

సత్యపథము

SATYAPATHAMU



మచ్చిత్త మద్దత ప్రాణా:
బోధయంతి పరస్పరం
- భగవాన్

అధ్యాత్మిక

బసంత్ పంచమి సంచిక

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సంపాదకవర్గము

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1. Editorial

Dear Brethren,

It is customary to wish Happy New Year to friends, family and generally others whom we are related to. People do so mostly on the Gregorian Calendar in vogue throughout the world. ISRC has started its own Calendar of the Lalaji Era, this being the 154th year of the Era, as reckoned from the date of Birth of Samarth Guru Pujya Lalaji Maharaj that coincides auspiciously with Basant Panchami. I would presume that when we wish someone Happy New Year, most would assume that it is a wish to ardently hope that events happen in a way that would bring one happiness. Nothing wrong perhaps. But such a wish makes happiness dependent on external events that are beyond one's control. What could be a better spirit to wish happiness?

Pondering on this, the answer is in understanding what Samavarti is. Samavarti is one who is Just and Balanced. God is Samavarti and Samadarshi. "Since we owe everything to Pujya Lalaji Maharaj it is but prudent to start the year with his name. More so because it is during this month (Magha Sudha Panchami according to the Indian calendar) He descended on earth. We know that He is most Just and Benevolent and it is

therefore proper to call this month Samavarti. It gives hope to us that all that happens during this year will be just and God ordained and we with absolute faith in the Master continue our sadhana."

Please ponder on the last sentence. The hope that all that happens will be (accepted as) Just and God ordained, is the real spirit of being Happy and should be the underlying spirit to wish a Happy New Year.

In this Spirit, wishing you all a Happy New Year 154 Lalaji Era.

Pranams

Vidyadhar

2. Creation and destruction by sound

- Samarth Guru Lalaji Maharaj

What was there in the beginning? There was Indescribable and indefinable darkness surrounded by darkness. There was a wave. There was a stir. The veil of darkness fell down and it took the shadow of wonder in its womb. Time was born out of it, which (Mahakal) was an embodiment of shadow and darkness in a circular form. It looked hither and thither and said, 'I am'. The word 'I' was created from that time onwards. It feared, and fear existed from that time on. Fear is created from the illusion of estrangement, along with 'I'-ness. It then thought: "There is none else except myself. Why do I fear unnecessarily?" Fear disappeared. Fear vanishes by thinking as it does even now. It saw the original, and desired that it should also expand like the original. It is the beginning of desire which originated from that Being. It began to grow in it. From then on it was called Brahman.

It united itself with darkness, the name of which is Maya and which is its true form. Two forms, of the size of a pea, came into being. One was called Purusha, who had the first

body-form; the second was called Prakriti, which was already in the form of veil, and the same manifested now. It is also called Pradhan. It had covered the reality at first and on this account it got this name.

When there were Purusha and Prakriti, both united; and from that time onwards offsprings were born to them in body-form. He had enjoyed happiness while uniting with Prakriti and so there is the arrangement of union of male and female in each and every species of creation. It thus started from that time.

When the veil of darkness had descended, five tints (kalaen) in the form of currents came down one after the other. There was difference in their colour. The first was black; the second yellow; the third red; the fourth white with a reddish tinge; and the fifth pure white. These tints belong to the Mahakal region or Mahakal Mandal. That Time-God (Kalapurusha) then assumed three forms of Brahman, the Hiranyagarbha, the Antaryami or Avyakrit and Virat. These three are causal, subtle and gross. The first, Hiranyagarbha, is causal state in which five causal phases are found in 'nothingness' and 'para-nothingness' (Shoonya and

Mahasoonya) states. The second, Antaryami or Avyakrit, is subtle existence in which the five phases assumed the form of sound, touch, form, taste and smell. This is the region of Trikuti. The third is the Virat or gross state, in which the causal phases (Karankalayeh) assumed the form of five gross elements—ether, fire, air, water and earth. This is the region of the thousand petalled lotus (Sahasra dal kamal). Just as all the three bodies are in Brahman, they are in the individual soul too.

When the living creatures and animals were born out of the union of Brahman and Maya, they too were of the form of this same veil. In the gross human body, the ether-element settled in the throat; the air-element in the heart; the fire-element in the navel; the water-element in the genital organ; and the earth-element in the anus. This body too is formed from the mixture of these elements in a certain proportion (Pancheekaran). Just as sound, touch, form, taste and smell are found to dwell in the subtle body (heart) of man so also they are found in Antaryami or Avyakrit. And just as these five phases lie in a withdrawn state in the causal body of man, they are found in Hiranyagarbha also.

Time creates, and Time alone kills. This is the inevitable law of Time. Let us first understand about the dissolution of the individual soul or Jiva.

When death comes, first of all the element of earth is withdrawn from the Basic plexus or Mooladhara chakra and it comes to the Hypogastric plexus or Swadhistan chakra — the place of water element. The earth-element is then converted into water. Hands and feet become cold. This is the dissolution of water. Then, water is withdrawn from the Hypogastric plexus or Swadhistan chakra and is accumulated in the solar plexus, in the region of the navel called Nabhi chakra. It then becomes fire. The region above the navel becomes warm. This is the dissolution of fire. Then, fire is gradually withdrawn from the Solar plexus to the Cardiac plexus or Anahat or Hruday chakra, and it becomes air, mixing with the breath (air) of the heart region. Then the whole body begins to tremble. This is the dissolution of the air-element. After that, the air of the Cardiac plexus is withdrawn to the ether element of the Pharyngeal plexus or Vishuddhi charka, assuming the form of ether. A sound is produced in the throat and this is the

dissolution of the ether-element. The lower portion of the body is dead (and dissolved) and now only the part above the eyes is alive. Now the element of Brahman, which is found in the individual soul, is withdrawn. Eyes are turned back and are merged in the Virat element. This Virat principle merges itself in the Antaryami principle which, in turn, merges itself in the Hiranyagarbha. This is the dissolution of the Brahman (Brahma pralaya), the specimen of which is Sushupti.

Then all the three bodies of the Brahman merge in the element of Time or Kalatattva. This is the dissolution of the Time element. Time, again in its turn, merges in the whirl — cave of the First Maya (Adi-maya), the giver of momentum. There is no withdrawal beyond. It lies there alone, withdrawn and shrunk. This is called the dissolution of Mahakal or Great Time. The Supreme Base which is the substratum and which has a wonderful form is never dissolved. It remains as it is.

3. The Nature of Freedom or Liberation

- Samarth Guru Lalaji Maharaj

Attaining freedom from miseries is liberation. Liberation is both permanent and temporary. When the liberation is such that the bondage of sorrow is never felt it is permanent liberation. Is bondage also permanent, if we are to speak of liberation as permanent? No! bondages are not permanent, they are temporary. If bondages were permanent there would not have been any possibility of liberation from them. Now the question is that if bondages are temporary and not permanent, liberation would also be temporary. Bondages, however, are temporary, but liberation is permanent.

Some say that being bereft of feeling and movement, like a stone, is liberation. Some think that being one with the ocean as the drop, is liberation. Others say that flame uniting with flame is liberation. Some believe that one who ascends high is liberated. But none of these is true. Mental attachment is bondage, and detachment is liberation. It is also called sacrifice or renunciation. Renunciation and detachment can also be called liberation. The following is the difference between these two which is also found in a saint, and in one who has renounced every thing. Those

who see attachment in detachment and detachment in attachment are called saints. Such is their liberation. Their system goes beyond the levels of non-attachment and attachment i.e. the levels of attachment and detachment, and reaches pure existence. This is the positive way. He who renounces everything is a detached person. He goes beyond the levels of total detachment towards attachment and this is the way of 'Not this, Not this' — Neti, Neti. The desired goal and ideal of both is one and the same. One is quite clear about it whereas the other is devoid of clear vision. But even that is not total negation. How can there be the negation of negation? It appears to be mere jugglery of meaningless words. Internally he also aims at attachment, and there is no other go but to accept this attachment. Negation or Renunciation is the way of pure knowledge, and attachment is the way of love and devotion, which is purely positive.

4. MY MASTER'S MISSION

- Pujya Babuji Maharaj

It was the auspicious day of Basant Panchami (1873) on which the Divine Soul of the Great Master descended on earth in the physical form of Samarth Guru Mahatma Shri Ram Chandraji of Fatehgarh (U.P.). The happy day, so beautifully coordinated with the most pleasant season of the year, breathed into every heart the blooming freshness of the spring. The blissful time ushered in by His advent introduced a new era of spiritual awakening which promises a practical solution of the human problem of existence. Our hearts leap up with joy when we recall to our mind the grand renaissance brought about by him in the spiritual field. He offers an easy solution of the problem of existence which has ever been confounding even the greatest of sages. Practical experience alone can verify the truth of what I say herein.

