

సత్యపథము

SATYAPATHAMU



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బోధయంతి
పరస్పరం
- భగవద్గీత

అధ్యాత్మిక
సంపుటి 30

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విషయ సూచిక

1. Editorial	Vidyadhar Joshi	1
2. Supreme Bliss or Brahmand	Samarth Guru Lalaji Maharaj	3
3. Knowledge – Upasana - Happiness	Samarth Guru Lalaji Maharaj	5
4. Rajayoga	Pujya Sri Ramchandrajaji Maharaj	14
5. One thought, One Object and one pursuit	Pujya sri Ramchandrajaji Maharaj	22
6. Revered Lalaji Maharaj – The Advent	Sri K.C.Narayana	24
7. ప్రాణాపూతి యొక్క విశిష్టత మహారాజ్	పూజ్య శ్రీ రామచంద్రజీ	53
8. శాశ్వత పరిష్కారము	శ్రీ కే. సి. నారాయణ	

57

సంపాదకవర్గము

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1. Editorial

Dear Brethren,

On the very happy occasion of Basant Celebrations, commemorating Samarth Guru Pujya Lalaji's Maharaj's 153rd Birthday with love and devotion in our hearts, I share a few feelings. On such pious occasions, we are thoroughly basking in His Grace, we are indeed raised in our consciousness to a point where we are blind to the charms of the world. This should otherwise also be our condition, but it becomes very natural and easy in such congregations. This we know happens by being in Master's remembrance throughout that is so easily enabled by His Grace. We thus remain pure in His thought. The lesson I have repeatedly learnt in all Bhandaras, is that control, balance and regulation of mind comes down to purity of mind. Mind is pure when it is in Master's thought. The consequent Bliss & Happiness is then imperienced in a manner that does not require ourself to seek anything else.

But while we enjoy the Bliss, let us also ponder on one message of Pujya Babuji Maharaj which He gave in Ahmedabad on the eve of His 80th Birthday Celebrations. "We are here again to take stock of our work on the path of the Master Alimighty for the benefit of His children of all ages and climes." Here there is a hint for all of us to also re-commit ourselves to the service of all humanity that includes posterity (ages) and any and every geography of the universe(climes). The Bliss we enjoy should be a prerogative for all and not limited to select few. Our individual sadhana thus has a Universal purpose!

Let us take stock of our work (which is nothing but our sadhana), for the benefit of all humanity as the Master so eagerly wishes. Wishing you all a Happy New Year of the 153 Lalaji Era.

Pranams

Vidyadhar

2. Supreme Bliss or Brahmanand

- Samarth Guru Shri Ramachandraji Maharaj

Attainment of Supreme Bliss is the ideal and aspiration of human life. Only the bliss of the Brahman is supreme.

Action is the means of expression of existence, and real existence is that which expresses itself in connection with desireless action. Knowledge is the means of knowing the reality of existence. The real knowledge of existence is that which is not verbal but factual real (as it is). *Upasana* is the means of achieving happiness of existence, and it (upasana) should be such that one should be merged in it and should not experience sorrow at all.

God and the soul are no doubt one in principle. That which is Brahman (God) is also the soul. Brahman and Jiva, the two are the same. Remove the greatness from God and the smallness from the soul, then the reality of both, which is movement and contemplation, will remain one and the same. Atma means movement, *Ath*, and contemplation, *Manan*. *Brahman* means *bruh*, expansion and *Manan* — contemplation. This is their characteristic. Movement and expansion mean the same thing with a difference of degree or measure. Just as the Brahman has its own world, the soul

too has its own world. The difference is in omniscience and limited knowledge, in being great and small. Both of them create their own worlds and destroy them. Brahman also wakes and sleeps just as the soul does, and goes into the state of deep sleep as is evident from the names Vishwa, Taijasa, Prajna which are the characteristics of Jiva; and Virat, Antaryamin or Avyakrita and Hiranyagarhha which are the characteristics of the Brahman.

When the disposition is fixed on the Brahman, the Jiva will have the knowledge of Brahman, too; because knowledge is obtained by the oneness, identity and unification of the disposition (Vritti), relation and equality, and this very knowledge is converted into the Supreme Bliss or *Brahmanand*. When such knowledge dawns, even the idea of the settling and unsettling of the disposition fades away, and the Jiva enjoys happiness, and happiness alone. Being one with the Brahman, it floats as a drop on the ocean. Misery will then not remain even in name because Brahman has no misery. Misery is in the part and not in the whole.

