

# సత్యపథము

## SATYAPATHAMU



**మచ్చిత మధత ప్రాణా:**

**బో ధయంతి పరస్పరం**

**- భగవద్గీత**

అధ్యాత్మిక

శ్రీ కృష్ణ జ్ఞానాష్టమి సంచిక

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## విషయ సూచిక

1. Editorial	Vidyadhar Joshi	1
2. Self Surrender	Pujya Sri Ramchandraji Maharaj	3
3. Determination	Pujya Sri Ramchandraji Maharaj	8
4. Ganga – Jamuni Transmissiion	Pujya Sri Ramchandraji Maharaj	11
5. Realisation	Dr K.C.Varadachari	14
6. Surrender – Its Relevance In Sadhana	Sri K.C.Narayana	25
7. Imperience Report – 30 <sup>th</sup> Varada	151 LE	36
8. శ్రీ రామచంద్ర రాజయోగము – భక్తి	శ్రీ కె.సి.నారాయణ	41

### సంపాదకవర్గము

డా.కె.మాధవ

శ్రీ విద్యాధర్ జోషి

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### పత్రిక చిరునామా

శ్రీరామచంద్ర చైతన్య స్రవంతి

లక్ష్మీపాజు, 5వ అంతస్తు

షెనాయ్ నర్సింగ్ హోమ్ ప్రక్కన,

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# 1. Editorial

Dear brothers and sisters,

Hearty pranams on the auspicious occasion of Sri Krishnashtami. I feel happy to share an insight from the booklet, "Srimad Bhagvadgita in the light of Natural Path", published by Imperience. The 2 slokas numbered 18-62, 18-63 are followed by 18-73.

*Tameva sharanam gaccha sarvabhaavena bhaarata;*

*Tatprasaadaatparaam shaantim, sthaanam praapsyasi  
shaashwatam. (18-62)*

*Unto Him alone, therefore you surrender, O Scion of Bharata,  
with your very being;*

*Through His Grace you shall attain to the Supreme Peace and the  
Absolute.*

*Iti te jannamaakhyaatam guhyaad guhyataram mayaa;*

*vimrishyaitadashehena yathecchasi tatha kuru (18-63)*

*Thus unto thee has been recited by Me this doctrine which is  
more mysterious than mystery itself:*

*Ponder over it well and fully and thereafter do as thou willest.*

*Nashto mohah smrtir labdha, Tvatprasadan maya acyuta;*

*Sthitosmi gatasamdehah, karishye vachanam tava ( 18-73)*

*Arjuna spake: - Dispelled is my delusion; regained by me through Thy favour is the memory, O Acyuta. I stand here firm and freed of doubt, and will do Thy bidding.*

Lord Krishna exhorts Arjuna to surrender to the Highest with the entire being and that is the key to following the Divine path. Pujya Babuji Maharaj writes that Lord Krishna transmitted to Arjuna all the mental states that were necessary for the purpose at the time which brought Arjuna instantly to a higher state of spiritual Consciousness and purged out the feeling of undue attachment from his heart. All sadhakas know that this is something that happens to us as well. We too, by the Grace of the Master get fomented repeatedly by His transmission the states of Vairagya, Dependence, Devotion and Surrender. Deep down in our hearts the memory of the Homeland is revived by Pranahuti. It reminds us of our duty on the Divine path, to be in tune with the Divine, live with the Divine and express the Divine through desireless action with love as the basis.

The “Nashto mohah smrtir labdha” is a matter of imperience for us. It propels us on the path of duty with clarity towards the Goal of oneness with the Master much the same as Arjuna would have felt to carry out his duty after Lord Krishna revealed the truth depicted in the Srimad Bhagvadgita.

Wishing you all a happy Krishnashtami 151 LE.

Pranams  
Vidyadhar

## **2. Self-Surrender**

- **Pujya Sri Ramchandraji Maharaj**

We practise Bhakti or devotion in order to achieve communion with the Supreme Master. We look upon Him with faith and reverence. By degrees we become so closely intimate to Him that every other object loses prominence in our eyes. This is submission to the will of the Master, or in other words, the beginning of self-surrender. It goes on developing as our faith grows stronger. It brings us to a stationary condition stopping the oscillations of the mind. In due course we begin to feel ourselves overpowered by some great force which drives our mind away from everything else. We become free of the unwanted activities sticking all the time to the right functioning of the organs (the Indriyas). Self-surrender is nothing but a state of complete resignation to the will of the Master, with total disregard of self. A permanent stay in this condition leads to the beginning of the state of negation. When we surrender ourselves to the great Master we begin to attract a constant flow of the highest Divine force from Him. In this state a man thinks or does only that which is his Master's will. He feels nothing in the world to be his belonging but everything as a sacred trust from the Master and he does everything, thinking it to be his Master's bidding. His will becomes completely subservient to the will of

the Master. A beautiful example of surrender is presented to us by Bharata, the son of Dasharatha, when he went to the forest along with the people of Ayodhya to induce his brother Rama to return. In reply to the entreaties of the people Rama gravely replied that he would be quite willing to return to the capital provided Bharata asked him to do so. All eyes were turned towards Bharata, who was himself there to induce him to return. But he calmly replied, "It is not for me to command but only to follow."

The *Bhagavad Gita*, too, deals with the state of surrender. It is not an ordinary thing to be achieved easily. It begins after complete negation of all senses and faculties for which we proceed by elementary rules of devotion. We submit to our master, thinking him to be a super-human being. We love him with faith and reverence trying by all means to attract his attention and favour. For this purpose we connect our link with him in the light of the worldly relationship only for the sake of facility. We think of him as father, brother, master or beloved. The process, if taken up in right earnest, is greatly helpful to a disciple. The strong link of attraction thus established leads him to a state of devotion and surrender. The conception of a Guru as a mother is, in my opinion, by far the most appropriate and advantageous to a disciple. A mother is the very embodiment of

love and affection. Only a mother's heart can forbear with patience all the troubles and miseries caused to her son, thinking all the while of trying to provide for her son's comfort and happiness. The same is the position of the real Master or Guru who is the spiritual mother of the disciple. As such the Guru is always on the lookout for the spiritual welfare of the child, the disciple. It is due to the affectionate attachment of the Guru with his disciple that the attention of the great Father, with whom his spiritual mother is so closely connected, is directed towards him. A mother's affection is well known but people know very little of the Guru's affection and still less of God's affection. The function of a mother and of a true Guru are closely similar. The mother retains a child within her womb for a certain duration. The Guru, too, retains the spiritual child within his mental sphere for a certain duration. During this period the disciple, like the baby in the womb, sucks his energy and gets nourishment from the spiritual waves of the Guru's thoughts. When the time matures he is born in the brighter world and thence his own spiritual life begins. If the disciple enters the mental sphere of the Guru, surrendering all his belongings to him, it takes only seven months to deliver him into the brighter world. But the process is generally delayed for a considerable time because while in the Guru's mental sphere the disciple retains the consciousness of

his own thoughts and feelings. Thus, we find that the position of the Guru is much the same as that of a mother. The conception of the Guru as a spiritual mother promotes within us the feelings of love, reverence and surrender which are the main factors of a spiritual life.