There was a time when India was at the highest pinnacle of spiritual glory, claiming to be the world-teacher of religion and spirituality. But with the march of

time the degradation set in and almost every thing of it seemed to be lost. In course of time we sank to such a low level that even those who previously learnt from us began to claim to be our guides on the path. There have been, no doubt, at times higher souls who tried to mend and correct the situation, but in spite of their efforts the degradation went on increasing on the whole. Finally we not only lost everything but also forgot about it altogether; and now, if anything of it comes to our view, it seems to be quite foreign to us, and we do not feel inclined even to believe it. It was however not only to revive this long-forgotten spiritual science that the great master had come into this world but also to bring it again to our practical knowledge and perception.

It is thus for the spiritual regeneration of mankind and the emancipation of the pining souls that the Great Master came down to help the masses on the Divine path through the old yogic process of *pranahuti*. The process, though age-old, had during the later period been quite forgotten and was almost lost to the Hindus whose saints

were the very originators of it. It is this service of the highest rank that the Mission stands for. None of the workers in it including even the preceptors have any personal motive, neither for money nor for fame and appreciation. This is, as a matter of fact, one of the essential duties of a true teacher of spirituality. But it is a pity that few of the people perhaps take these facts into account since we do not bear any imposing appearances by way of particular form of living or dress. My master's calibre was, of course, beyond words. To enumerate all his merits would be like lighting a candle before the sun. Suffice it to say that he was a Samarth Guru in the true sense. He brought to the people's view the ideal of human life and the surest means for achieving it in an ordinary worldly life surrounded by troubles and worries. The means he suggested provided for an easy approach to the highest point for which one had previously to give up one's home, family and worldly life and to take up an ascetic form of living. He not only convinced the people of the efficacy of the natural means but also took them successfully along the path up to the highest level.

The system which he brought to light provides easy means for the highest spiritual advancement along with due discharge of our worldly duties and responsibilities. Similar in spirit was the practice in vogue in the time of Lord Krishna, through which he imparted spiritual training during his time. But in course of time the system, having been relegated into oblivion, was completely lost. Now the same old system has been revived and brought to light in new colours by our great master who had beyond doubt come into the world for this very purpose. Blessed are those who had the good fortune of having been associated with him. He was beyond all shortcomings and had in this respect no parallel. What he did for the bewildered humanity is really beyond words. He infused into all those who were connected with him a new life by creating in them a spirit of negation which is sufficient to absolve the very being of man. He introduced unfailing practical means for the attainment of the Highest. Such great personalities of calibre, though very rare indeed, have been in existence at all times and shall ever be. But to trace them out is the real difficulty, which depends to

some extent upon one's samskaras or past impressions also. There is still another difficulty. Even if we somehow happen to come into contact with such a great soul most of us may not feel inclined to accept him as such, because he seems to offer no charm. This is all due to the *mayavic* effect they are encircled in, which keeps them confined only to things of similar nature.

In old days the gurus usually demanded from the abhyasis a good deal of personal service in order to develop in them capacity for the Divine knowledge and to promote fitness for it, before they imparted to them even an iota of spirituality. But our great master, taking into account the helpless condition of a common man, most graciously dropped this precondition. All through his life he avoided accepting personal service of the abhyasis. On the other hand he himself offered to serve them physically at the time of need. Thus he devoted himself to the all-round service of humanity, all his life.

It is thus in compliance with his wishes, revealed to me as his representative, that the Mission has been

established and a new system under the name of 'Sahaj Marg' has been introduced, in order to meet the need of the time. The Mission aims at the propagation of the ideology set forth by the great master through this newly introduced system of Sahaj Marg, and to awaken the sleeping masses to Divine consciousness so as to set them right on the path of progress. For this purpose it is essential to set aside the old mechanical methods involving forced austerity and penance, most ill-fitted to the environments of the present day life, and replace them by simple and natural means running in collaboration with the physical and mental disabilities of man who is now weaker, less enduring and short lived. Moreover the ever-increasing activities of modern life do not allow men sufficient time necessary for the practice of the tedious *Sadhanas* prescribed under the old systems.

The Reality which one aspires for is really so simple and plain that it is, for that very reason, often beyond common conception. So, for realising it we must also become simple like it. For that, it is absolutely essential

that the means, which we adopt for the purpose, must also be equally simple and natural.

I have already stated elsewhere that the plainness and simplicity of Nature is itself a veil to it. It means unless we transform our vision to that extent of simplicity, we cannot have even a peep into it. In our system such a capacity begins to develop in an abhyasi by the effect of his own abhyas and the transmission from the master, which a sensitive man can well understand. But at the same time it is also definite that such capacities are possessed only by those who are really deserving. Due to the present degeneration of man, however, the rule must needs be amended so as to offer a chance to those who, though not deserving in many ways, are yet prompted by an inner craving for realisation and are inclined to take up practice. In that case his proper moulding is also taken up by the trainer who, by the force of his own will, promotes the required talent in him as well.

With this point in view the master has graciously bestowed upon mankind this wonderful system which is

suited to the requirements of the present day. The most remarkable feature of this system is that it goes on in conjunction with the normal worldly living of the common man with due regard to his duties and responsibilities of life, so that both the faces of life — the worldly and the divine — may develop equally brightly. We do not mean merely to preach or propagate these ideas but also to bring them in practice and apply them in daily life.

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5. MASTER'S SUPPORT

- Puja Babuji Maharaj

World peace is the crying need of the day and those at the top are trying hard to bring it about. But the means adopted for the purpose do not so far seem to promise fruitful results. The efforts for the establishment of world peace do not seem to be very effective only for the reason that they are merely external, touching only the fringes of the problem. As a matter of fact world peace can never be possible unless we take into account the inner state of the individual mind. World peace is directly related with individual peace, for which the individual mind is to be brought up to the required level. If the individual mind is brought to a state of rest and peace, everything in the world will then appear to him in the same colour. It is, therefore, essential to find out means for developing within every individual a state of peace and contentment. Thus, all that we have to do for the attainment of world peace is to mould the mental tendencies of the people individually. That means the proper regulation of mind so as to introduce into it a state

of moderation. That is the only way for bringing peace into the world. It is therefore essential for all of us to develop peace of mind within our individual self. But that being exclusively the scope of spirituality, one must necessarily resort to spiritual means for the purpose.

One of the greatest specialities of Hinduism, as pointed out by Swami Vivekananda, is that it offers means and methods of attainment of nobler ideals of life to people of every taste, mentality and talent. For this purpose, there is in it for some the worship of idols and images, for others that of gods and deities, for still others that of God with form or without form and so on. Further still for those of higher capabilities there are the paths of *upasana*, *bhakti*, *jnana* etc. For the attainment of still higher ideals there is again the path of *Yoga* classified under different heads including Hatha Yoga and Raja Yoga. As for the attainment of liberation or complete freedom almost all the great sages of the past and the present agree on the point that Raja Yoga alone is the path that ensures success up to the final point of human

approach, and everyone dedicated to complete freedom must sooner or later come up to it. Sahaj Marg runs closely along the lines of Raja Yoga but with certain amendments and modifications to purge out superfluities from that system hitherto known by the name of the Raja Yoga.

Since proper regulation of mind is essential for the attainment of inner peace, it is necessary from the very first step to look to the proper moulding of the tendencies of the mind which usually remain disturbed by the effect of sense-craving in man. This, in fact, must be the basic object of every *Sadhana* undertaken for the purpose. No *Sadhana* is of any avail unless it guarantees moderation in the mental tendencies of the *sadhaka*. The mind, which in its primordial state was pure and regulated, has now been spoilt and polluted by the over-all influence of the senses. It is now to be corrected and set right, and for this the responsibility lies solely upon the individual himself. Almost all *Sadhanas* have basically the same purpose which remains neglected. Methods of austerity, penance

and physical mortification usually applied for keeping the mind under control do not relieve it of its misdirected trend. They only serve to keep the evil subdued within, which might at any time burst forth when by chance the control is somehow relaxed. The real solution of the problem therefore lies not in controlling the mind by suppression, restraint or mortification, but in its gradual moulding which will relieve it of its misdirected trends.

Usually people initially aim at stopping even the normal working of the mind so as to create a state of coma or insensibility. The *gurus* of today also, in their eagerness to create an impression upon people, apply similar methods which as a matter of fact take us quite away from the range of spirituality. Their followers too, having lost their sense of discrimination, are incapable of judging it in its various shades and colours. They grow fond of colourfulness alone, and for their mechanical minds they require only a mechanic-guide to lead them on by mechanical means. The result is that they remain held up for ever within the charms of their mechanical

output. But they alone are not to be blamed for it. Really they have got saturated with the stunning effect of the slow poison administered into them from platforms by the colourful preachers who pose as saintly and world-teachers of religion. The result is that they get addicted to different kinds of intoxication created by the use of certain drugs and ritualistic charms. The teachers also infuse into their followers the same intoxicating effect which, being suited to the taste of their senses, is greatly relished. Such is the condition of the teacher and also that of the taught - the one soaked in the feeling of self importance and pride, while the other is drowned in his desire for sense enjoyment, which they grossly misinterpret as a state of *anandam*. The sphere of spirituality in fact starts from beyond the range of the senses and, frankly speaking, I may say that a *guru* who has not transcended the limits of the senses is not at all a *guru* in the true sense. He can impart nothing but torpidity which, as a spiritual state, is horrible even to imagine.