* * *

3. Knowledge – Upasana – Happiness

- **Samarth Guru Shri Ramachandraji Maharaj**

So long as a man does not know the real nature of a subject, its effect and benefit, he will not be convinced of it! nor does he settle on it. And unless he settles on it he does not get peace and happiness. The mystery of all happiness lies in the steadying and settling down of the activity of the mind (Chitta-vritti). Happiness is the heir or result of peace and rest. Such is arrangement in the order of Nature. All this game is according to that arrangement only. But knowledge spirituality, on the importance of which so much stress is laid, concerns itself with the problem of bondage and veil. Otherwise, what has happened is happening, or will happen, and will continue to happen, and this goes on in its own sequence.

Now the question is: where is the greatness of knowledge if everything happens automatically? Where is the need to know, and for the desire and effort to know? The answer is that that which is called knowing, and the struggle to know, also exist in the same order of Nature. How can we escape from it? What is destined to happen would definitely continue to happen. Then the question would be: 'Why should we bother, when a certain thing happens without our bothering about it? In that case our effort would be useless, and the thing remains unattainable. The answer to this is

'better do not worry'. If there is no worry it is well and good. But what we call worry" is minds' itch (Kured), which is the result of inner desires. And so long as the desire is not fulfilled, it will be there working for fulfilment. This desire is called *Vasana* in Sanskrit. Due to this alone the human world comes into being, and unless this desire is transformed into desirelessness one cannot get peace.

The transformation of desire into desirelessness means stability, upasana and settling. This is secured either by knowledge, or by contentment due to fulfilment of desire. A sort of stability comes after obtaining a desired thing. Hence the wise have sung in praise of knowledge, and it is true to the word. The deficiency in discrimination, judgment and firmness of mind is bound to be there so long as one does not gain knowledge. It is a known fact that a man who cannot take a quick decision and hesitates is always restless or is always perturbed. Another thing is that every condition does not always remain the same in Nature. It has a rise and fall. For example, the waking state withdraws into the dream state, and the dream state naturally withdraws into the state of deep sleep. Again the state of deep sleep rises either in dream state or in the waking consciousness. This is the daily routine called by the name *Kal-chakra* or wheel of time.

Contentment and desireless-ness are almost one and the same condition. The fulfilment of desire can be called *Bhog* and desireless-ness (of desire) can be called *Yoga*. Yoga is Bhog as well. Tasting is Bhog; and Yoga is the name for the union of the essence. Knowledge and action both become one towards the end. Thousands of works (Karma) are produced from one work (Karma), and innumerable desires take birth from the womb of one desire in the beginning. Not knowing about these things is to dwell in darkness. When experience is gained in performing action (Karma) and removing desires, and when the mind is purified, the condition of knowledge opens. Then discriminate is awakened. One steps into the region of light, and the mind remains firm in desirelessness. Work (Karma) is the first stage and knowledge (Jnana), the last. Engaging in conversation without thinking and understanding is the first stage. It is called *Mimamsa*. *Mimamsa* are two: (a) The Purva Mimamsa or search for the first knowledge and (b) the Uttara Mimamsa or search for subsequent knowledge. The first is action or work (Karma), which is only related to the knowledge of the utilitarian status of the Veda? If this is the idea, then it is the first stage. And Uttara Mimamsa is knowledge; but only that knowledge which is related to the essential status of the Vedas. This is the subsequent (superior) stage. Those who understand them as such are not deluded. But those who perform ordinary action keeping in

view the fulfilment of some desire, raise action after action and desire after desire; and being caught in the web of this 'cycle' are thrown far away from the destination. Likewise those who, knowing the purpose of knowledge, restrict themselves to mere argumentation, proof and discussion are lost mid-way. They become verbal pedants and will be nowhere.

Action (Karma) is the practical or utilitarian side of the manifestation of existence, whereas knowledge is its essential aspect. These two aspects are conjoined with the middle link which is the human heart. This very heart sends its current in the grosser regions of existence; causes the action to be performed and practiced; and thus arranges for the expression of its existence. The same heart sends its currents (vibrations) in the subtler regions and, assuming the heirship of its knowledge, settles in the middle. So long as it lies in knowledge and action (Karma), it enjoys the bliss of both. But if it leans completely towards either of the two, it becomes either this or that, because it has the reflection and influence of both the subtle and gross regions.

