieff** and Ouspensky they are *kunda-buffers* which impose illusion firstly on others, and secondly, on oneself. But to the person who has gone beyond the First Mind of God or reached

the Central Region it is possible to experience the *kundalini* and the powers of the several centres pertaining to them in the natural way. It is naturally wakened up at that level of attainment, says Shri Ram Chandrajī.

Shri Ram Chandrajī states that the route to be followed to the Ultimate in the Heart Region follows broadly a different path. Meditation on the heart brings about all-round improvement. It is the essence of the earth element (*prthvi tattva*) which has all other elements in it collectively. “Heart contains in essence all the five tattvas with their specific centres in it. That means that everything found everywhere is contained in it collectively, nothing being predominant. For this very reason meditation of heart brings about an all-round improvement. Next comes the point of *atman*, then the third the point of fire, and the fourth that of water, lastly the fifth that of *vayu*”.

5 (Vayu)

4 (Water) _____ 3 (Fire)

2 (Atman) _____ 1 (Heart)

The experience of these five centres or travel of them leads to the performance of the *Panchagni vidya*, these five points as if being thought of as five fires. This is of course different from the *Upanishadic vidya* by the same name.

The higher region of the heart is reached by the travel to the same through the five fires. The knots at these centres are untied by the process of reversal or loosening the strain by a pull down as when we untie a knot. As we untie, the loosening itself helps the quiet flow of the vibrationary or vibrating energy. This is a rather long path and Shri Ram Chandraji has perfected this path. This passage which used to take ages for many to pass and which even some of most advanced souls of the modern day have not crossed could be effected by Shri Ram Chandraji in the shortest possible time.

It is also suggested that by cleaning the point B the corresponding points B in the higher regional centres of the Heart as well as those in the Mind Region get cleaned. The points in the higher centres are called A₁ and B₁, and A₂ and B₂ and A₃ and B₃ and so on. The superconsciousness travelling in these regions are called D, and D₁, D₂, D₃ and so on. D means divine

consciousness and D_1 , D_2 , D_3 are superfine conditions of that divine consciousness operating in the different regions. The divine consciousness is not uniform but reveals levels of refinement. However, it is least infected or affected with any obstructions and impediments or impurities. The transmissive power of the Master's D_3 consciousness is such that it operates in such a way in the regions below as to remove all obstructions impediments in the abhyasi receiving it within himself or in a way identifying himself with the Master as his perfect instrument or servant.

Whatever you think constantly or repeatedly located at this point A, you will form your fate accordingly. If you meditate at this point (B) thinking you are becoming devoid of all sensual things, the result will follow in the shortest possible time. Thus A is the point where things or samskaras try to enter and B is the point through which one can throw out these and those that have already entered. D: points of Divine or super consciousness.

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5. PLAY DIVINE

Sri K.C.Narayana

My Pranams to all the co-travellers on the path.

On the happy occasion of the Sri Krishnashtami 2004, it is but proper that we consider the problem of 'self'. This problem has been engaging the attention of all seekers for ages. There are theories and philosophies on that which are familiar to us and there appears no need to state any of them again here. But for us our beloved Master Babuji Maharaj is of paramount importance. I try to share what little I know of this subject without getting into the systems of philosophy or yoga but what I know through practical anubhava of the states I detail here.

He puts the question "What is the Self?" and answers "It is the gross state produced by the charge of the mind. If I may be more vivid for the common understanding I can say that self becomes the individual force with its separate entity." Meditation has been advised as the path for us and its efficacy and use we all know. However, we should know

that true meditation is not about doing or achieving anything. It is about removing the obstacles that obscure our nature. A spider sits silently in a web without moving. He is not meditating. He is waiting for a fly to land. He wants to exist as an identity, an ego, as if he is his construct of thought and to also possess freedom.

The very silence of which we all have direct awareness reveals that the ego that is seeking is nothing more than thought itself; it is of a substance similar to that of the substance of a dream; for we know in one moment of no-thought that is our daily experience it completely disappears. If we try to look for it with the mind, 'the no-thought/mind is not found to be the same. This has been a regular pastime for many aspirants and they complain about it often.

This is because the 'self' is nothing but thought. We obviously cannot catch hold of a thought; this is the frustration of those who think that another illusion "Sakshi" is not able to watch the 'no-thought' condition. In these cases, the aspirant is trying to view silence as an object or experience to be attained. The Ground Reality however is,

silence is what cannot be lost. That is why when we get in close with the Ground Reality through Pranahuti we are able to feel that ‘silence’ which passeth understanding even though we are in the midst of all noise including the inner noise of an agitated mind.