At lower stages in Sahaj Marg one often does feel a sort of absorption, similar in a way to that of slight intoxication, but it is definitely different from the state of torpidity mentioned above. This condition may more appropriately be expressed as a blissful state of calmness, unstrained by the weighty effect of the senses which the *abhyasi* feels himself completely dissociated from. This may however be denoted as the soul-dance which is a high type of dance. When a dancer gets completely absorbed in the dance, it comes at par with the dance of Lord Krishna, which possessed the merit of driving the onlookers into a state of ecstasy. But this type of dance is now quite unknown and obsolete. The ancient books also do not make any reference to it in clear terms. The *Tandava* dance of Siva, though not exactly the same, was much akin to it, but it was of a grosser type.

Sadhana has two aspects, one the *abhyas* and the other the master's help. *abhyas* is meant only for creating inner conditions which will be helpful to the *abhyasi* in attracting the flow of the Divine grace, and this involves

one's self-effort. But self-effort alone is not sufficient. It must be supplemented by the master's support. As a matter of fact what we really stand in need of for our ultimate purpose is only Divine grace. But owing to one's inner complexities, it is almost beyond the capacity of a *sadhaka* to have it by himself. For that reason master's help is indispensable. In earlier stages Divine grace flows into the *abhyasi* only through the medium of the master. As such it is often interpreted as master's grace. Whether it comes through the master's medium or direct it is the same Divine grace in both the cases. So long as the *abhyasi* is incapable of having it direct, it rests on the master to bless him with it. When he has developed the capacity to draw it direct, the master's job is practically over, though even then he has to keep a watchful eye on him for the sake of safeguard. This is in fact the real function of a true master.

Now the master's support being an essential feature of *Sadhana*, it becomes incumbent upon the *abhyasi* to seek a worthy guide to lead him on, helping him by his

power transmitted through the yogic process of *Pranahuti*. This is the only effective means for bringing about the desired result. Under Sahaj Marg the Divine grace is directed towards the *abhyasi* through the process of *Pranahuti*. As a matter of fact what *Pranahuti* does for the spiritual uplift of the *abhyasi* in the shortest possible time, independent efforts cannot do even in a full decade. Serious difficulties often arise when meditation is practiced independently in accordance with the old methods prescribed in books. Under the old system of *abhyas* one has to keep on struggling with the mind in order to stop its unceasing activities. The struggle continues all the time without any success in the real sense. Thus practically there is no meditation at all, and all the time is lost in mere struggling and suppressing mental modifications. In order to overcome this very great difficulty, under the Sahaj Marg system we simply connect ourselves with the power of the master whose mind has become thoroughly disciplined and regulated. His power then begins to flow into the individual, regulating his mental tendencies. *Pranahuti* is therefore

of primary value in giving the *abhyasi* surest success. Our tiring labour for ages and lives can be saved only when, by God's grace, we are able to get a master capable of helping us through *Pranahuti*. I therefore advise you in all earnestness to seek for such a one for your guide. They are however rare but definitely they are there, and a true seeker if he is really in earnest can never fail to trace one out.

I do not hereby mean to advocate in any way the orthodox idea of *gurudom* which to my view is nothing but mental slavery. In our system we have it in the form of common brotherhood with a spirit of mutual love, service and sacrifice which are the very essentials of the pursuit. We strongly condemn the idea of personal service demanded by *gurus* on the grounds that thereby the followers shall be developing pious *samskaras* in them. On the other hand we uphold the view that a teacher, acting in a spirit of service, should himself serve the disciple not only spiritually but also physically if the need arises.

The selection of the proper guide or *guru* is the next point to be taken into consideration. The *guru*'s job being the most significant and invaluable factor of spiritual life, it is absolutely necessary that due precaution be taken to select the right type of man for the guide. The slightest error in this matter may often prove highly disastrous. God alone is in fact the real guide or *guru*, and we all get light from Him alone. But only he who has cleaned his heart to that extent feels it coming therefrom, while a common man engrossed deeply in material complexities feels it not. He therefore stands in need of one of his fellow-beings of high calibre to help him in that direction. We may call him guide, *guru*, master or by whatever name we like, but he is after all a helper and a supporter, working in the spirit of service and sacrifice. His role is by far the most important, for it is he who, as a matter of fact, pulls the real seeker up and enlivens him with the light which is lying in him under layers of grossness. The light thus awakened begins first to cast its reflection upon outer Coverings and removes grossness and impurities therefrom. By and by it goes on developing, affecting the

deeper layers also. The light can, however, be awakened by independent efforts as well, but that requires persistent labour for many years together. For this reason association with a worthy guide is of immense value to the *abhyasi*, since the master too, is duty bound, keeps on removing obstructions and impediments on the path.

If a *guru* comes out into the field as a master, puffed up with feelings of greatness and superiority, it is obvious that he has usurped the position of the real Master — God. As such it is quite definite that he cannot benefit others to the required extent. It is therefore essential for him to think of himself as a humble being, and act in the spirit of love and service. He must completely devote himself to the service of his fellow beings both individually and collectively. The service may be physical as well as spiritual. spiritual service he must always be occupied with, physical service too he must ever be ready to perform if needed. He must be thoroughly devoid of feelings of greatness, self-importance and pride. He must not be a mere preacher of theories but a practical man

who has traversed the entire distance up to the final limit of human approach and has completely merged in the state of Infinity. Such a man alone can be the fittest to act as *guru* or master to take the *abhyasi* along the path of spirituality. In that case the spiritual force keeps on radiating automatically all the time from him and affecting those around him. But such special beings are Nature's gift to the world. They come into the world only at Nature's will to work as a medium for Nature's work. Such a high soul is to be sought for if possible and available; otherwise one must get himself attached to the next highest personality available and accessible. By merging himself in his expansion, the *abhyasi* can acquire corresponding expansion for himself.

Every saint or *yogi* has his own expansion up to a limit, great or small. But when the seeker's thought is firmly fixed upon Divinity, Divine force thus enlivened in him brings about the greatest expansion. At lower levels the expansion is less. In our *sanstha* every *abhyasi* has his own limit of expansion which is in accordance with

capacity developed by him. For establishing a direct connection with the Divine it is therefore absolutely essential for an *abhyasi* to connect himself with the greatest personality of the type in existence at the time. The attainment of a perfect Being is, in other words, the attainment of God, and the scriptures too support this view. If such a type of personality is not accessible at the time, then the only proper course would be to connect himself with one who is duly connected with the great personality, for, when the best is out of reach, the second best must be approached.

A master of the highest calibre is indispensable for another reason also. In our spiritual march we proceed from point to point, crossing from one point to another after covering the intervening spaces known as buffers. These intervening spaces are to be crossed in order to gain access to the next point. But while crossing them it is necessary to take a thorough tour through the entire space in order to complete its experience — *bhoga*. No further ascent can in any way be possible without it. Now

if one tries to attempt it by mere self-effort he gets hopelessly involved in its intricacies and remains held up indefinitely within it. There may however be exceptions, but they are very very rare and that too only when one is specially gifted with an extraordinary calibre and is favoured with the Divine grace. Now the power that can take us safely along through all those intricacies can definitely be of one who has established an irrevocable connection with the Divine source. Is it not thus necessary to have him for the purpose? Definitely, yes. Whether you call him your master or your servant, he is after all your teacher and guide or, in the popular sense, a *guru*, no matter in whatever capacity you might take him.

The buffers or the intervening spaces between points are innumerable. They are all to be passed through during the course of our journey. With the help of a worthy master of calibre the process of *bhoga* is considerably reduced and the *abhyasi*'s stay at these places is much shortened, saving thereby a lot of time and energy. It may however seem somewhat strange and

unnatural as to how *bhoga* gets ineffective in the presence of the *guru's* support. The fact is that the condition of the place where the *abhyasi* is staying entraps him completely, forming a sort of network round him. Unless that is shattered the higher ascent is out of question. By mere self-effort one might at times advance a little, but only to slip down again. Practical observation goes to show that most of the sages so far have not been able to cross these buffers except perhaps only a few of the early ones. They remained lingering indefinitely in the one or the other without finding a way out. The simple reason for that could possibly have been lack of proper capability and calibre on the part of their *guru* to clear it for them by his own superior power. Those depending upon their self-effort alone remain held up at the very first or the second stage. How the necessity for *bhoga* does not arise when having the Master's support is not very difficult to understand. Really *bhoga* refers not only to the undergoing of the effects of past doings but also to the undoing of the effect of the net-work one has got entangled in. Only when that is torn off is the *abhyasi* able

to go up to the next point, and that is possible only with the help of the Master.