Sages have classified the disciples under two main heads, the Manamata and the Gurumata. The former are those who approach the Guru with some particular worldly end in view such as relief from worldly misery, desire for wealth, etc. They submit to him only so long as they are hopeful in the achievement of their desires. When they meet disappointment in this respect they are off. For such disciples the question of obedience or submission even does not arise, what to say of surrender. Gurumata disciples are those who obey the commands of the Master in all matters and try to submit to his will in all possible ways. Submission begins with obedience. When we are deeply impressed by the great powers of a Master of higher attainments in spirituality, we feel inwardly inclined to follow his biddings. But often the effect remains upon us only when we are in his presence, and when we are away we become unmindful of him. Repeated association with him for some time brings us in close touch with the great soul and his supremacy begins to be established in our heart. We accept him as our guide in all



matters pertaining to our spiritual advancement. The result is that we remember him frequently. When we are perfectly convinced of his superior capabilities, only then our submission in true sense begins. We go on with it and practise as we are directed. We think of pleasing him by our actions. The idea of right or wrong, too, begins to assume prominence in our heart and we feel inclined to refrain from evil. We consequently adopt the line of virtue so that we might be able to please our great Master. It is our primary motive for we wish to be saved from the miseries of the next life.

But, so far, we reserve to ourselves the right of discretion and are, therefore, responsible for all our actions whether good or bad. At a higher stage of self-surrender such a discretionary power becomes almost extinct and a man does everything thinking it to be his Master's will. The question of right or wrong does not at all arise in his mind, or it becomes absolutely certain that by following his Master's will, he is doing the only right thing and he does nothing but the right, feeling it to be his Master's will.

### 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 a 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.

\* \* \*

## 4. Ganga – Jamuni Transmission

Shri Krishnaji Maharaj often transmits us and your feeling about it is correct. He named it ganga yamuni transmission. (EH – 308)

**“A new kind of transmission** will start with dear Ram Chandra, which is to be designated as ‘Ganga Jamuni’ i.e. a combination of my and Lord Krishna’s transmission.” [Revered Lalaji Saheb belonged to Fatehgarh in the district Farrukhabad of Uttar Pradesh – northern state - of India, which is at the bank of river Ganges, while Lord Krishna’s place of birth and chief activity is Mathura (and its vicinity) in the same state of India, situated at the banks of the river Jamuna. As such the combination of the names of these two sacred rivers is designated as ‘Ganga Jamuni’. (Path to Perfection – 150)

“By designating ‘Ganga-Jamuni’ transmission, my purpose is also that both of these elements will proceed together; or you may say that my and His (Lord Krishna) current, will remain mixed up, and the whole world will be lighted with you. Its appreciation shall reach people after your physical veiling.” (PtP – 151)

I wish you to be ever happy, but happiness consists in the due discharge of one's duty. The Gita lays so much stress upon it. It is in fact the very life and soul of spirituality. One must be prepared to face boldly the difficulties and the worries that happen to come across one's way on the path of duty to all those one might be concerned with. This is but a petty sacrifice which is nothing in comparison to the sufferings of all our successive lives. The only thing I insist upon is the due discharge of duty towards the world and the Divine, and that is all and enough for the attainment of liberation within this life. (SS – 397,398)

\* \* \*

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. (SDG – 143)

\* \* \*

The theory of 'Nishkam Upasana' (desireless devotion) as laid down in the Gita emphasises upon us to practise devotion without keeping in view any specific purpose. It really means that we should practise devotion without our eyes being fixed upon any worldly object or without caring for the satisfaction of our desires. It does not stop us from fixing our mind upon the goal of life which is absolutely essential for those on the march. The goal of life means nothing but the point we have finally to arrive at. It is in other words, the reminiscence of our homeland or the primeval state of our present solid existence, which we have finally to return to. It is only the idea of destination which we keep alive in our minds and for that we practise devotion only as duty. Duty for duty's sake is without doubt 'Nishkam Karma' (selfless action) and to realize our goal of life is our bounden duty. (DR – 18)

## 5. REALISATION

- Dr K.c.Varadhachari

Master tries to explain the nature of Realisation. Realisation is something very different from 'liberation'. Liberation or Salvation is 'getting out of the bonds of rebirth'. Once you get rid of the bonds of rebirth, you are said to be liberated from the bonds. That is what we call 'Moksha'. But that is not the goal, though human miseries and struggle make us think it is important to get rid of the pain and getting a kind of tranquility from the operation of bondages. But 'realization' is something much further. It is 'discovering your own Oneness with God. The fact that you are liberated from the bonds does not de facto mean that you are 'realized'. There are probably many liberated people hardly any who has realized, ie., found his oneness with God, the Ultimate being. So, we could think of a large number of liberated souls but not people who have realized God. They may be in the process of realisation in the sense that, after having found freedom from bonds, they discovered that there is more and more to be attained than previously. So you will see that liberation is not realisation.

Secondly, what is realisation? Realisation has been defined



by many people as 'the attainment of a state of God with all his powers of creation, sustenance and destruction and so on and so forth. Actually, these cosmic processes are only with God, but not with anybody else. So, even the highest of the Souls in the realized condition will not be given these powers. It is the exclusive prerogative of the Divine Being alone. That is the distinction between God and the Souls will remain. But an individual Soul, which is going towards realisation will attain a condition which is far beyond all that we have heard from our spiritual savants. God is said to be Sat, Chit, Ananda. Now, this condition goes beyond Ananda. You may ask the question what does it really mean. We cannot express it. It means, Master states, that it is a condition of 'salt without saltiness'. Salt may not be a good word as the sweet. But there is a positive fact which he enunciates of this condition. This condition is the condition of Omnipotent Will. A person who has reached that State of Realisation can do whatever he wants. His will is invincible. Now that condition is what we will have when we realize. I do not know whether that is not a very high state. In fact, he says that, when a person ceases to be then there is realisation. Now this is a negative description. An individual reaches a state of isness, that is he does exist and then he comes to the condition of zero, absolute negation, where there is no

change at all possible in his nature, even though he is swimming in Infinity. Now that condition is said to be the state of realisation. Now, he compares this state with the Nirvikalpaka Samadhi of the Yogins. The Raja Yoga works actually use the words “Samprajnatha” and “Asamprajnatha” Samadhi. It does not use the word “Nirvikalpaka or Savikalpaka Samadhi”. This language came from Advaitins. This Nirvikalpaka Samadhi, which has been preached by Advaita saints or teachers is a condition when we do not have a distinction between God and self. In fact, there is neither God nor self. There is neither object nor subject nor even the knowledge in between nor experience even. Now, that is said to be a very high attainment in that system. But that is not the goal of our system. Our system wants to develop the experience of God in a natural way or Sahaja Samadhi, not getting to That Condition when you are disengaged from your bodily consciousness or even the soul consciousness completely. On the contrary this is where we do work in this world and go on doing all works living in that contact with the Ultimate Reality all the time. Now, Sahaja Samadhi means attachment with Reality all the time, without interruption even when we are doing any work; not only when we are in Dhyana as in the case of Nirvikalpaka Samadhi or even Savikalpaka Samadhi or Samprajnatha or Asamprajnatha Samadhi. This Sahjavastha is

sought to be established in everyone of our Abhyasis, so that he will be doing his duties detached from the fruits of duties; but attached all the time to the Reality which pours itself down into him and supports him by its changeless condition. So, this kind of establishment in that Consciousness which you may call a kind of “Stitha Prajnatha” is normal to us and is something to be attained by everyone of us, which means that we are not trying to get out of this world.