We all know that many times when even in moments when we are internally most tormented, agitated, there arises in us the “silence”. That is why we feel like saying Master “speaks in silence”. Behind this we may note that the freedom of our nature is not freedom from events that come and go, nor is it the freedom to get out of our way like the renouncers. It is the freedom in the midst of all events, whether we get what we want or do not get what we desire.

Those who feel that we have freedom only when we get what we want and reject what we do not wish are thinking that freedom as something that will give them an identity that will be stable and unthreatened. This is what is behind all seekers’ mind-set. There is nothing wrong in thinking that they are all also spiritual seekers, people who seek knowledge, seeking through relationships, or any other kind of seeking.

A seeker is a person who is attempting to achieve some result through a practice, like a person eating idlis and sambar for breakfast because they see some benefit in it. The idlis and sambar may help in forming regularity in practice but there are many things that idlis and sambar cannot do. Once the regularity is established the interest in idlis and sambar wears off. We find that this is a repetitive experience, and the mind begins to see the limitations of the same. The mind starts hankering for something more. Perhaps someone will gather the courage to try something new. They may suggest instead of sambar to try chatni of several varieties get suggested over a period. Still, the experience comes, goes, and is limited.

We have the same phenomena in the nature of meditation that we have. If at that time we seek assistance of the trainer to push out of the situation of being bored with repetitive quality of meditation a push by him/her would lift us to higher condition. But before that the attachment to the condition should go and also the willingness to take assistance from the qualified person should be there. It should be clear to us that the having or

not having of any experience in any realm of being has nothing to do with who we are truly. We are the being in whom these experiences are arising. This much is obvious to many seekers. However what is not appreciated is that ‘the experience of identity itself’ is one such experience when we are in the lowest plane of consciousness that works in the body. Identity, or ego, is nothing more than thought - so it is as ephemeral as thought, and constantly changing. There is no way to ever make it secure.

Ego is like the performer in the magic show. The thought is what the performer is doing and the one in the audience watching is either impressed or not impressed by the performance. When one is deluded, one is constantly either identifying with thought, the one about thinking and the other what the thoughts are about. All of this is taking place in the mind and it is all gone in one second of no-thought condition. This silence of which we all know can be called by different names. We can call it being, we can call it liberation, we can call it awareness and we can call it the source from which all perception arises. Nevertheless, silence is a **good indication**, as far as words go, because it

offers nothing to reflect the idea of ego, nothing with which to identify our “self”.

Many sadhakas have been asking about the nature of the ultimate and nothingness. This is essentially a game they try to play within **themselves in** order to maintain the ego which is created by the mind and then evaluate a "concept of" silence. The very evaluation of silence is funny; we know it is **not a** form, so it cannot be measured. Further to evaluate or measure we do not have any measuring instrument. Even then, to what use to which we intend the ‘silence’ to be put into is a question that has no answer. Here we find that the mind looks to itself to evaluate the ‘silence’ and draws a conclusion based on what it can use. Even logic indicates that a mind whose efforts have failed is not qualified to evaluate. It knows only its own limitations and believes that is all there is. In **a moment** of no thought, this mind that is attempting to quantify silence disappears, and the **silence remains**. Who remains is answered as ‘whoever it might be’. ‘It is what it is’. One and only real lesson in spirituality is we know that the mind is secondary to our

true nature or 'who we really are'. That is **why there** is no liberation in thought - it is not who we are.

This is the reason why the question 'what is the self' must be answered - because that is the **only way** to cease identifying with experiences that come and go. When we identify ourselves with that which we are not, it leads to tremendous suffering. Therefore we need to find out our true nature. Then we are free to meet the reality of coming and going of events exactly as they are without asking them to be or do what circumstances cannot be or do. **That is** the end of the logic of most of the prayers.

As I am never tired of saying that 'The real prayer is to pray and continue to pray so that prayer may continue'. This prayer is what I adopt. The peace that arises from realization of our true **nature in** the midst of all events is not the point of realization. That peace is a natural benefit similar to energy following the path of least resistance. The **joy and** peace that comes finally is the outcome of not demanding the world of thought and form to be **other than** exactly what it is. Then one naturally ceases to destroy the

possibilities **for** life, joy, bliss, and expression. That is why Master has said that in our system we do not try to change the outer circumstances but mould ourselves to the circumstances. That is also what he stressed in his commandments 5 to 8.