The purpose for which I have taken up this point is to clear the wrong impression held by certain people that it is possible for one to conduct one's spiritual training by oneself. That may be possible only to a certain limited extent, and that too when one is gifted with special capabilities. Beyond that it is quite impossible and impracticable. The only solution can therefore be to seek the help of one of the fellow beings who is really capable.

The selection of a worthy *guru* is no doubt a very difficult job. On the basis of my personal experience I may give you an easy method of judging the worth. When you happen to come into contact with one, try to understand whether his association promotes in you a feeling of peace and calmness, and whether the restless tendencies of mind get silenced at least for the time being, without causing any weighty effect upon the mind. If it is so you must conclude that he can be a fit person to lead you on the path.

There is another difficulty as well. It is that even though such a master is available and accessible he is not usually trusted unless he displays some striking miracle. A Raja Yogi endowed with the power of transmission can no doubt display miracles, but he never likes to do so since that will be derogatory to his pious position. Moreover practical experience thoroughly proves that miracles are of no account at all, since they do not promote real faith in any way. We have the example of Christ before us, who displayed miracles all his life. But in spite of all that he got only twelve disciples amongst whom there was even one who subsequently contrived to bring about his crucifixion. That shows that his miracles were of no avail in promoting faith among people. It was in fact his noble teaching alone that afterwards secured for him such a large following. It is therefore better and in our best interest to have our eyes fixed upon Reality rather than upon miracles which are undoubtedly very petty affairs, and can be displayed by persons of inferior attainments and common talents. Miracle is no criterion for a saint or a yogi. It is, on the other hand, a deliberate fraud played by dexterous gurus

upon the weak and credulous people to entrap them in their fold of gurudom. Before deciding about the final selection, one must be fully convinced of the man's capabilities and merits with regard to his practical attainments on the path. For this one must have continued association with him to judge things through perception and experience in a practical way. When one is thus convinced, one must then trust him in good faith and rely upon him firmly. This is very essential for a successful pursuit. By and by, faith, the most lively factor of a spiritual life, begins to develop in one, and the master's form becomes predominant in his view with his remembrance in the background. Master's remembrance is an important factor in overcoming the distraction of thoughts, and it is indispensable for easy success. When remembrance is there, the remembered must also be there close by. This leads the *abhyasi* to a plane where he feels himself knocking at the doors of the Beloved. When the Beloved is convinced that it is a devoted seeker knocking at the door He will Himself come to the door to take him in. In that way the limitations that bar our

passage break off and we find access up to Him. But we can have full understanding of it only when we have experienced it in a practical way. At this stage one begins to imbibe godly attributes. That means we have then come into the sunshine which comes down from the main Source. We have thus come up to the Source. We are now in the ocean of Infinity and our swimming commences. Everything is now gone and remembrance, having been transformed into the subtlest state of surrender supplemented by silent craving and dormant restlessness, is now the only means left to us. The state is completely devoid of charm or taste, but there is a peculiar attraction in it to the extent that one would not like to part with it even for a moment. For myself I shall never be prepared to barter it even for my life. It is however the beginning of Reality where even purity, peace and bliss are extinct.

Now if one person gets absorbed in God and another in His material manifestation, what will each of them attain? The one, the Reality and the other the imitation. Can God be blamed for that? Certainly not. The

Divine flow is the same in both the cases, but each of them partakes of it in accordance with his capacity and merit. I feel myself one with all my associates, being attached to the same common master, God, without the slightest idea of being high or low, great or small. As a matter of fact one in the human form, though considered to be big or great in respect of humanity, may be really the smallest. In fact his very smallness may itself constitute his greatness, though in his personal capacity he may be no more than a zero. The zero has its own importance, since when added to a number it raises its value ten times. This is what devotion may finally bring us up to.

My heart is offered as a playground for you all, never mind whether one uses it as a recreation ground for his amusement or as a dreary waste for him to wander madly in. Let him use it in any way he likes. It is free for every one to settle in, a place where one might see his own reflection, while another sees that of the Beloved. Uniformity is the characteristic of Nature and every one

has his due share of it. God is known to be both *samvritti* and *sama-darshi*. A real master too must have his heart full with the feelings of uniformity, otherwise he is not worthy of the job at all.

**

ABSOLUTE*

- Shri K.C.Narayana

Dear co travellers in the path,

We are gathered here to celebrate the auspicious 137th birthday of our Grand Master Lalaji Maharaj. He has opened up the spiritual realms beyond the Sahasrara to humanity and has enabled us to not only know about those conditions, but also to experience the conditions. Any amount of words and any number of prayers will not be in a position to express our gratitude. To His holy memory an institution was started by our Master and to His holy memory shall we dedicate our lives forever.

In my own humble way I was a student of philosophy and the concept of Absolute which is purely occidental in my opinion was unnecessarily and unjustifiably confused with the concept of Brahman of the Vedas. When I tried to understand the concept of Brahman as explained by our Revered Grand Master the problem was understood from

* Talk delivered on the occasion of Basant Panchami Celebrations 31st Jan 2009

the angle of experience. It shall be my endeavour to share thoughts on these concepts based on my own humble imperiences.

When we say 'Absolute' the immediate idea that strikes us is the 'Being' or the essence with no qualities and a condition conceived to be present before qualities came into being. This is a concept essentially of the philosophies of idealism. Systems of philosophy have been built on this concept and much ink and paper has gone into the vast literature that is produced. Scriptures and authorities are quoted. But that the state is capable of being experienced or imperienced is something that does not occur nor is it usually discussed in any literature other than that of Rev.Babuji and Rev. Lalaji on Raja yoga. I make bold to assert that such a state of awareness that was beyond even the greatest saints is now made available through the process of Pranahuti for those who practice the system in letter and spirit.

I am aware of the wisdom words of Tirukkural “No fool is more foolish than one who eagerly expounds his learning to others while failing to follow it himself. (Tirukkural 84:833-834) I seek your indulgence to state the condition of Absolute is a matter of imperience and make a fervent plea that other aspirants also try to reach that condition promised to us by the Master. My statement may sound abrasive and audacious but I am sure many in the path have had such an imperience of the same and would vouch for it. Most of us who get into this state of ‘Absolute’ feel no experience and only observe cessation per se. It is pure and simple awareness. It is obvious that pure awareness also needs something to manifest in order to be aware. But the pure awareness or ‘Absolute’ has the characteristic of being a witness; our reasoning informs, still it is obvious that the witness cannot witness itself because there is nothing to witness then. This is a very interesting aspect of our sadhana. Absolute is neither Brahman nor Kshob, as many philosophers state. Brahman we know is a development over the condition of Atman and Kshob is the Original Stir. The state imperienced does not permit

predication, though for expression sake we call it 'Absolute' implying that it is the final state. But the condition is true. The state is true in the sense it is imperienced. It is true in the sense it is something that moulds our way of living after exposure to its influence.

Reason and intellect fail here totally and all our attempts to understand the condition then end up in frustration. Here I may share with you a secret; at this stage we have to stop intellection and only imperience the state of Absolute to go further deep in our meditation. The Absolute is the realm of complete mystery, but it is only here the heart feels it has arrived home, at long last. There is wonder, there is beauty, there is harmony, there is majesty, but it is all mystery upon mystery that these feelings are possible in an end state of Nothingness. The peace is stupendous, the certainty is absolute. It is the ultimate intimate of the heart, the Spirit of spirits. It is the absolute Presence on absolute annihilation of self. Obviously such words make no sense to the intellect, but

when consciousness finally reaches this final abode, the heart starts feeling its divine fragrance.

At the beginning it seems that this condition is something very distinct from everything else, but when our imperience matures due to repeated exposure to such a condition during meditations, we realize that there is nothing new and it is the state of balance which covers every aspect of everything that comes to our awareness. Those who meditate in the early hours of dawn regularly have experienced this balance reminding the condition which may be termed as 'Absolute'. It is then we find the activities of the early dawn which prompts in us the feeling of manifestation of the 'Absolute' and in the language of our beloved Master, 'Reality' is directly comprehended. That is the Reality at Dawn which we imperience. It is in such a manifestation we find everything is the 'Absolute', or 'Reality' but with form. So wherever we look we see the Reality. Though we imperience TAM, during such meditations where we feel cessation of all feelings and everything disappears, very soon everything reappears the

moment thought is diverted towards the Master, as a manifestation of the ‘Reality’ and we comprehend the luminous awareness of the ‘Reality’. The luminosity which was till then absent arrives on to the scene and all is luminous. Master seeing such a condition in a very advanced person wrote ‘glittering also is gone and that is what I want.’ That states that the Real is still far off. One may wonder what can there be that is beyond ‘Absolute’. I invite your kind attention to the words of the Master after one has crossed the rings of splendour “Afterwards we feel the vision of the Absolute. In the end starts Layavastha in Brahm, at this state the problem of life is thoroughly solved. And this is the last run of all our spiritual activities, - but the thing never ends. We begin to start swimming in the infinite.” The swimming is an effortless one and the period of swimming seems to be never ending as Master puts it “Under our system of sadhana, there comes a stage at which the feeling of wonder gets created in the abhyasi. I had remained in that condition for a number of years. With the introduction of this stage spirituality takes an entirely new turn.” (SS-136)

It must be stated as a matter of imperience that the vision 'Absolute' though is awesome, trying to locate the same as a point or as a bubble eye of a spring deep in the vastness and yet very close to the heart is futile, as there are no coordinates of space or time in which such a localizing is possible. The vision is not a matter of few seconds but is something that endures through all the duration of life. The more we seem to be progressing towards it, the broader becomes our vision and no contradictions exist. It is all a uniform oneness and Oneness gets perceived.