The world is not something to be ‘shunned’; what we would renounce of it is our attachment to it. That is, we think that we cannot exist without the object, without the body, without food or without the property given to us. Then, we are caught up in it. In other words let me tell how the thoughts flash to my consciousness. I was asking myself how we built up all these securities about us. Everybody wants to have a house and then he wants to have a bigger compound and still bigger compound and so on and erecting compounds to prevent people from jumping into our houses and entering into them. Our own body may be considered to be a series of securities built up around us, around ourselves. Now, after having built up our securities suppose we have been confined to the inner arena and never move out of it and perhaps misplace our keys also, so that we cannot get out of that, then we think we are prisoners within

our own security. We know a fortress that is built by our people to defend themselves from enemy, finally becomes a prison — house when it is surrounded by others. Now this is how we have built up our securities and attachments. So, the very things we thought were necessary for our existence are now discovered to be obstructions to our freedom. In fact, we are prisoners in our own house in our own bodies by our own attachments.

Now, I shall give another example, firstly a man wants to have a security of wife, and in fact it is mutual let us say, afterwards they beget children and a security of children and then more children, more security and then finally what do you find? In fact, we have what we call family misery, not family happiness. Our intentions were good, our achievements have been rather disappointing. The one way by which some people say we can get rid of this attachment is “remove all walls; throw away the body, throw away the family, renounce them, this is the only way by which we can get liberated”. But I believe, if we only think why we constructed for a while, and that it is not a kind of madness or foolishness, then we find that these securities are necessary, but without attachment. They must be flexible. We must have the power to control the securities and we must be able to displace some securities with other types of securities. That is, all these organisms are built-in mechanisms. Then we

need not get rid of the organism itself, if we are flexible in human nature. I think we have a freedom to adjust the securities. So this freedom is what we can really see when we use our reason. So renunciation as it is told by monks or mendicants is I say a disastrous process when it is done against a society within which we have to grow. There is nothing wrong about us in that we are attached to them as if they are our real securities and real bondages. There is neither bondage nor security in them except that we find them obstructing our real freedom or when we find them not helping our freedom. Everything is done for the sake of freedom and not for the sake of bondage. But we also know transitoriness can bind us and little knowledge can do much more havoc. So, we are prisoners on our own accord and some times we like the prison, some times we hate the prison. Therefore, all bondages are due to ourselves and not due to God.

Now how to get rid of this kind of inflexible bondage, or securities? The only way for us as individuals is to get at God who gave us the capacity to defend ourselves, to find why we are, what we are. So our connection with God becomes very important. If we connect ourselves with God, then we will find the rationale of our securities and bondages, in which case, you are not attached to them and we can use them as freely as

possible, without being bound by them. Freedom is a dynamic process of living in God, because God gives the sense of freedom. We construct everything out of Freedom. We barricade ourselves within our fortresses out of freedom and now we find that old barricades are not useful. Things are changing. The world is changing, our patterns of life are changing. So, we have got to throw them away and build again if necessary, new securities which permit our freedom rather than deny it. Now if we understand from this point of view we can know that God did not create this world just to bind us. God created the world to give us security and we made it our prison. Now I think, only if we can look about why and what is the secret force with which the God created the world for our freedom, then, we will find that we are free in this world and not bound.

No institution is perverse enough to bind us for ever, but it can be a liberating instrument. Now this is the dynamics of spiritual life. We have got to connect ourselves with the Ultimate. And Master says it is more simple. But we think that just as it was difficult for us to create barriers around us, the realisation of God must be as ingenious as these things. Now it is true we have built our Gods in our own image, and it is a very funny thing when we study in mythology how we have created Gods to our own tastes and to our lives. But God is really simple.

Now the easiest thing we can do is to connect ourselves with God. Do not look to all these outer things that we have created. Now through them shall we realize God, not through our barricades. What we have to get is God's mind within us and it can be got. Religions have said, "the way to know God is torture". That is a terrible thing, as if He is our enemy. Our security is threatened by God. Therefore we shall have God to our taste. Really what Master says is the more simple thing is to get at God, because if you can look into yourself, He is the Force that made you construct all these things and so He is within you. Do we think the Creative Power of our being, namely our having a God with such ingenuity and such skill is not a power that is free from the thralldom? The very fact that we can get out of this body when we want and when we do not like the pattern of our body, is a proof of freedom of the Soul. Is that not the Divine? Therefore the Divine force is within us. It is that which builds our body. It is that which draws itself from that body and it can create another body according to its Will, with different type of securities. Now this Supreme consciousness is within us. Only what has happened is so long as we are living within this body, so long as we are concentrated in the running of this body in the supervision of the body, it has lost the capacity to dominate the body as an instrument of freedom. So, it is a victim of bondage,

victim to the bondage, and to all its securities, social, religious and so on.

Now, if a great man come to us and arouse that Inner Force within us, ignite it into action of its supreme possibilities of freedom to know the Divine and also to get more and more power from that Divine thing, then, a sense of freedom comes at once. Just as a man who is bound, if he gets a force, immediately expands and says 'here are the possibilities to me, I can break up my bonds', so also, if we can get the Divine Force into our system, do we think our own body will remain the body that it is? It will be quickened with new life, new force, new abilities and new possibilities. Now, this is a very great step. Master says, it is possible to get this connection most easily. All that is required is a direct contact with the heart from the Divine personality. Now, since we do not have personalities who can provide us securities more securities and more bondages, we are in difficulties. Our great learned savants are people who have developed the fine arts of creating more bondages and assuring us that those Mantras and Tantras and Yantras will help us. Now, that is not the way. Here is something which transcends all these techniques of art. It is an opening of a direct connection which seems to have a little weakened itself, not altogether. That is why Master says, "the introduction of the Divine Force of



thought into a consciousness is the simplest thing that can happen and no kind of ritual or rite or any other technique of preparation are necessary. It may appear so to people who are brought up in the tradition of securities and a craftsmanship in them. But this is nothing. It is not something to be believed. But you know Reality is beyond rites. It is a thing practically to be tested, in which case, you find that all that we require in this is an opening of a line of connection with God which is to be done by Pranahuti. It is only the man who has reached the Ultimate condition that can do this. He must be empowered by that Supreme Divine Reality to connect every individual who offers himself to this consciousness. It is perhaps necessary to have a little discontent over one's lot in order to ask for it. It may happen even without your knowledge. But then, there is this possibility at the present moment, that the Divine Personality is with us today.