If this heart is weaned away from both action and knowledge, and is taught to settle (stay) only on the subtler region, in that case the teaching is called *Upasana*. The result of this upasana is designated as bliss and peace, which is kept as the final goal. But there is the

pleasure (happiness) of duality (Dvidha), in this upasana, which is not to be relied upon. It is a defect. The gross region of the body is the place of multiple transformation (Change) of matter. The *Vritti* or active current of mind is disturbed again and again from this place; and since happiness is the state of concentration and settling down of the disposition of the mind, misery or sorrow is experienced on its being disturbed. Its happiness is (a) temporary, (b) transient and (c) dependent, (d) increases consciousness, (e) thrown in hesitation, (Dvidha), and one can attain neither enjoyment (pleasure-Bhoga) nor union with the Ultimate (Yoga).

In the same way, with regard to the spirit, since it takes with it the influence and shadow of materiality, it cannot have a firm footing there also; and it goes there without any consciousness, and returns from there in the same condition. Desirelessness and contentment will not come. It remains imperfect and full of defects. The qualities of perfection are not developed in it, nor does it attain perfection.

The scriptures describe three forms of happiness and misery, (a) *Adhibhautika*—caused by the creatures made of elements of Nature; (b) *Aadhidaivika*—caused by fate or gods; (c) *Adhyatmika*—caused by ones own heart in the heart. Thus misery and happiness is caused according to the combination and influence of these.

Happiness is the name of a certain disposition of mind, of Upasana, of the condition of firmness, settling and withdrawal of mind; and misery is the name of that disposition in which there is wicked desire, evil propensity, jerk, removal and weakness. Except this, happiness and misery are nothing. The disposition of mind (active current of mind) flows all over the body from head to foot in the form of currents through the veins and arteries. Happiness is experienced where it settles or dwells, and misery is experienced when it moves or is removed from there by force. It, the mind, always plies between the physical, mental and spiritual planes, and experiences happiness and misery. If it travels of its own accord in a natural way, then it will not feel happiness and misery. On its settling, happiness is experienced, while misery is experienced on its being removed by force. Thus happiness and sorrow is the play of settling and moving or removal of the current of the mind.

For example, two persons are playing chess. The minds of both are concentrated on the game. They are deeply interested in it, and they get pleasure, freshness and happiness. If a third man comes and annoys them, or disturbs the game, and overthrows the chess-board, their settled mind is perforce removed. Or, in other words, it was compelled to move. The result is, the relation is cut off. There is disinterestedness and un-happiness (sorrow). This is the first instance.

Take another example. A person goes for a stroll in the garden. He is seeing flowers, creepers, avenue trees, and beautiful scenery, the area emitting fragrance. His disposition of mind is settled on it and he is happy. If his attention is made to divert perforce through the influence of any individual, event, or opposition, his happiness is converted into sorrow.

Take one more example. Sitar and Tabala are being played; the songster is singing. The mental disposition of the hearer is immersed in the song or music, and he is happy. If some one removes him (the hearer) from that place his disposition will be removed from there, and he becomes unhappy.

This disposition gets happiness when it makes the edible articles and the organ of taste as its centre and settles there. Remove the articles or bite the tongue. The disposition suddenly withdraws itself, and the result will be unhappiness. Provoke a dog chewing a bone and see the result! When a man is hale and healthy the current of mind flows through the viens and arteries and settles on the physical plane, which results in happiness. If there is an injury, or the vein is cut, or there is bleeding, the flow of the current will not settle. It has to move away again and again account of the injury, and the result cannot be anything other than unhappiness.

In the state of perfect health the disposition settles, resulting in happiness. In ill-health it becomes unsettled and the result is unhappiness. If the abdomen functions well on account of the settling of the disposition, there is happiness. If there is heaviness or indigestion and the disposition is unsettled there is pain and unhappiness. Likewise this is applicable to all conditions of ill-health. There will be two conditions on rubbing ointment over the wounded part of the body. Either the continuity of the veins will be re-established without any hindrance to the current to flow; or that part will be benumbed and the disposition will cease to unsettle, with the result that there will be no unhappiness.