In the stunning Silence we feel during the moments of meditation absorbed in the thought of Master we realize the 'Absolute' as our true identity. The thought immediately following such an Imperience is the emphasis on the transcendence of the world, including the body and mind. This is common imperience of all advanced persons in the path. Imperience similar to this is had by many aspirants on the path who are steady in their progress beyond Brahmand mandal. One becomes as though he is the immense solidity

of the absolute, totally still and inactive, while dispassionately witnessing the play of all phenomena. When this condition matures and one gleans into the Para Brahmand he starts witnessing all phenomena as the dynamic transformation of a cosmic and boundless consciousness, that arises in his immense 'Silence'.

The dimension of the 'Absolute' imperienced is not simply just non-being but is a field, an expanse. Though we do not have any dimension of the 'Absolute', when actually going through its imperience we become aware of its dark vastness. The imperience of 'Absolute' leaves behind a stunning effect on the consciousness which every person who is exposed to Pranahuti feels at some point of time or the other. Strictly speaking, the 'Absolute' is the ultimate nature of Reality, and it is beyond dimensions; for dimensions are the experience of manifestation. Yet, we do experience the Absolute as a dimension, boundless and infinite. We can say that the 'Absolute' is the unmanifest imperienced (not the metaphysical postulate of the Unmanifest before all creation), the ultimate truth and

mystery of our being. But when our identity begins to manifest it appears as if it is encased in an expanse, an infinite and boundless expanse that looks like black space. So long as we are in the realm of reason we would argue that manifestation appears always in the context of time and space. Therefore, when our true identity witnesses its own field of consciousness it appears to be a vaster, dark expanse. In short we imperceive the 'Absolute' as a vast infinite black space. The absolute appears in this perception as a boundless dimension.

We experience ourselves as a speck in the dark vastness, and also feel many specks around us and none of them having any glow. Such are the identities that swim in the darkness with little or no glow. While there is no interaction per se with any of them, we feel the blessings coming to us from such of those souls with whom we have had some kind of spiritual contact or the other. Few of the rsis to whom we are connected genetically and belong to the sapta rsis are imperceived as blessing us. Usually there

is no intercommunion with any of them though there is the feeling of warmth issuing from all, in all directions.

Most importantly there still remains a relatively active speck which has aura that is not related to any of the brightness that we are aware of in the physical realm. The feeling of reverence swells in the heart and devotion and piety springs forth from our being. This speck commands the respect and veneration from all the other specks and that is the Master. Very close to it there is another from which there are several vibrations issuing forth. This cell is in very close proximity with the Master cell. We receive all our instructions from this cell only and to this only are we connected permanently and through it to the Master cell in the Dr.K.C.V. Order of the Natural Path. I do not have any inclination to delve beyond this as Master is my goal and in His service I shall ever remain. This limit is self imposed. The realm is immense expanse so deep it is absolutely dark. As already stated though dark and still, inscrutable and silent the moment our thought drifts or sways a bit towards our dear Master the very darkness becomes the source of all

luminosity and light directed towards Him. Here we have an immeasurable immensity; we feel a dynamic presence the divine Rta, flowing out into a field of non-radiance full of intelligence and truth, reality and significance. This is not a plane in which poetry or music has a place; everything is imperienced as the sweetness of heart. Long back in 1968, I was asked to speak on Grace by the Master in the Basanth Celebrations, at Shahjahanpur. I asked him what is grace and he replied 'sweetness of heart'. Grace has its origin in this sphere as I understand now. Here we do not feel that we are doing anything. But the doing is present, without being related to doer. The interesting thing is that there is functioning and witnessing without a sense of self.

I have tried to explain to the extent of my understanding the Reality that is imperienced due to the grace of the Grand Master and our most beloved Master Sriramchandaji Maharaj of Shahjahanpur. I have only a feeling of humility and lowness which I share with all of you with reverence and regard due to you all. There is only one Truth for all of us and that is the ever flowing grace and

blessings of the Master. To seek anything other than that is greed. Our Master has instructed that we should 'Love Him who loves all.' Let us pray and practice accordingly his Natural Path.

Pranam.

7. సాధనములు

1. సత్కంగము 2. అభ్యాసము

- సమర్థ గురు లాజీ మహారాజ్

యోగ్యులైన గురువర్యులను పూజించాలి. ఆ సత్త తత్త్వము తేచి సహచర్యమే సత్కంపు అని పిలువబడుతునది. పరమాత్మతో అనుసంధానమగుటకు వలయు సాధనములకోరకు చేయబడే అభ్యాసమే అభ్యాసమన్న పేరుతో తెలియబడుచున్నది.

ఒక సద్గురువు (సాట్-గురు) యొక్క నిర్వచనమేమనగా:

- 1) అతడు ఆ సత్త తత్త్వముతో రాగబంధము కలిగియుండవలేను; అనగా అతడు ఆ నాల్గవ అవస్థ (తూరీయము)యందు వసించవలేను. అదే జీవన్ముక్త స్థితిలో నుండవలేను.
- 2) అతడు యోగసాధన చేసినవాడై యుండవలేను (శభ్ద-అబ్యాసీ అయి పుండవలేను). ఈ సాధనద్వారా అతడు మానవ మేధస్సులోని ఆంతరీక ప్రాంతాలపై పూర్తి ఆధిపత్యమును కలిగి పుండవలేను.
- 3) అతనికి మెరిసే కళ్ళు వుండాలి మరియు అతని ఫాలభాగము (నుదురు) విశాలమైనదై వుండాలి.

4) అతనికి భక్తి, జ్ఞాన, కర్మపట్ల జ్ఞానము వుండి తీరాలి మరియు అతనికి ప్రశ్నలకు సమాదానములు యివ్యగలుగు సామర్థ్యముండి తీరాలి. అయితే ప్రశ్నించువాని నేరు మూయరాదు. (జిహ్వను బంధించరాదు).

5) అతడు ఆధ్యాత్మిక విషయములను పట్టించుకోవాలి. అనగా వాటిపట్ల దృష్టి సారించి తీరాలి.

ఇవన్నీ సాధారణ లక్షణాలు. అయితే నిజమైన ఆంతరీక అర్థత ఏమిటంటే జాగ్రత్తమైన అంతర్ దృష్టిద్వారా తన శిష్యులకు ఆ దివ్యక్షపను ప్రసరించి వారిని తృప్తిపరచగల సామర్థ్యమును కలిగియుండాలి.

మూడవ స్థాయిలో మనసును ఆధీనములోనికి తీసుకురమ్ము, అత్యున్నతమైన జ్ఞానము ఈ యోగమునుండి పుట్టుకొస్తుంది; ఈ స్థితి ఆ శిరోభాగమునందు కన్చించగనే సహార్థకములము వికశిస్తుంది.

ఈ భిన్నత్వము ఆ విరాటుని వాసస్థానము. బ్రహ్మిండము ముందుకెళ్ళడము అలా కనిపించినది; ధ్యానము భగవానుని చల్లని పూర్వోటలోని చతుచాయ కీంద చిక్కుకోని యున్నది.

కాంతి దర్శించబడినది, మరి ఆ దివ్యవాణి వినబడినది.

ఆహోదకరమైన గంట మరియు శంఖము నాదము

తీయని మాటలు మరియు కాంతి చిహ్నము

దృష్టి బంధింపబడగా, ఆ దివ్యానందము భువికి దిగినది,

మహోన్నతమైన ప్రమాంబుధిలో మనసు మనకలు

వేయుచున్నది

ఆ పవిత్ర నామోచ్చరణతో పులకిస్తున్నది.

ఆ సహస్రదశ కమలములో కొన్ని రోజులు గడిపాక

రెండవస్తాయికి వెళ్లాలన్న కోరిక పుట్టింది

ఆ వక్కమార్గాన్ని అధిరోహించి త్రికుటి వద్దకు పరుగెత్తినది.