To abide by the Will of Master there is no other method than total surrender to Him. First we should mould ourselves on the lines of the Master- then the meaning of “mat chitta **madgata pranah bodhayanti** parasparam” becomes true. Once this is done we live in the will of Master when ‘manmana bhava madchitto madyaji mam namaskuru’ becomes possible. Lord Krishnas’ messages are true and eternal. But the Lord is expressing himself as our beloved Babuji now, is what we need to know and feel in the core of our hearts. So long as we are going to distinguish between these two, such a wisdom is beyond us. That is the problem of identities we discussed earlier: not only have we granted identities to ourselves but to others also - a funny game of Ego. Meditation on the nature of Silence which has a music of its own is the refined form of meditation in the method. But this, one learns in the cave of the heart which swells in and with the love for Master. Sri Krishna which means

unending happiness is the result of such a music that we hear in Silence. Anything that is unending can be boring and therefore He plays tricks with us to keep our entertainment continuous and ever longing. I pray that all enjoy the game with Him always. One word of caution: please note that boredom does not mean tiredness. Tire not, be continuously restless and He is game for that. The journey to the Infinite is not taxing, it is unendingly joyous. One last thing to share: the Infinity is a dawn that never dawns. It is a continuous grey always luring to make us move towards the brighter light — play the game it will be rewarding as well as relaxing.

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6. ప్రాణాహుతి యోగశక్తి ద్వారా ఆధ్యాత్మిక శిక్షణ

- పూజ్య శ్రీ రామచంద్రజీ మహారాజ్

నా గురువర్యుల కృపచే నేను ప్రజాసామాన్యానికి తెలియని ఒక గొప్ప రహస్య మర్మాన్ని వెల్లడి చేయడానికి ప్రయత్నిస్తాను. శ్రీ కృష్ణపరమాత్మ, వివేకానందస్వామి, నా గురువర్యుల వంటి మహోన్నత వ్యక్తి ఒక మనిషి జీవిత గమనాన్ని అంతటిని మార్చివేయడం ఒక మహద్బుతం. ఇది ఏ విధంగా జరుగుతుంది?

ఇది అంతా తాను మారవలెననే సంకల్పం ఆ వ్యక్తిలో ఉండుట వలనే కాని, గురువు కేవలం నామమాత్రంగానే కారకుడని కొందరు సంశయాత్ములు చెప్పవచ్చు. అట్టి శక్తే శ్రీ కృష్ణపరమాత్మకు ఉంటే కురుక్షేత్ర సంగ్రామాన్ని తీసికొని వచ్చుటకు బదులు దుర్యోధనునికి హృదయ పరివర్తనను ఏల కలిగించలేదు? అందుకు వారు ఒక నిరర్థక వ్యక్తిని లేక నిర్జీవ వస్తువును మార్గదర్శకునిగా స్వీకరించి మహాయోగిగా మారిన ఎవరో వ్యక్తిని గురించిన కథలనేకములను చెప్పవచ్చుకూడ. కాని

వాస్తవ తత్వమును తెలిసికొనే ప్రయత్నానికి ఇది ఆటంకం కానవసరం లేదు. ఎందువలన అనగా దైవం అనుసరించే విధానాలు అనూహ్యమైనవి. కొందరు తమ స్వీయ ఆలోచనా వైఖరి కారణంగా మోసపోతారు, కొందరు దివ్య కృప (Divine grace) చే జ్ఞాన దీప్తిని పొందుతారు.

శ్రీకృష్ణపరమాత్మకు ఎవరినుండి తేజో ప్రకాశం వచ్చింది; అనే ప్రశ్న వేస్తే, ఆయన స్వయం ప్రకాశకుడని సమాధానం యిస్తాను. కాని అప్పుడు ఆ జిజ్ఞాసువు తాను, తదితరులు కూడా స్వయం ప్రకాశకులమని, అంతటితో తాత్విక పరిశోధన అంతా పరిసమాప్తమైందని భ్రమించి తప్పుదారిపట్టనవసరం లేదు. హృదయ తపనకు తర్క సంబంధమైన ఊహ చింతనలు ప్రత్యామ్నాయములు కావు. తర్కం ఎక్కడో ఒకచోట ముందుకు పోయే మార్గం లేక ఆగిపోయినప్పటికీ హృదయం సంతృప్తి నొందదు.