As our ancestors said, "Again and again in history we get a Great Personality who takes to this job of connecting individual souls directly with Himself, so that humanity can progress towards the higher evolution to Spirituality". No doubt, so long as that Personality is in this work we do find that a large number rise up to that level. A few people only pass through, but a large number remain bound. It has been so in history. At the present

moment, Shri Ram Chandraji says that the Divine Personality is now with us and it is because He is with us that this process can be applied to every individual who offers himself to it. This Pranahuthi is a real one and once it is established, the human individual grows to his real dimension of spirituality. He breaks the bonds and small securities, which he has built up, rather, they may not break but he crosses them, because what has been built need not be destroyed unless it is useless for further security. It is just possible we do not want security at all. There was a time when everybody had to build fortresses around his own houses.....

*(Complete Works of Dr.KCV Volume 1 page 214-221)*

## **6. Surrender - Its Relevance in Sadhana**

- Sri K.C.Narayana

Surrender is the key word for effective sadhana. Surrendering to the great Master unconditionally is what sadhana is all about. In one of his messages while speaking about the rarefied states of consciousness that relate to the areas beyond awareness of Freedom, our beloved Babuji Maharaj says "It is really the state of self-surrender in which one, as a true devotee, surrenders himself completely to the will of God, the Master, basking in the sun shine of His Grace. That is the relationship between the Master and the devotee, which is to be maintained all through because that was the only relationship that had finally brought us up to that highest level of super-consciousness. It is only here that the true character of our being is revealed."

A few days back one of our associates asked me the need to surrender and also exclaimed that tradition does not talk about it. Frankly this was something that could not be understood by me as I have practiced the system all these 5 decades and above with the implicit faith in the Master and have struggled to make my surrender total and complete. Before I dwell on the various

stages of development in our determination to surrender to the Master, I would like to stress on the need to accept our Master, the Special Personality as the means and the end. In fact our efforts through Action (karma), Knowledge (Jnana) and Devotion (Bhakti) are not always with us. There are many occasions they are lost. But one thing that is not lost under any circumstance is the Master. One, who knows him to be the savior, does not attach himself to any other means than Himself. This is what is called in tradition that Master is the Siddhopaaya. It was stated in the context of referring to Lord Sri Krishna "Sarve vedaah Sarve vedhyah Sa sastrah Sarve Yajnah Sarva iyyaascha Krishnah Vidhuh Krishnam Brahmanaa satvato yeTesham Rajan Sarva Yajnah Ssamaasthah"

meaning "all Vedas, all sastras, all purusharthas (human goals), all sacrifices, all loved ones are Lord Krishna only. One who knows Lord Krishna as he is, they are the ones who have done all yajnas." In my opinion based on my experience in sadhana, I may assert the same with regard to our beloved Master Babuji Maharaj.

Before we reach the stage of surrender in our sadhana, we in fact go through several preliminary stages starting from the development of understanding of interdependency of various

shades. But understanding and living interdependency means quite a lot. Our Ego is the one and only barrier that needs to be crossed for even elementary understanding of interdependency. Ego is also known as pride, as self-importance. It may be considered as the compulsive need to consider oneself as separate from others. As one of the modern psychologists states, it is love-denying obsession with separation and self concern. But the Ego about which I am talking here is the Ego as understood in the science of spirituality. This is a bit different from the concept of Ego that psychologists examine where it is one that is principally concerned with the organizing function of a person. If a person is not well organized surely he needs special attention by experts in medicine and psychiatry. It is not that Ego that we refer in our spiritual path.

In the spiritual path we are referring to this as an emotional knot in consciousness that grants us a sense of separateness in the life. This in its final aspect is simple identity and in its gross forms the separate individuality and Ego. Master categorically says that the identity will continue to exist in the final state of individual pralaya and gets abolished only when maha pralaya takes place. This is one of the reasons why Master considers the rings of Egoism after the rings of Maya in his explanation of scheme of binds of 23 circles. That is also the reason why he takes up the

case of several types of egoism while discussing the Central Region in his book Efficacy of Raja Yoga. In order to reach the final state we have to liberate the self from several shades of pride and self importance and awareness of separateness.

Earlier during the course of the celebrations one of the aspirants had difficulty in understanding the commandment relating to the need for not being revengeful. This problem is due to the awareness of one's separateness of being. Every one of us wants to be free from the never ending fears and desires of the separate ego, ego of nations included. We can choose to spend hours and hours in the process of identification with those fears and desires in order to transcend them rationally as we presume. But that never succeeds and that is why we have arguments and counter arguments for every issue which has basis in the (illusion) of separateness of the self and for that matter any existence.

If we compare our desires and fears to the garbage bin that we carry in our heads with considerable caution and care and believe there is some value in closely examining the contents of the garbage bin before we let things go, it simply means we do not recognize the garbage bin as one such. The cleaning process infact is a purification process meant to get rid off all our

samskaras which really means our attachments to things, men, notions ideas and ideologies. The few moments of total unawareness of our being that we experience in our day to day meditation that are assisted by the influx of Pranahuti, if reflected upon and converted into the precious Imperience where we find all opposites resolved, all conflicts dissolved and all existence unified, it becomes easy to understand the logic of the supra rational where differences are a non reality. Intense understanding through contemplation on these moments leads to the state of development of surrender. To surrender is to abolish Ego. To take a decision not to look into the garbage bin in search of such worthies as may help us, is a great decision that can never come through rational processes. To examine the matter means to take time. If we take time we will never surrender to the Imperience. Yielding to Imperience is something immediate, in actual present not a matter to be done in future. One more thing to note is, surrender is always to be complete and not conditional. Conditional surrenders are a farce that we see in many religions that unfortunately got distorted. Surrenders to the conquered unfortunately meant also payment of tributes. Such type of surrenders in history meant revolt against the surrendered also. Such surrenders have no place in spirituality.

Yielding to Imperience and surrendering all that is in our mind, unconditionally and totally means in fact a leap beyond time to a perspective that is absolute and true. That perspective is not something that the knowledge of this world and our Egos would understand because in that universal perspective our Egos do not exist (even as our experience of Pranahuti reveals) Of course what I now say may be something that persons who do not have access to higher regions of consciousness would appreciate easily. But nothing prevents any from trying to see the point of the Universal as contrasted to the personal self.