మరి ‘ఓమ్’ యొక్క కాంతిని కనుగొనినది.

మనసుయొక్క రెపరెపలని, ఆ పవిత్ర

‘ఓం’ కారము మరియు గురువర్యుల కృప

సద్గుమణస్తాయి;

ఇది గురువర్యుల సువర్ణ స్తానము

ఆ ఆంతరీక సత్త సంఘపు ఉల్లాసపు కేరింతలు

ఎరుటి సూర్యడు మరియు ఎరుటి బాహుటా

ఓం కారా నినాదము, వినటానికి మద్దెలమోత.

దృష్టిని ఒకచోట నిల్చము.

ఆ ధ్వనిని శ్రద్ధగా ఆలకీంపుము.
దేహమును నిటారుగా వుంచుము
అప్పుడే ముందు దృశ్యము గోచరమగును.

తీకుటి వద్ద ధ్యానమును పరిపూర్ణము
గావించుకున్న వ్యక్తిని ఒక బుపీ అని అందురు,
అతడు దేహాధిపత్యము కలిగి వున్నాడు.
ఇది ఆంతరిక అభ్యాసము, సోదరా,
ఇచ్చటనుండే గురువర్యుల పథము మొదలగును.

శాస్యప్రాంతముపైపు పయనిస్తూ,
జన్మతః వచ్చిన ద్వంద్యగుణము మనసుకు సరియై వున్నది;
చల్లటి వెన్నెల రాత్రి యొక్క అమృతాన్ని గోలుము
అది లభించిన వాడు చాలా అదృష్టపంతుడు.

మధురమైన వయాలిన్ మరియు సారంగ్
నాదము మదిలో విని మనసు ఓలాయమానమైనది.
నిశ్చల మనసుయొక్క ఆక్షతిని చూడుము
శాస్యత్వపు సాధములో నర్తించుము.
నీ స్థితిని చూసి పరీక్షించుము
అనంద సాగరములో శాశ్వతముగ విశ్వమింపుము.

చిమ్మ చీకటి అలముకొన్నచోట
ఏకాగ్ర దృష్టికి గుర్తింపు వుండజూలదు;
శూన్యత్వపు పూనకమునకు అవరోదము లేదు
దాని విశాలత్వమెట్లు వర్ణింపబడగలదు?

ఇంపు గాదె బ్రహ్మరంధ్ర శిఖరంబు
ప్రాప్తమాయెను నామయంబు శక్తివలన.
విడు రంగుల భానుడు భాసిల్లు నెచట
సంతసింపుమము విని మధురమగు ఫిడేలు నాదములను.

స్నానమోనరింపుము మానస దివ్య సరసునందు
తెలిసికొనుము ఎగురు తెరగు మరియు హంస పథము
పునీతుడపు కమ్మ పూర్వపు బుషుల పోలి
నీరు నుండి పాలను వేరు పరచి
అతి ఉత్తమ తరగతి హంస వగుము.

8. మాతృభూమి

- పూజ్య ఈశ్వర సహాయ

ప్రస్తుతము మనమున్న స్థితినుండి మన మాతృ భూమిని చేరుకోవడమే మనం సాధనలో చేయవలసినది. ఈ విషయాన్ని గురించి మాస్టరు గారు ఈవిధంగా తెలిపారు.

"మనము ఎక్కడన్నామె మనకు తెలియదు. ఎక్కడనుంచి వచ్చామె అంతకన్నా తెలియదు. దీనినిబట్టి చూస్తే మనం చేరుకోవలసిన చోటు ఒకటుందన్న విషయము టోధపడుతుంది. దీనిని మొదట సంకల్పబలంతో, ఆ తరువాత సంకల్పానికి, జ్ఞానానికి అతీతమైన శక్తితో ఆ ప్రదేశాన్ని చేరుకోవాలి. ఈ దశను చేరుకుంటే మీరు ఎక్కడన్నారో తెలుస్తుంది. అప్పుడు మీరు ఏ కేంద్రమునుండి వచ్చారో అది కూడ తెలుస్తుంది. వివిధ చర్యల ఆచరణ ఫలితంగ లభించేది ఈ జ్ఞానమే. ఈ చర్యలు కూడ చివరికి కేంద్రముతో కలిసిపోతాయి. అలాగే దేహారియైన ఆత్మ ఈ దశకు చేరుకుంటే మహా ప్రశయము సంభవించినట్టే. కేంద్రముతో కలిసిపోయినా ఆ చర్య స్పందన క్రింతకాలమైన పిదప తిరిగి బయల్పుడుతుంది. ఇది ప్రకృతి ధర్మము. సృష్టిలో ఏదీ నశించిపోదు. మార్పు మాత్రమే చెందుతుంది. ఈ చర్యల కాథారమైన మూలశక్తి అందులో ఎల్లపుడు నిద్రాణమై వుంటుంది. అవరోహణ తరువాత ఆరోహణ మొదలవుతుంది. మొదలయినది

అంతమవుతుంది, అంతమైనది తిరిగి మొదలవుతుంది. మూల కేంద్రముతో చేరుకున్న పదార్థాలు తిరిగి భూమిపై ఉద్భవిస్తాయి. మూలశక్తి, పదార్థము, స్వందన, అన్ని అక్కడున్నాయి. పదార్థాల సృష్టితో పాటు మానవుని సృష్టి జరిగినది. "క్షోభ్" పులితంగా మనము ఈ భూమి మీదకు వచ్చాము. దేహం పరమాత్మలో భాగమై ఆత్మలో కలిసిపోవడం వలన ఆ దివ్యశక్తి శరీరంలోని కొన్ని భాగాలతో నిచిడీకృతమై ఉన్నది. మనలో ఆద్యాత్మిక యాత్ర మొదలవుతుంది. ఆత్మ ఆజ్ఞాపీంచగా మనస్సు స్తుభంగా పనిచేస్తుంది. హృదయం అందులకు సహకరిస్తుంది. ఆలోచనలు వాటి పరిధిలో పనిచేస్తాయి. సూక్ష్మతత్త్వానికి చేరువగా నున్న కేంద్రము శక్తివంతమై, మిగిలిన కేంద్రాలపై ఆధిపత్యము కలిగి వుంటుంది. ప్రతి ఆత్మలోను జరిగేది ఇవే. ఇవన్ని ఎక్కడనుండి మొదలవుతాయె మనము తెలుసుకోవాలి. ఇందుకు కారణమేమిటి, దాని పులితమేమిటి అన్నది మనకు అనవసరము. మన ఆత్మ చుట్టూ జరిగే మార్పులను మనము పరిశీలించవలసినది. పూర్వము మహార్థులు ఆ దశలలోని స్థితుల గురించి త్రాసిన పుస్తకాలను కొన్ని కూర కబంధ హస్తాలు తగులబెట్టాయి. సమయము ఆసన్నమయినది కనుక అని తిరిగి వెలుగులోకి తీసుకురాబడ్డాయి. వెన్నుపాములోని నాడీకేంద్రాలు పనిచేయడానికి అవసరమైన శక్తి ఎక్కడనుండి వస్తున్నదో మనము అన్యపీంచాలి. సృష్టి కార్యానికి అవసరమైన భగవత్ సంకలనము కేంద్రము చుట్టు వుండి అదే మనోమండలము లేదా ప్రకృతి ఆలోచనా యంత్రాంగము. మానవ పరిధిలో కూడ అదే ఆలోచనా

వ్యవహారాలన్నింటికి మూలము. ఆలోచనలన్ని ఈ
 మనోమండలమునుండే మొదలవుతాయి. ఈ ఆలోచనలకు
 కేంద్రస్థానమైన మనస్సును స్తుంభింప చేయగలిగితే కార్యకలాపాలు
 ఆగిపోతాయి. మానవుడు జీవన్సుతుడువుతాడు.”

కాబట్టి ఆ సూక్ష్మస్థితికి తిరిగి చేరుకోవాలంట స్థోల్యాన్ని పోగొట్టగల
 సూక్ష్మపద్ధతులనే చేపట్టాలి. మార్గాన్ని చేపట్టిన ప్రతి అభ్యాసి ప్రథమ
 లక్ష్యము ఇదే కావాలి. మూడనమ్మకాలతో, అభిప్రాయాలతో సాగిపోయే
 మార్గము కాకుండ ప్రత్యక్షంగా అనుభవించి తెలుసుకోగల సంపూర్ణ
 స్వచ్ఛను ప్రసాదించగల అసలైన పద్ధతులను అవలంబించాలి. పవిత్రమైన
 ఆధ్యాత్మికత ఒక్కట్ట ఫలప్రదమైన మార్గము. ఇది మతాలకు
 అతీతమైనది, సరళమైనది, సహజమయినది. మానవ
 సమస్యలన్నింటిని పరిపూరించగలిగినది ఆధ్యాత్మికత ఒక్కట్ట.