ప్రాణాహుతి సంకల్పశక్తి ద్వారా పనిచేసే ఎల్లప్పుడు సత్ఫలితాల నిస్తుంది. ఆధ్యాత్మిక శిక్షకుడు సాధకుడి మనస్సును తీర్చిదిద్దుటకు తన

సంకల్పాన్ని ప్రయోగించినట్లైతే అది అమోఘమైన సార్థక ఫలితాలను
 యిస్తుంది. కాషాయ దుస్తులను ధరించిన వెంటనే గురువృత్తిని చేపట్టిన
 అనేక స్వాములవార్లు తమ శిష్యులు తాము చెప్పినదంతటిని శ్రద్ధగా
 వినినప్పటికీ కుక్కతోకవలె వంకర ప్రవృత్తి కలవారుగ మిగిలిపోతున్నారని
 వాపోతారు. కారణం స్పష్టమే. ఆ స్వామివారు తమ సంకల్పాన్ని
 ప్రయోగించక పోయి యుండవచ్చును లేదా ఆయన ఆ శక్తి లేనివాడై
 యుండవచ్చును. కొందరు గురువులు కష్టతరమైన, మానసిక ఒత్తిడిని
 కలిగించే అనేక పద్ధతులను సాధన చేయమని చెప్పి తమ శిష్యులను వారి
 ఖర్మకు వారిని వదిలేస్తారు. ఆ పద్ధతుల ఫలితము గురువుకు
 తెలియదు; శిష్యుడు కూడ తన విచక్షణా జ్ఞానాన్ని ఉపయోగించుటకు
 శ్రద్ధ వహించడు. ఫలితం శిష్యులకు అంతర స్థాల్పము, బుద్ధి మాంద్యం,
 స్వేచ్ఛా రాహిత్యం; గురువులకు అవినీతి, పతనం నైతిక నికృష్టత్వం.
 గురువులకు బోధించుటకు తమకుగల హక్కుపై మాత్రమే ధ్యాస ఎక్కువ;
 కాని తమ శిష్యుల ఎడల తమ కర్తవ్యబాధ్యతలను గురించి ఏమాత్రం
 పట్టించుకోరు.

సమర్థుడైన శిక్షకుడు ప్రాణాహుతి యోగశక్తి ద్వారా సాధకుని మనస్సులోని నీచ ప్రవృత్తులను బలహీనం కావించి, అతని హృదయాంతరాళంలో దివ్యతేజో బీజాన్ని నాటును. ఈ ప్రక్రియలో శిక్షకుడు అపార దివ్య శక్తి (Divine infinite power) ప్రేరితమైన తన స్వీయ సంకల్పశక్తిని ఉపయోగించును. ఒకవిధంగా అతడు "దానిని" (that) గుర్తెరిగి దానినే తన సంకల్పమనే కటకం ద్వారా సాధకుడి హృదయంపై కేంద్రీకృతం చేస్తాడు. మొదట్లో సాధకుడికి ఎటువంటి అనుభూతి ఉండక పోవచ్చును. కారణం అతడు ఇంద్రియాల ద్వారా మాత్రమే అనుభవం పొందుటకు అలవాటుపడినాడు, కాని దివ్యశక్తి యింద్రియాలకు అతీతం. కొంతకాలం తరువాత అట్టి ప్రాణాహుతి ఫలితాలు అతడి అనుభవానికి రావచ్చు. అవి అతడి ముఖ్యాంగాలు పని చేసే విధానాలలోను, అతడి మానసిక ప్రవృత్తులలోను సూక్ష్మమైన మార్పుల రూపంలో కూడా ఉంటాయి.