The development of Surrender which can be immediate due to the Imperience however does not happen in all cases. It is only the fortunate few who have good samskaras of the past lives that take off immediately. We go through various stages of development of inter dependence with the Ultimate during our march in the spiritual path. This happens after we have developed Viveka and Vairagya and reach the knot 2 as indicated in the book "Towards Infinity" of our Revered Master. These are essentially buffer zones as our Master calls them. These buffer zones are there at several places in the path and I would refer to some of them as it relates to surrender that we experience between knots 2 to 3.



When the interdependency of the self with **the** Master is getting realized, the first feeling is that He is the father and is the one who gives food, shelter and clothes gets established. This has many emotional tones and religious literature substantiates this phase in the case of many saints. The feeling that He is the father slowly yields to the more abstract notion that He is the protector in every sense of the term. He becomes the refuge for any and every problem. This leads to the feeling that He is the Master and we are the serfs and after sufficient travel in these states the knowledge that He is the one who should be known, seen and entered into strikes root. In this buffer we spend considerable time till we are pushed out by the Master to the next stage. Here we start developing personal relationship with Him and feel He is our beloved and His company is something that is sought for all the time. Since the state of the lover and the beloved is not complete here we feel many times betrayed and lost on the path. We start crying without any reason as the inner psyche desperately feels the need for the awareness of the beloved and assurance that He is close by. The next state is a further refinement of our feeling that He is the foundation of our existence and we are non entities without him. The transition from the state of interdependency to that of Devotion starts. This leads further that we are objects of His enjoyment and that

we should do everything to see that He is pleased with our actions, feelings, thoughts and our very existence. We tend to make ourselves as perfect and pure as possible and give no scope for any lapse in our making ourselves enjoyable to Him. Then comes the state where we feel that He is our Soul and we are His body. I had to pass through this state for a long time and I used to write to my Master closing the letter always with the words "yours as body and soul". Any other expression of my status I used to feel is not full and complete. This continued till I found that the need to drop the words "yours as" when I started using the more conventional "lovingly" just as a matter of routine.

After we surrender all that is ours to Him, comes the stage that everything that is done is done by Him. This is the stage where we start feeling how gross we are and our ways in which we were thinking till now that all are His actions in words. We then start feeling that He is the one who enjoys the fruits of action. It no more gets felt as our action, but action alone stands and the fruits are His. This is no philosophy but an actual feeling where the action and the result thereof ceases to form any impression and we need to be reminded by others that some certain act was done by us. Knowledge of performance of action and awareness of the results of such action is faintly had and we start feeling

that everything is His. The state of Sthitha Prajna almost gets established. Having come to this stage it is the development of the state of mind where we say everything is Thee and Thine (tava) and the consciousness of me and mine gets almost extinguished. The Ego of separateness is almost abolished. It is at this state we also feel absolute 'fearlessness' (abhaya) and we start comprehending internally the meaning of the Lord Rama's assurance that 'sa krdeva prapannaya tava asmi iti yachate abham Sarva bhutebhyo dadami etad vrtam mama." Ego being abolished we enter into the realm of abhaya. It is not only that; in fact we feel no conflict internally and no object or thing or person or being is felt as something that is fearful. The innocence of the child who does not distinguish between the tiger and the mother is something that is so intrinsically personal that I find no words to express. Some of the persons who saw me talking to the top level officers of the category of Chief Secretary to Govt and the Chief Ministers of the State have later remarked how could I talk to them straight and without any fear and I never understood their question. Not only that even with my dear Master there were occasions I had talked to Him several things that others would hesitate to even mutter and mumble. This fearlessness is one of the characteristics of the one who has surrendered totally to the Master. In fact the fear of death is

something that is totally transcended and we almost have solved the problem of existence.

This state leads to the state of being totally unconcerned with action, the results thereof and the knowledge consequent to these. Total stoic indifference to adverse circumstances is what others feel our attitudes to be. In fact it is only total resignation or surrender to the Master that is the state. We may then be considered to be a living dead where neither praise nor punishment is felt as such. Master says that the "easiest and surest means to achieve this end is to surrender yourself to the Great Master in the true sense and become a Living Dead yourself. This feeling of surrender if cultivated by forced and mechanical means seldom proves to be genuine. It must develop automatically within you without the least strain or pressure upon the mind." In this context I may say that one of my associates wrote to me why is it that surrender is so difficult for him to do as was possible for one of our Masters. I was frankly annoyed at the greed of the person who is not prepared to yield to the Master and is talking of surrender. Many lessons are naturally to be learnt in the inner core of the being and in the deep cave of the heart. The little heart has so much to teach of love which is the basis of surrender. Love is the state where we

see, feel, know and understand only the Master and where there is no Ego.

These are the few aspects of some buffer points that I thought I would share with you and say that it is necessary that we surrender ourselves to the Master who responds to every call from us with unalloyed blissful blessings.

**Letter from Master Rev. SriRamchandrajaji Maharaj to Rev. Dr. KCV on 10<sup>th</sup> Aug 1956 - "We would be observing complete fast on 28th August, the auspicious Janma Ashtami day, in honour of Lord Krishna's birthday and would be devoting ourselves entirely to prayer and meditation for the whole day, as usual".**

**Lord Krishna is of course very kind to us and I am always confident that his power is always at work at my request. It is He who has named this sanstha. It is He who had sent me to south India in 1945, entrusting me with some important duties there. He was quite satisfied with my work and I was amply rewarded. (EH – 340,341)**

**- Puja Sri Ramchandrajaji Maharaj**

## **7. Imperience Report - 30th Varada 151 LE (14th Aug 2023)**

Dear Brothers and Sisters,

We are happy to gather today on this auspicious occasion of the birthday of Pujya Dr. K. C. Varadachari, the 31 st day of the month of Varada in the 151 st year of the Lalaji Era. The centre was started in 2002 with the objective of educating aspirants in the Natural Path. Towards this end we have been conducting introductory courses in Pranahuti Aided Meditation, training programs for abhyasis, workshops, seminars and formal/informal interactive sessions on PAM.

It is gratifying to note the message of the Master is reaching more hearts every day.

Abhyasis visiting the Institute regularly are getting spiritually benefitted and are assisting in our research activities. As part of the preparatory process for assisting aspirants better, Imperience is requesting people who are planning to visit, details regarding the purpose of visit, completed pind desh tool, basic and detailed evaluations of the commandments and their trainer's evaluation.

## **Training Programmes for Freshers**

The Institute conducts training programs for freshers on Second Saturday and Sunday of every month at most centres. Imperience requests abhyasis to inform interested persons about the training programs.

Training programs are regularly held at Hyderabad, Chennai, Pune and Delhi in India. In the United States they are held in Fremont California, Virginia, Austin Texas and recently started in New Jersey .

In all a total of 20 training programs were conducted during the year. In response towards the training programs being conducted, this year 51 persons were introduced into the system. In addition to this 2 Chit lake programs were held in Pune and Hyderabad in Oct 2022 and Dec 2022 respectively.