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9. శాశ్వత పరిష్కారము

- శ్రీ కె. సి. నారాయణ

కాలము నిరంతరము సాగిపోతూనేయుంటుంది. అది మార్పు చెందుతూ కొంతకాలం తరువాత తిరిగి మొదటికి వస్తుందని యనిపించినా అది పూర్వపు స్థితి కాదు. కాల చక్క గమనం అలా మార్పు తెలియపరస్తూనేయుంటుంది. మార్పు కొందరి అంగీకారానంగీకారము పై ఆధారపడియుండదు. మార్పుకు కారణభూతులయినవారు వారు కాలగమనాన్ని నీర్దేశిస్తారు. కాలంలోని మార్పును ఎవ్వరాపలేరు. కాని దాని గతిని నిర్ణయించే వారు యుగకర్తలపుత్రారు.

యుగకర్తలు ప్రతిదినమూ రారు. కాని రోజులు యుగాలుగా గడుపుతున్నవారికి అటువంటివారు అలా వస్తు బాగుంటుందని అనిపించడములో తప్పులేదు. ఓ గురువుగారు కనిపించి మనకు కావలసిన ఊపదేశము చేసిన తర్వాత కనుమరగయినపుడు ఇంకోకరు మనకు దీరకరాయని అనిపించడము సహజము. ప్రతి విషయంలోనూ దీనిని మనం గమనించినా, అధ్యాత్మిక పయనంలో ఈ వేదన దుర్భరం. అలాంటి స్వార్థి, స్వందన తిరిగి కలుగదాయని ఆశించడము సహజము.

అట్టి మనస్సులో ఈ ఆకాంక్ష నిరంతరమూ యుండి పరిపూరము దోరికే వరకూ విశ్వమింపుచేయక, గతి వెదకుచూ అందిన తీగనెల్లా పట్టుకోని కొద్దిరోజులు, యుగాలు గడిచినతర్వాత దాని నిరుపయోగాన్ని గ్రహించి, పునర్వమనము కొనసాగించి విసిగి, వేసారి, పైరాగ్యమవలంబించి అలమటించడము పూర్వుల పరిపాటి.

మన ఆది గురువు పూజ్య లాలాజీ గారు ఈ పరిస్థితికి శాశ్వత పరిపూరము కనుగొని దానినమలుపరచి మనకు మన పూజ్య బాటూజీ గారిని పరిపూర్వునిగా తీర్చిదిద్ది ఇంతవరకూ మానవాళిని అనుగ్రహించిన సమస్త మత ప్రభోదకుల ఆశీర్వాదము పరిపూర్వుముగా వారికందచేసి, ద్వాపర యుగ పురుషునికి ప్రియతమునిగ మలచి, ఆదిమూలముతో కలిపి ప్రాణాహుతికి ఆజ్యంపోసి దానిని తిరిగి మానవాళికి అనుగ్రహించి ప్రాణాహుతి యుగానికి ఆది పురుషుడయినాడని మనకందరికీ తెలుసు.

వారి 132వ జయంతిని తిరిగి ఈ సంవత్సరము కొనయాడగలుగడము కడు సంతోషకరమయిన సందర్భము. వారికి ప్రియతములయిన మీయందరితో ఈ సాభాగ్యాన్ని పంచుకోవడం నాకు, మన గురువుగారి కృపావిశేషము.

(బసంత్ పంచమి సంచిక:2005 12-11)

9. Determination

- Puja Babuji Maharaj

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

But how is it possible?

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

And when that is possible?

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

How to find this orbit? How to move direct?

By keeping the destination in full view.

How to remember the destination?

By becoming one with it

And when can a person be one with that?

When you lose yourself.

And how to lose oneself?

By bearing no other thought in the heart than that

And how is that possible?

By practice

How practice is possible?

Through love and interest.

How love and interest can be engendered?

By remembering constantly.

And how constant remembrance be cultivated?

Through determination.

How determination is possible?

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

I have explained everything in detail yet, my brother; people think that the spiritual condition of any individual is a miracle

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

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

All systems like Buddhism and Jainism insist upon the point that we try to be as we should be. They stress the principles and rules and regulations and their observance is taken as a mark of spiritual advancement. If we look to ourselves, we will see that we do not want to give up any shortcoming. The reason is that people do not crave for the goal otherwise they would leave everything to pursue it. When our tendencies lean towards something, we start sensing many things of that and concentration grows. Then our energies get

balanced and a kind of equipoise is achieved. As soon as this develops, the sensitivity to feel dawns. But, my brother, who is to bother for all this! Such persons are rare who are ready to do or die and truly speaking, unto them Reality unmasks itself. This deep interest, craving and love takes us to wonders. All the seekers- abhyasis – pass through various spiritual conditions without fail but due to lack of interest they do not feel it and then they complain of it to me.

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

திட நிர்ணயம் (உறுதியான முடிவு)

- பூஜ்ய பாபுஜி மகராஜ்

நான் விரும்புவது என்னவென்றால், நீங்கள் அனைவரும் ஆன்மிகத் தளத்தில் ஆதவனாக உயர்ந்திட வேண்டும்!

ஆனால் அது எப்படி சாத்தியமாகும்?

பூமியின் நிழல் சூரியனை மறைப்பதற்கு நீங்கள் அனுமதிக்காத போது.

அது எப்போது சாத்தியமாகும்?

உங்கள் நகர்வு நேராக இருக்கும்படியாக உங்கள் சுற்றுப்பாதையை (செயல்பாட்டை) சீராக்கும்போது.

எப்படி அந்த பாதையைக் கண்டுணர்வது? எவ்வாறு நேராக செல்வது?

முடிவாக செல்லுமிடத்தை (இலக்கை) முழுமையாக உங்கள் கவனத்தில் கொள்ளும்போது.

முடிவாக செல்லுமிடத்தை (இலக்கை) எவ்வாறு நினைவில் கொள்வது?

அத்துடன் ஒன்றாகிவிடும் போது.

எப்போது ஒருவன் அதனுடன் ஒன்றாக இயலும்?

அவன் தன்னை முழுமையாக இழக்கும் போது.

எப்படி ஒருவன் தன்னை இழப்பது?

இதயத்தில் அதையேயன்றி வேறு எந்த எண்ணமும் கொள்ளாதிருக்கும் போது.

அது எவ்வாறு சாத்தியமாகும்?

பயிற்சியினால்.

பயிற்சி எப்படி சாத்தியமாகும்?

அன்பு மற்றும் ஆர்வம் கொள்வதன் மூலம்.

எப்படி அன்பையும், ஆர்வத்தையும் உருவாக்குவது?

தொடர்ந்து நினைவில் வைத்திருப்பதன் மூலம்.

மேலும் தொடர் நினைவை எப்படி வளர்த்துக் கொள்வது?

உறுதியான முடிவால்.

உறுதியான முடிவெடுப்பது எப்படி சாத்தியமாகும்?

நாம் எப்போது இடுப்புத்துணியை இறுகக்கட்டி (gird up our loins - கடின உழைப்பிற்கு ஆயத்தமாவதற்காக வேட்டியை வரிந்துகட்டி) சோம்பலை உதறித் தள்ளி நம்முடைய சுகங்களை இழக்கத் துணிகின்றோமோ, அப்போதுதான்.

நான் எல்லாவற்றையும் விரிவாக விளக்கியுள்ளேன், எனினும் என் சகோதரரே, எந்தவொரு தனிநபரின் ஆன்மிக நிலையும் என்னால் நிகழ்த்தப்பட்ட ஒரு அதிசயம் என்று மக்கள் நினைக்கிறார்கள். கொஞ்சம் கற்பனை செய்து பாருங்கள், அற்புதங்களை நிகழ்த்தும் ஆற்றல் எனக்கு இருந்திருந்தால், ஆன்மிக நாட்டம் கொண்ட அனைவரும் - அப்யாசிகளும் - உயர்ந்த ஆன்மிக நிலைகளை அடைந்திருப்பார்கள். உண்மையில், ஒரு அப்யாசி கொண்டுள்ள பற்று (இறைப்பற்று), ஆழந்த ஆர்வம் மற்றும் அன்பு இவைகளே அற்புதங்களை நிகழ வைக்கின்றன. ஒரே மாதிரியான மழை நீர் தான் எல்லா இடங்களிலும் பெய்கிறது, ஆனால் ஏதோ ஓரிடத்தில் களைகள் வளர்கின்றன, ஏதோ ஓரிடத்தில் மலர்கள் மலர்கின்றன, மற்றொரு இடத்தில் வெறும் சுண்ணாம்பு மற்றும் மணல் மட்டுமே காணப்படுகிறது. மன் எப்படி இருக்கிறதோ, அதைப்போலவே விளைவுகளும் அமைகின்றன.