ఈ విధానానికి పోలిక ఇంద్రజాల, వశీకరణ విద్యలలో అపరిష్కృతంగా కనపడుతుంది. వాటి ఫలితాలు ప్రాణాహుతి ఫలితాలకు

విరుద్ధమైనట్టివి. ఈ క్షుద్రకళలలో వశీకరణ కర్త భౌతిక శక్తి ఆధారంతో తన సంకల్ప శక్తిని ఉపయోగిస్తాడు. వశీకరణానికి గురైన వ్యక్తి సంకల్పం బలహీనమై వశీకరణ పారవశ్యమైకం నుండి మేల్కొనిన తరువాత మందకొడిగాను, హృదయం బరువెక్కునట్లు గాను ఉండుట గమనించును. వశీకరణ కర్త శక్తి మీదను, వశీకరణకు గురైన వ్యక్తి యొక్క లోబడే తత్వం మీదను ఆధారపడి ఏదైన ఒకానొక వ్యాధి నయం కావచ్చు. ఒకానొక మానసిక ప్రవృత్తి కొంతవరకు అణచిపెట్టబడి ఉండవచ్చు. కాని ఆ ప్రభావం ఎంతో కాలం నిలవదు. భౌతిక వస్తువులను కాని, మానసిక రూపాలను కాని, ఏకాగ్రత కోసం లక్ష్యాలుగ ఉపయోగించి చేసే కొన్ని తీవ్ర మానసిక, శారీరక సాధనలచే వశీకరణ శక్తి పెంపొందుతుంది. ఈ సాధనలు తరచు మానసిక వైకల్యానికి, ఉన్మాదమునకు దారి తీస్తాయి. ఒక్కొక్కప్పుడు వాటిఫలితంగా శారీరకవైకల్యాలు కూడ సంభవిస్తాయి. ఈ విధమైన సాధన చాలాకాలం తరువాతనే విజయవంతమవుతుంది. దాని ఫలితంగా మహా అయితే కొంత భౌతిక శక్తిని సంపాదింప వీలవుతుంది. అది కూడ పరిమితమైనదై ఆ శక్తి ఉన్నంత వరకు కొన్ని రకములైన కోరికలు నెరవేరుటకు మాత్రమే ఉపయోగపడుతుంది.

ప్రాణాహుతి శక్తి పవిత్ర మనస్సు ద్వారా పని చేయు ఒక దివ్య శక్తి అనే విస్పష్టమైన నిర్ణయానికి సాధకుడు యీ పాటికి వచ్చి ఉండవచ్చు. మనస్సు ఏ విధంగా పరిశుద్ధం కావింపబడుతుంది? అది ఏ విధంగా ఆ దివ్యశక్తితో అనుసంధింపబడుతుంది? మన ఆలోచన శాశ్వతంగా దైవంతో కలుపబడినప్పుడు యివి జరుగును. ఈ సమాధానం చెప్పడానికి సులభమే. మరి ఆలోచనను దైవంతో శాశ్వతంగా కలపడం ఎట్లు? దానికి అనేక సమాధానములు యాయబడ్డాయి. కాని నా హృదయాంతరం నుండి ఉప్పొంగి పైకి వెడలిన రహస్యం ఏమిటన ఆ పనిని చేసేవారు, చేసినవారు, చేస్తున్నవారు నా గురువర్యులే అని. నా గురువర్యులను నేను చూసినప్పుడు ఆయన తేజస్సుతో నా హృదయం నిండిపోయింది. ఆయననే నిరంతరం నా ప్రభువుగా, నా గురువుగా, నా ఆత్మగా స్మరించడం మొదలెట్టాను. నిజమైన అన్వేషకులు ఎల్లరు ఆయనను పొందెదరు గాక! తథాస్తు!!!

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7. ప్రాణాహుతి - మానవ సౌభాగ్యము

- శ్రీ కే.సి.నారాయణ

మనమనుభవించే ఈతి బాధలు షడ్విధములు. దేహమే ఆత్మయను బుద్ధి, మనము స్వతంత్రులమనే బుద్ధి, మనము పరమాత్మకు కాక యితరులకు చెందిన వారమనే బుద్ధి, మనలను మనము రక్షించుకొనగలమనే బుద్ధి, శరీర బంధువులే బంధువులనే బుద్ధి మరియు ఇంద్రియజన్య విషయములననుభవించవలసిన బుద్ధి యనే ఈ ఆరు రకములైన భావములు వాటికి సంబంధించిన బాధలు మనలను బ్రహ్మాండమును చేర నడ్డుకొనును.