In the spirit of Bodhyanti Parasparam, Imperience has been regularly conducting Master's book reading sessions every Saturday and Sunday with abhyasis from India, US and UK over remote zoom session. This is helping abhyasis contemplate on Master's messages and share understanding with fellow brothers.

## **Personality Development program for children age 15- 17**

One personality development program was conducted for children aged between 15 -17 years in the month of Dec - January 2022. 13 children attended the program.

The objectives of this course is to assist the children in developing a proper goal of life, to achieve stress free living, to assist in developing optimal performance in all walks of life, to develop proper attitudes and values in life Topics covered in the course were ☐ Life and its meaning, Goal of life, Role of Meditation in achieving our goal, Activities for improving focus, Time management, Health Management The children were taught to meditate on supposition of Divine Light in the heart and there was a 30 minute guided meditation session on each day. Trataka was introduced as a tool for developing focus. The quiz on procrastination was also given to students.

During the course, children wrote a report on each day articulating their reflection on the topic that was explained. Based on the reports received, all children articulated their understanding of topics like Goal of life, Happiness, Contentment, Moderation and Balance and Peer Pressure. They also reported their feelings after meditation on Divine Light. The



reports indicate that they have correctly learnt the technique of meditation on supposition of Divine Light. The major feelings that were reported were happy, peaceful, calmness, freshness and relaxation.

For successful completion of the course, the children will be awarded a participation certificate. Imperience requests abhyasis to inform interested parents about these programs.

**Publications:**

Sri Ramchandra Publishers have published Bodhyanti Parasparam Vol 1 through 5 other than regular quarterly publication of Satyapadam.

It is hoped that abhyasis take full benefit of these activities and help themselves and others to evolve as Master wants.

We acknowledge the participation of all abhyasis who have participated in the functioning of “Imperience”.

Last but not the least; we thank our volunteers who help run the Imperience office smoothly.

We thank Sri P. Kishore, Sri Balu Krovidi, Sri Muralidhar, Sri P. Surya, Sri P.Pravin, Sri M.S.N Singh, Smt Aruna and Sri Ganesh for offering their kind services.

Imperience is the institution of the aspirants in the path of the great Master Sri Ramchandraji Maharaj of Shahjahanpur who has given humanity the greatest boon of Pranahuti and the Natural Path to suit the needs of the modern man. We owe it to Him and to posterity to establish the scientific basis of the system. It is a collective effort of all the abhyasis of ISRC, and we request you to help us in improving the quality of collective service.

\* \* \*

**The system which he (Rev. Lalaji Maharaj) 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. (SS – 14)**

**- Pujya Sri Ramchandraji Maharaj**

## 8. శ్రీరామచంద్ర రాజయోగము - భక్తి

- శ్రీ కె.సి.నారాయణ

మన భావములను పంచుకొనుటకు మనందరము మరలా సమావేశమైనాము. మనము వెలువరించు త్రైమాసిక పత్రికపై “మచ్చిత్తా మద్గతప్రాణాః బోధయంతః పరస్పరమ్|” అని గీతా శ్లోకములోని పాదము ముద్రించుచున్నాము. దానిలోని తరువాయి భాగము వదిలివేయబడినది. తరువాత పాదము “కథయంతశ్చ మాం నిత్యం తుష్యంతి చ రమంతి చ||”. ఇది భగవాన్ శ్రీకృష్ణుడు అర్జునునికి బోధించినది. ఇందులో మనకు ముఖ్యమైనది “మద్గత ప్రాణాః”. నాపై తమ దృష్టి నిలిపినవారికి, నా చైతన్యములో రమించువారికి అని అర్థము. ‘మచ్చిత్తా’ అనగా నా చైతన్యములో జీవించువారలకు, ‘మద్గతప్రాణాః’ అనగా నన్ను శోధించు వారు, వారందరూ కలిసి వారి అనుభవములను ఒకరితో ఒకరు పంచుకొనెదరు. మనము సమావేశమైనప్పుడల్లా యిదే చేయుచున్నాము.

మనము పంచుకొనే ముఖ్యమైనది ఏది? శ్రీకృష్ణ భగవానుడు తను కలుసుకున్నవారందరికీ అమితమైన ఆనందమూ మరియు సంతోషము

ఇచ్చును అనునది మనకు తెలిసినదే. కానీ జీవితములోని బాల్యదశలో ఆయన యిచ్చిన ఆనందము చిలిపితనముతో కూడినది. గోకులములోని జనులందరితో ఆనందించి వారిని అనుగ్రహించెను. ఆయన గొప్పదనము వారందరికీ చూపుతూ ఆయన చిలిపిచేష్టలతో దానిని మరుగున వుంచెను. ఆయన అప్పుడు పంచిన ఆనందము శారీరకము మరియు భావోద్వేగమునకు సంబంధించినది. దానిని శ్రీకృష్ణుడు అమితముగా పంచినాడు. ఎందువలననగా వారు దానినే కోరుకొనిరి.

షాజహాన్ పూర్ వాసులైన శ్రీరామచంద్రజీ మహారాజ్ వారికి మరియు శ్రీకృష్ణునకు ఒకవిధముగా ఏకత్వమున్నది శ్రీరామచంద్ర కూడా అమితమైన ఆనందమునిచ్చెదరు. అదియే మనము గంటసేపు అనుభవించినాము. ఇది భావోద్వేగము లేదా దేహ సంబంధమైనది కాదు. అది మన జీవాత్మకు సంబంధించినది. మనము పొందెడిది ఆత్మానందము. కానీ శ్రీకృష్ణుని జీవితకాలములో గోవులతో మరియు గోపికలతో ఆడి ఆనందము పంచినాడు. బహుశా వాటిలో రాసలీలలు కూడా కలుపవచ్చును. మనము నిశితముగా పరిశీలించినప్పుడు యిది వీరిద్దరిమధ్యా గల అభేదము. శ్రీ రామచంద్రజీ మహారాజ్ వారు శ్రీ కృష్ణుని

పనిని కొనసాగించుతూ వారు బహుశా నిమ్మస్థితిలో విఫలమై అతి ఉన్నతమైన చైతన్యస్థితులలో ఆనందమును పంచుచున్నారు.

మనము గౌరంగుని ఆతిథ్యమును అనుంభవించుచున్నాము. ఎందువలననగా ఈ ప్రదేశము (కళింగభవనము) వారికి సంబంధించినది. ఆయన శ్రీకృష్ణుని అమితముగా ప్రేమించినారు. ఆయన ప్రేమమార్గమును అందించినారు. కానీ ఆయన మరియు వారి శిష్యులు స్థూలమైన మరియు భావోద్వేగముతో కూడిన సందేశమును ప్రచారము చేసిరి అను విషయము మనకు తెలిసినదే. వారు పొందిన సమాధిస్థితి నిమ్మదశలకు చెందినది. వారు యిప్పటికీ సమాధిస్థితిని పొందెదరు కానీ అది వేరేవిధమైనది. మనము పొందు ఆనందము యింద్రియాతీతమైనది. శ్రీకృష్ణుడు వొసగు ఆనందము యింద్రియ సంబంధమైనది. ఇదియే ముఖ్యమైన భేదము. ఆ కారణమువలననే చాలామంది శ్రీకృష్ణుని సంబంధమైన ఆనందము దిశగా సాగెదరు. దీనిలో తప్పులేదు. మన ఎదుగుదలలో అనేక స్థితులు కలవు. ప్రతివొక్కరు తమ మార్గములో ఆనందము పొందెదరు. భగవంతుడు కోరేది ఆనందము. ఆనందకరమైన జీవితము గడుపవలెనని పూజ్య బాబూజీ కోరుకొనును.