When a sympathetic friend, a physician, a guru or an affectionate relative comes and sits beside a patient, the flow of the patient's mental disposition leaves the lower part of the body by the effect of medicine and reaches the brain, which unconsciously becomes its centre as per natural law. So, there will be no feeling of pain when a person breaks his head by falling from a high mansion. The flow of his mind, due to the effect of the blow, leaves the lower part (region) of the body and settles in the brain. There, too, the same difference is found. Happiness is not anywhere outside. It is in our fixing the attention, in the steadiness of disposition, and in the withdrawal of our mind. (Surat). Those who know this secret need not search for happiness outside.

A person is engaged in a particular thought making his heart as its centre. He is merged in joy on knowing the result. This thought may pertain either to a mathematical problem, or to an enigma in astronomy, or to a question in philosophy, or it may be any other thought – there, too, he gets happiness and is in a state of merger. If any one disturbs him the disposition is unsettled and he will feel unhappy.

No other theory is tenable in the spiritual field except that of the flow of disposition and steadiness of attention. Spiritual happiness is nothing but steadiness, settling and peace.

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4. RAJA YOGA

(Message — 1963)

- **Pujya Sri Ramchandraji Maharaj**

I may today present before you some of the important features

of our system known as Sahaj Marg, or the Natural Path of Realisation. The system runs along simplest and most natural lines which are easily adjustable to the ordinary routine of a worldly life. It admits none of the methods of rigid austerity, penance, or physical mortification undertaken with a view to effect the strangulation of the mind and the Indriyas. The ideology of Sahaj Marg is so plain that often for this very reason it is not so well understood by people who are under the impression that Realisation is the most difficult job which requires persistent labour for lives and ages. It may however be difficult to those who proceed on, loaded with their own confused conceptions of Reality, and adopt complicated means for their achievement. As a matter of fact Reality, which one aspires for, is so simple that its very simplicity has become a veil to it. A simple thing can be achieved by simple means alone. Therefore, for the realisation of the simple, it is only the simplest means that can ensure success.

It is quite easy to pick up a needle from the ground by means of your fingers, but if you apply a crane for the purpose, it may well nigh be impossible. Exactly the same is the case with Realisation. The confusing methods and complicated means advised for the Realisation of the simplest do not therefore serve the purpose. Rather, they keep one entangled in his self-created complexities

all the life. As a matter of fact Realisation is neither a game of contest with the nerves and muscles, nor a physical pursuit involving austerity, penance or mortification. It is only the transformation of the inner being to its real nature. That is what Sahaj Marg takes into account, ignoring all misplaced superfluities connected with it. The practices advised under the system are not merely formal and mechanical, related with the closing of eyes for meditation. They have a definite object, a purpose and an end. There are two aspects of it, the one being the *abhyas*, and the second the Master's support through *Pranahuti* or Yogic Transmission which accelerates the *abhyasi's* progress by removing complexities and obstructions on his path. Under the old ways of practice, it was the *abhyasi* who had to struggle hard for removing his impediments and obstructions while the Guru's job ended with prescribing for him certain mechanical practices for the purpose. It is, however, not so in Sahaj Marg where much of the responsibility in this respect rests upon the Master who removes impediments and clears off complexities from the *abhyasi's* mind by applying his own power through Yogic Transmission or *Pranahuti*.

This age old system of Yogic Transmission has ever been the very basis of Raja Yoga but during the later period it had almost been lost to the Hindus who were the real originators of it. It is now

due to the marvellous efforts of my Master, Samarth Guru Mahatma Ram Chandraji Maharaj of Fatehgarh, that this long forgotten system has been revived and brought to light. Under this process the Master, by the application of his internal powers, awakens and accelerates the dormant forces in the *abhyasi* to action, and diverts the flow of the Divine Current towards his heart. The only thing for the *abhyasi* to do is to connect himself with the power of the Master, whose mind and senses are all thoroughly disciplined and regulated. In that case the Master's power begins to flow into the *abhyasi's* heart, regulating the tendencies of his mind also. But, this does not refer to the old orthodox view about Gurudom. In our Mission we take it in the form of common brotherhood with a spirit of service and sacrifice. But then there is one difficulty. People are generally prone to be impressed by one who displays to them charming miracles. Though this capacity does develop automatically by the effect of practice, it can by no means be held as the criterion of Yoga siddhi. Besides, a true Raja yogi would never feel inclined towards it for the purpose of display. Miracles are however of two kinds, one of Divine Nature and the other of the material nature. The purpose of the former is always Godly, whereas that of the latter is worldly. The former type of miracles are awakened in him who proceeds by subtleness, and they solve the problem