కృష్ యంటే అపరిమితము, ణ యంటే ఆనందము. కృష్ణ యంటే అపరిమితమయిన యానందమునిచ్చువాడు. శ్రీ కృష్ణుని యనుగ్రహముతో మాత్రమే బ్రహ్మాండము చేరి దానిలో సంచరింపవీలగును. ఇది భగవద్గీత నుడివిన సత్యము. ఆకాశతత్వమును పరిపూర్ణముగా నెరిగినవాడే యనగా పైన నుడివిన ఈతిబాధలనధిగమించినవాడై కృష్ణతత్వములో నిరంతరము

సంచరించువాడే బ్రహ్మాండములో సంచరింపనర్హుడు. హృదయములో
 కాంతి లేని జ్యోతిని లక్ష్యముగా నిడుకొని ధ్యానము చేసే మనకు ఆదిలో
 కాంతి కనిపించినా పిండ దేశమునధిగమించునప్పుడు అభయమొసగే
 కారుచీకటి అనుభవమునకు వస్తుంది. అయితే పూజ్య బాబూజీగారి
 కృపావిశేషఫలితముగా మన గమనం కొనసాగించి బ్రహ్మాండము
 ప్రవేశించేస్తాము. శ్రీ కృష్ణ శ్రీ రామచంద్రుల కలయికచేకలిగిన
 గంగాజామునీగా మనము నిరంతర మనుభవించే ప్రాణాహుతి ఈతి
 బాధలనుండి మనలను విముక్తి గావించడము సాధకులనుభవము.
 శ్రావణ మేఘములు కారు మబ్బులకూ విద్యుల్లేఖలకూ విశేషము. శ్రీ
 కృష్ణ కటాక్షమూయంతే. వీటినే మన ధ్యానములో అనుభవించడము
 జరుగుతుంది. మనకు కలుగు అనుభవములు మన సాధన వల్ల
 కలిగినవనడము సగము పొల్లు సగము నిజము. ఈశ్వర కటాక్షము
 లేనిదే పదే పదే మనము వివిధ గ్రంథులలో యాత్ర జరిపినా వాటిపై
 ఆధిక్యత పొందలేమని మన గురువు గారి లేఖలద్వారా తెలుసుకొన్నాము.
 అయినా శ్రీ కృష్ణ అవతారము మనకు చెప్పినదల్లా "సర్వ పాపేభ్యో
 మోక్షయిష్యామి' యని మాత్రమే. పాప పుణ్యములు పిండదేశములో

మన ప్రవర్తన బట్టి యుంటుంది. బ్రహ్మాండములో పాప పుణ్య ప్రసక్తి
 యుండదు. అందువల్ల భోగ భాగ్యముండదు. ఇక పయనం మాట
 ఏముంది. అందువల్ల అచ్చట మన ఆధ్యాత్మిక పయనము
 పిండదేశములోని స్థితులకు కలుగు పరిపక్వత, వైశాల్యము మాత్రమే.
 అవే బ్రహ్మాండములో ప్రతిబింబించి ఉన్నతమయి
 మరియు సునిశితమై సూక్ష్మతచెంది మన పురోగతికి తోడ్పడుతుంది.
 ఇది గంగాజామునీ గలిగిన ప్రాణాహుతి ద్వారా మాత్రమే సాధ్యము. ఇది
 శ్రీ కృష్ణ శ్రీ రామచంద్ర ప్రభల సంయోగము మరియు ఐక్యత వలన కలిగిన
 మానవ సౌభాగ్యము. మన సంస్థకు అధిపతియయిన శ్రీ కృష్ణ
 జన్మదినము మనకు పరమ పవిత్రము. శ్రీ కృష్ణ ప్రేమను పొందిన
 గోపికలకన్నా, యుగపురుష యుగళముల ప్రేమ గలిగిన వారందరూ
 ధన్యులే. వారిలో మనమూ యున్నామని తెలుసుకొని మనుగడ
 సాగించడము మన బాధ్యత మరియు మన అదృష్టమూ కూడా. తథాస్థు.
 శ్రీ కృష్ణ జయంతి, 2004

(సత్యపథము : జన్మాష్టమి సంచిక : 11-3)

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When the goal is before you, this means that you are getting the air of purity, which brings freshness to you and prepares you for further progress. Once the initial step is taken, the other steps follow automatically, if the man is restless for achievement of the goal. There must be one and only one goal so that one may not form different channels for the different goals. Lord Krishna has emphasized that one should do action but should not think of the result. Why did he advise *Nishkam Karma*? The reason is that if you think of the result you will jump into it, and the force which is to urge one to action towards the objective will be divided, and thus one will be making channels like the different canals in a river exhausting the force of the river. So there should be an all out attempt to gain one and only one object, and one must not think of the result.

- Pujya Ramchandraj Maharaj