ఈ రోజు పూజ్య బాబూజీ గారు యిచ్చిన సందేశములో “శ్రీ కృష్ణ  
 భగవానుడు యోగులకు తెలియునట్లుగా రాజయోగములో భక్తిని  
 ప్రవేశపెట్టినాడు.” ఇది చాలా లోతైన సందేశము. జీవితకాలము బహుశా  
 వంద సంవత్సరములకు మించి లేదు. దీనిపై చాలామంది వైద్యులు  
 విభేదించవచ్చును. వీరు శాశ్వతముగా జీవించి యుండునట్లు మేము  
 చూసెదమని వారు చెప్పవచ్చును. బహుశా వైద్యశాలలలో మనలని  
 దూషిస్తూ లేదా ఆనందముతో, అనేకమంది సహాయకుల సేవలతో,  
 బాధించు శరీరముతో బతకవచ్చును. మనకు సహజముగా వార్ధక్యము  
 వచ్చును అను విషయము అంగీకరించవలెను. వార్ధక్యమును  
 నివారించవద్దు. అది దైవస్మరణలో గడుపుటకు భగవంతుని వరముగా  
 భావించవలెను. అది కాక “జీవితము అనిశ్చయము” అయితే ఏమిటి?  
 అందువలన అంతకుముందే యోగ పూర్తి చేయవలెను. యోగా కోసము  
 నిరీక్షించవలదు. నేను తక్షణమే నీకు యిచ్చెదనని శ్రీ రామచంద్రజీ  
 మహారాజ్ వారు చెబుతున్నారు.

ఈ సందేశములోని మొదటిభాగములో “శ్రీ కృష్ణ భగవానుడు  
 రాజయోగములో భక్తిని ప్రవేశపెట్టినాడు”, రాజయోగములో ఏవిధమైన

భక్తిని గురించి మనము మాట్లాడుకొనుచున్నాము. అది భజన, కీర్తన, నాట్యము, నాటకము లేదా పాటలు కావు. అది యితరులకు తెలిసిన భక్తి. మరియు ఆ భక్తి యింద్రియ సంబంధమైన ఆనందమును యిచ్చును. యోగులకు తెలిసిన భక్తి నిరంతర స్మరణ. నిరంతర స్మరణ అస్థాంగ యోగములో భాగము కాదు. శ్రీకృష్ణుడు దానిని తీసుకొని వచ్చినన్ను స్మరించమని చెప్పినాడు. అందువలననే ఆయన “మచ్చిత్తా మధ్గతప్రాణాః” - నన్ను స్మరించు అని చెప్పెను. ఇదే యోగము, ఇదే భక్తి. ఉదయము, మధ్యాహ్నము, రాత్రివేలలందూ ఏవో కొన్ని క్షోకములు వల్లవేయుట భక్తి కాదు. యాదృశ్చికముగా భక్తి యనునది చాలామంది అభ్యాసీలు ఆచారముగా భావించి చేయు సాధనయూ కాదు. నేను ఉదయమే లేచెదనండి, నేను సాయంత్రము కూర్చొనెదనండి, నేను ఆయన భావనతో పరుండెదనండి అని చెబుతారు. అది భక్తి కాదు ఆచారము. గురుదేవుని సతతస్మరణతో నీ హృదయము నిండిపోయినప్పుడు అది భక్తి. అదే శ్రీకృష్ణ పరమాత్మ కోరేది, అదే ఆయన భక్తి గురించి మాట్లాడునది. భగవంతుని చైతన్యములో జీవించడమే యోగులకు తెలిసినది. భగవత్ చైతన్యమనగా ఏమి? అది ఆట లేదా

నాట్యము కాదు. మానవులను సంస్కరించి వున్నత స్థితులకు పరివర్తన  
 చేయుటయే ఆయన కోరిక. భగవంతుడు కోరేది అదియే. దానిని అనేక  
 విధములుగా చెప్పవచ్చును. మనము శాస్త్రీయ కోణములో కూడా  
 చూడవచ్చును. ఎదోవిధముగా మనము కష్టపడి ముందుకు సాగవలెను.  
 మనము ఉన్నత చైతన్య స్థితులకు చేరినప్పుడు మన గురించి మాత్రమే  
 కాక యితరుల బాగుగురించి కూడా ఆలోచించెదము. శ్రీ కె.సి.వి.గారి  
 సందేశములను శ్రీ రామచంద్ర చైతన్యస్రవంతి చేసిన పనిని పరిగణలోనికి  
 తీసుకొనినప్పుడు ఆయన బాబూజీ మహారాజ్ ను ఈవిధముగా అర్థము  
 చేసుకొన్నారు అన్నది తెలియును. వరదాచారి గారి ఒక సందేశము  
 “దైవముయొక్క సహాయముతో నిన్ను అంతిమస్థితికి అనుసంధానించని  
 సాధారణముగా చేయు రాజయోగము నిరుపయోగము. ఇంకొకవిధముగా  
 యోగము లేదు.” ఆ అనుసంధానము లేనిదే యోగము లేదు.  
 అటువంటి అనుసంధానము చేయనిదే యోగా లేదు. అదే శ్రీరామచంద్రజీ  
 యిచ్చును. ఒక ఆసనములో కూర్చొని యమ, నియమ,  
 ప్రాణాయామములు చేయుటకు ప్రయత్నము చేయుట యోగా కాదు.  
 అనేక విధములైన సాధనములద్వారా యేదోవిధముగా శారీరకముగా



మరియు మానసికముగా శరీరమును నియంత్రించుటకు యత్నించుటయే కానీ దైవ సహాయము తీసుకొను యత్నము లేదు. ఆయనను స్మరిస్తే మిగతావి వస్తాయి. నాకు అనారోగ్యము, మీలో చాలామంది అనారోగ్యముతో బాధపడుతున్నారని నాకు తెలుసు. కానీ ఈ విధముగా మిమ్ములను కూర్చుండబెట్టి గురుదేవుల స్మరించునటుల చేయునది యేది? అది మీకు, ఆ దైవమునకు ఏర్పరచినటువంటి అనుసంధానమే. అదే ప్రాణాహుతి చేస్తుంది. ఆ అనుసంధానమును అనుభవించి దానిలో జీవించి దానిని యితరులకు అందజేయుము. నేను శ్రీ రామచంద్ర రాజయోగమును ఈ విధముగా నిర్వచించెదను.