பொதுவாக மக்களிடம் உணர்வுகளை கூர்ந்து அறியும் திறன் வளர்வதில்லை, ஏனெனில் அவர்கள் அதில் தங்களை ஈடுபடுத்திக் கொள்வதில்லை. அவர்கள் உலகியல் விடயங்களில் மிகவும் கூரணர்வு (கூர்ந்து அறியும் திறன்) கொண்டவர்களாக உள்ளார்கள், மேலும் அவர்களின் மனம் பொருள் ஈட்டும் செயல்களில் மிகவும் விழிப்புடன் செயல்படுகிறது. காரணம் என்னவெனில், அதில் அவர்கள் ஆழந்த ஆர்வம் கொண்டிருக்கிறார்கள், எனவே அதை அவர்கள் நுனுக்கமாகப் புரிந்துகொள்கிறார்கள். ஆனால் ஆன்மிகத்தின் மீதான

அவர்களின் பற்றுதல் எங்கே? அவர்கள் குழுவாக இனைந்து செய்யும் தியானங்களில் (சத்சங்கம்) மட்டுமே கலந்து கொள்கிறார்கள், பின்னர் விலகியே இருக்கிறார்கள். ஆன்மிக வளர்ச்சிக்கு ஏற்றதாக இருக்கும் பண்புகளை வாழ்க்கையில் தன்வயப்படுத்துவதிலும் அவர்கள் அக்கறை காட்டுவதில்லை - பிரம்மவித்யா (பிரம்மன் குறித்த அறிவு), அல்லது வழியில் தடைகளை ஏற்படுத்தக்கூடியவற்றை விட்டுவிடவும் அவர்கள் விரும்புவதில்லை.

பெளத்தம், சமணம் போன்ற அனைத்து ஆன்மிக முறைகளும் நாம் எப்படி இருக்க வேண்டுமோ அப்படியே இருக்க முயற்சி செய்ய வேண்டும் என்பதை வலியுறுத்துகின்றன. அவை கொள்கைகள் மற்றும் விதிகள் மற்றும் ஒழுங்குமுறைகளை வலியுறுத்துகின்றன, மேலும் அவற்றைக் கடைப்பிடிப்பது ஆன்மிக முன்னேற்றத்தின் அடையாளமாகக் கருதப்படுகிறது. நம்மை நாமே பார்த்தோம் என்றால், நம்முடைய எந்தக் குறைபாட்டையும் விட்டுவிட நாம் விரும்புவதில்லை என்பதைக் காணலாம். காரணம் என்னவென்றால், மக்கள் இலக்கை அடைய ஏங்குவதில்லை, இல்லையெனில் அவர்கள் அதைத் தொடர்வதற்காக எல்லாவற்றையும் விட்டுவிடுவார்கள். நமது மனப்பாங்குகள் எதையாவது நோக்கிச் சாய்ந்தால், நாம் அதன் பல விடயங்களை உணரத் தொடங்குகிறோம், அதனால் மனாலர்மை வளர்கிறது. பின்னர் நமது ஆற்றல்கள் சமநிலைப்படுத்தப்படுகின்றன, மேலும் ஒரு வகையான சமநிலை அடையப்படுகிறது. இது வளர்ந்தவுடன், உணர்வதற்கான நுண்ணுணர்வு கூர்மையடையத் துவங்குகிறது. ஆனால், என் சகோதரனே, இதற்கெல்லாம் யார் கவலைப்படவேண்டும்! "செய்ய அல்லது செத்து மடிய" ஆயத்தமாக இருப்பவர்கள் மிகவும் அரிதானவர்கள், உண்மையிலேயே சொல்லப்போனால், அவர்களுக்கே மெய்ப்பொருளானது திரையை விலக்கித் தன்னை வெளிப்படுத்துகிறது. இந்த ஆழமான ஆர்வம், ஏக்கம் மற்றும் அன்பு நம்மை அதிசயங்களுக்கு அழைத்துச் செல்கிறது. ஆன்மிகத்தை நாடும் அனைவரும் - அப்யாசிகள் - பல்வேறு ஆன்மிக நிலைகளை தப்பாமல் கடந்து செல்கிறார்கள், ஆனால் ஆர்வமின்மை காரணமாக

அவர்கள் அதை உணர்வதில்லை, பின்னர் அவர்கள் என்னிடம் அதைப் பற்றி புகார் தெரிவிக்கிறார்கள்.

ஆனால் நான் ஒருவரை, உணரும் மற்றும் கவனிக்கும் திறனை பெறுங்கள்/வளருங்கள் என்று கேட்டுக்கொள்ளும் போது, அவர் “நான் நன்றாக முயற்சி செய்கிறேன், ஆனால் அதை உணர முடியவில்லை.” என்று பதிலளிக்கிறார். விரும்பிய பலனைத் தர இயலாத முயற்சி என்ன வகையானது என்பதை என்னால் புரிந்துகொள்ள முடியவில்லை. நமது வீட்டுப் பிரச்சினைகளைப் பற்றி நாம் எண்ணும்போது, அதன் அனைத்து கூறுகளும் நம் பார்வைக்கு வருகின்றன. காரணம் என்ன? நாம் அதில் முழுமையாக மூழ்கியிருக்கிறோம். ஒரு தீர்வை அடையும் வரை நமக்கு ஓய்வு இல்லை. ஏனெனில் அது நம் இதயத்தைத் துளைக்கிறது. நிலைமைகளை கவனித்தோமென்றால், சாதாரண புரிதல் கொண்ட ஒரு தேடுபவர் கூட அவற்றை இனம்காண முடியாமல் போக எந்த காரணமும் இல்லை. ஒரு நபர் முழு மனதுடன் கவனம் செலுத்தி, பயிற்சியை தொடர்ந்தால், அந்த கவனிப்பானது மெய்ப்பொருளை அவனுக்கு உணர வைக்கும் என்பது உறுதி, ஆனால் என் சகோதரரே, இவை அனைத்தும் ஆர்வத்தை சார்ந்திருக்கிறது மற்றும் ஆர்வம் என்பது மீண்ப் போல புத்திசாலித்தனமானது. (as clever as fish - நழுவும் தன்மையது).



మన సత్యపద మార్గములో (Natural Path) సీనియర్ అబ్బాసి మరియు ప్రశిక్షకుడు అయిన శ్రీ సిద్ధిరాజు గోపాలయ్య గారు డిసెంబర్ 14, 2025న ఉదయం 08:35 గంటలకు చెప్పే లో పరమపదించారు.

అయిన ఒక గృహస్తుడుగా ఉంటూ, తన బాధ్యతలన్నీ సక్కమముగా నెరవేరుస్తూ, పూజ్య బాటూఁజీ గారిచ్చిన పద్ధతిని అత్యంత నిబద్ధతతో అనుసరించినారు. గురువు గారి కృపతో అధ్యాత్మికముగా ఉన్నత స్థితులను పోందినారు.

శ్రీ గోపాలయ్య గారు, పూజ్య నారాయణ సార్ గారికి అత్యంత ప్రియపాత్రులు. ఒక సాధకుడిగా ఉంటూ, శ్రీ రామచంద్రుని దశాదేశములు పరిపూర్ణముగా పాటిస్తూ, తన జీవన విధానముతో, ఇతరులకు ఒక పరిపూర్ణ ఉదాహరణగా నిలిచినారు. ప్రియమైన గురువు గారి పాద పద్మముల వద్దకు చేరినారు.

అయిన చాలా కాలం పాటు తిరు పతిలో సెంటర్ ఇంచార్టిగా ఉన్నారు, మరియు పెద్ద సంఖ్యలో ఆధ్యాత్మిక అన్వేషకులను మన సంస్థలోకి ప్రవేశపెట్టారు.

అయినకు సత్యపద మార్గము గురించి చాలా సృష్టమైన అవగాహన ఉంది. మాస్టర్ గారి యొక్క లక్ష్యాన్ని మరింత ముందుకు తీసుకెళ్ళడానికి చాలా అర్థవంతంగా దోహదపడ్డారు.

శ్రీ రామచంద్ర ఘైతన్య సువంతి తరపున ఆయినకు ప్రణామములు.

ఓం శాంతి : శాంతి : శాంతి :

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

TRAINING PROGRAMME

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

**IMPERIENCE
Centre for reaserch and Training in
Pranahuti Aided Meditation**

5th Floor, Laxmi Paza, Entrenchment Road,
East Marredpally, Secunderabad – 500 026
Ph: 040 - 27731223

We have assembled here on a very auspicious occasion to celebrate the Birth Centenary of our Great Master Samartha Guru Sri Ram Chandraji Maharaj of Fatehgarh (U.P.). We should utilize this occasion in getting into the Master and Master alone, which will act as food and tonic for spiritual elevation. Remembrance should be in a way that we feel the thought of remembrance oozing out from the objects everywhere. It is the real remembrance which mortals can have. It is a play for our good.

- Pujya Babuji Maharaj