మీరు చాలా సమయమును నిశ్శబ్దముగా గడిపెదరు. నిశ్శబ్దమనునది చాలా క్లిష్టమైనది కాదు. అందువలన బాబూజీ మహారాజ్ పుస్తకములే కాక, మీరు మననము చేయుటకు మరికొన్ని యిద్దామని అనుకొన్నాము. ఏ.ఎస్.పి.అయ్యర్ అని ఒక మంచి వ్యక్తి వున్నారు. ఆయన మత సాహిత్యములపై చాలా వ్రాశారు. ఆయన భగవద్ గీతపై కూడా వ్రాశారు. ఆ పుస్తకములు యింతకు ముందు సంవత్సరములలో యిచ్చినాము. అవి చాలా ఖరీదైనవి. భవన్స్ వారు

దానిని ముద్రించారు. మన అభ్యాసీలు అది చదివినప్పుడు దానిలో  
 మనకు తెలియని కథలు యొన్నో వున్నవని గుర్తించినారు. వాటిని  
 ఒకచోట కూర్చి మనము చదువుటకు వీలు కల్పించినారు. అందువలన  
 మీ యింట్లో ఖాళీ సమయములో వాటిని మీరు చదవండి. అదే వారి  
 వుద్దేశ్యము. మనము కలసినపుడు అనేక విషయములను గూర్చి  
 మాట్లాడుకొనెదము. దానిని మార్పుచేయుటకు నేను ప్రయత్నించినాను.  
 ఆవిధముగా మాట్లాడుకొనుట కంటే వాటిలో కొన్నిటిని, లేదా కనీసం ఒక  
 పేరా లేదా అందులో సగమైన చదివితే యెంతో వుపయోగకరం. అవి  
 మీకు పంచిపెడతారు. మన పత్రిక అదీకాక భగవద్గీత వున్నది. గౌరంగా  
 సంప్రదాయములో ఒక పత్రిక వస్తుంది. నేను దానిని చదివాను.  
 అందులో ఆసక్తికరమైన ప్రతిపాదన కనుగొన్నాను. అదియేమనగా  
 మనకు ఒకే శాస్త్రమున్నది అది భగవద్గీత, ఒకే దైవమున్నాడు, అతనే  
 దేవకీపుత్రుడు, అని ఆ పద్యం సాగుతుంది. అంటే వారు మనలను  
 యెల్లవేళలా శ్రీకృష్ణునిపై దృష్టి నిలపమని చెబుతున్నారు. మార్పు  
 జరగవలెను కావున రామచంద్రజీ వున్నతగతులలో శ్రీ కృష్ణుని పనిని  
 కొనసాగించుచున్నారు. అందుచేత శ్రీకృష్ణభగవానునికి మరియు

రామచంద్రజీకి బేధము లేదని నేను హృదయపూర్వకంగా చెబుతున్నాను. శ్రీకృష్ణుడు తన మానవాతీతమైన చర్యలతోనూ, అద్భుతమైన హితబోధనలతోనూ, ప్రజలలో మార్పు తెచ్చుటకు ప్రయత్నించినాడు. ప్రజలు అవి లెక్కచేయనప్పుడు వారిని నిర్మూలించాడు. మార్పుతెచ్చుటకు అంతకన్నా వేరుమార్గము ఆయనకు గోచరించలేదు. మన జీవితములలో చాలామంది దీనినే ఆశ్రయించెదరు. మన పిల్లలు మాట విననప్పుడు, వారిని దండించెదము. కానీ దానివలన మార్పు కలుగుతుందని నేను భావించను. ఈ విషయంలో శ్రీకృష్ణుడు కూడా విఫలమైనాడని నేను భావిస్తాను. ఆయన నిర్మూలించినా, మరల మనము యిక్కడ వున్నాము. ఈ రోజులలో అనేకమంది కంసులు, దుర్యోధనులు, దుశ్శాసనులు వున్నారు. ప్రస్తుతం జరుగుతున్నది దుశ్శాసన పర్వమే అని నేను అనుకుంటున్నాను. బొంబాయి, ఢిల్లీలలో జరిగిన వాటిని వేరే కోణములో పరిశీలించినప్పుడు మనము దుశ్శాసన పర్వమే చూస్తాము. ఇది అంత సులువుగా చక్కదిద్దలేము. ఈ విధముగా మనము భావించెదము. వారిలో కూడా మార్పు తీసుకొని వద్దాము, వారి గురించి ప్రార్థించుటకు ప్రయత్నించండి అనునది పూజ్య

బాబూజీ భావన. ఆయన రాత్రి 9 గం. ధ్యానమును తప్పకచేయమని,  
 దాని గురించి అందరిని అర్థించినారు. అది యేవిధముగా సాధన  
 చేయుదుము అను దానిని గూర్చి నేను యేమీ చెప్పను. అది మీ  
 అంతరాత్మకు సంబంధించిన విషయము. నేను దాని గురించి  
 మాట్లాడుటకు యేమీ లేదు. కానీ రామచంద్రజీతో మచ్చిత్త, అనగా  
 రామచంద్రజీ చైతన్యములో రమించుచు, వారి మీదే దృష్టినిలిపిన  
 వారైనపుడు, ఆయన చైతన్యములో శృతి చేయబడినచో మీరు రాత్రి 9 గం.  
 ప్రార్థన చేయకుండా వుండలేరు. అది మీరు చేయనట్లైతే, ఆయనతో మీకు  
 అనుసంధానము లేదని అర్థము. కొన్నిచోట్ల కొన్ని సడలిపోయిన  
 అనుసంధానములు వుండును. డా.కుప్పుస్వామిగారు నాతో  
 “నారాయణా అది వార్తలు వచ్చేసమయం, నేను యేమి చేయాలి” అని  
 అంటే, రేడియో అవతల విసిరివేయమని చెప్పాను. అంతకంటే వేరు  
 మార్గము లేదు. ఇవి నేను మీతో పంచుకోవాలి అనుకున్న భావాలు.  
 ఇంక ఈరోజు మీకు నచ్చిన రీతిలో మననము చేయుటకు  
 వదిలివేయుచున్నాను.

**INSTITUTE OF SRI RAMCHANDRA  
CONSCIOUSNESS  
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## **State of Liberation**

**If we turn our interest towards God in the real sense, then all these things fade out in the end, and gradually the result will be that condition which Lord Krishna has described. What is that condition? Man begins to feel himself actionless and this condition, when it grows and reaches a high level, stops the formation of impressions or samskaras. And if one ever stepped into this condition and went on further, then what remains? One part of it will be what is called the state of liberation in one's lifetime called jeevan-mokshagati. What a word which people are trying to prove in many ways! (SS – 386)**

**- Pujya Sri Ramchandraji Maharaj**