of life that confronts us. On the other hand those proceeding along with grossness develop miracles of the latter type which overburden the heart. If, however, one gets absorbed in the conditions of this lower attainment he, as a whole, becomes a knot, so to say, with a whirlpool inside for himself to be drowned in. If that power is utilised on others they will also be dragged into the same whirlpool. In our Sanstha almost every one possesses this capacity, but the watchful eye of the Master keeps it under control lest he might go astray on that account. He is not even aware of it, but it comes to pass through his medium when genuine need for it arises. For our spiritual help and support we therefore need as our Master not one who displays wonderful miracles, or exhibits extraordinary feats of Asana or Pranayama, or delivers learned discourses on the philosophy of Maya, Jiva and Brahman, but one who can solve the practical difficulties, remove impediments from the path and help us along by his own inner power. If fortunately you happen to find one whose association promotes in you the feeling of peace and calmness, and the restlessness of mind seems to be silenced by his effect, you must understand that he has transcended the limit of senses and that he can be a fit person to help you in the solution of your problem of life by the exercise of his inner powers. By connecting yourself with him with love and devotion you also begin to

transform accordingly.

The routine practice followed in our Sanstha is meditation on the heart. The same practice has also been advised by Patanjali. The basic principle of this process has already been discussed in the 'Efficacy of Raj Yoga', which I do not mean to repeat here again. The process greatly helps us in throwing out the grossness of our being and in assuming a state of highest subtleness. We know that God is completely devoid of grossness, so the realisation of God must mean the attainment of a state of similar subtleness to the last possible degree. This is what we aim at in Sahaj Marg. The system helps an *abhyasi* free himself from grossness that has settled round him in the form of coverings.

The technique of Sahaj Marg, though quite simple, is often beyond common grasp, since it adheres closely to the absolute Reality and proceeds along subtlest lines. It prescribes meditation on the heart, supposing the presence of Divine Light there. But the *abhyasi* is directed not to try to see the light in any form or shape. If he does so the light, if perchance it appears to his view, will not be the real one but a projection of his mind. An *abhyasi* is, however, advised to take it in the form of mere supposition. In that case it will be the subtlest, and we shall thereby be meditating upon the subtlest. Every saint has used the word Light

for it and I too cannot avoid it, since that is the only expression best suited for the purpose. But that creates some complications, because when we talk of light the idea of luminosity becomes predominant, and we begin to take it as glittering. The real light carries with it no such sense and may be represented as 'light without luminosity'. It refers to the very real substance or, more appropriately, the substance which is associated with neither light nor darkness but is beyond both.

Under our system of practice too, an *abhyasi* no doubt does see the light sometimes, but that is only in the beginning when matter comes into contact with energy. In other words it is a clue to show that energy has begun to work. Moreover light nor being our goal, the vision of luminosity within or without is not an indication of the attainment of Realisation.

Under the system of Sahaj Marg the dormant energies of the Centre and sub-centres are awakened so as to enable them to function properly. When the higher centres are awakened they begin to shed their effect upon the lower centres, and when they come into contact with the Divine, the lower ones get merged in them. The higher centres thus take over charge of the lower ones. The lower centres too are cleaned so as to relieve them of the grosser effects settled on them. That alone is the proper, and

the most natural course, which can bring about the highest results.

One thing which I especially lay stress upon is that the *abhyasi* must cultivate an intense craving amounting to restless, eagerness or pinching impatience for the realisation of the goal. It is this feeling of pain or restlessness, as one might call it, which one has to develop in order to ensure easy success. But I fear lest one might come up saying that he has stepped into the field of spirituality not for having pain or unrest but for achieving peace and tranquility, and he may be right from his point of view. But from my point of view I would say that the former is for those who have their eyes fixed upon the Divine, while the latter is meant for those who want to partake of the delight of intoxication, so to say. The latter is, however, not so very difficult to achieve while the attainment of the former is not of course a child's play. Many a man must have had a taste of the condition of peace. Let us now taste the former for a spark of which one might be ready to forego a thousand states of peace and calmness. This is in fact the foundation of the entire structure which brings forth rare personalities into the world. The actual state of the real peace is beyond comprehension. It admits of no contradictions. It is literally neither peace nor restlessness, neither union nor separation, neither bliss nor its opposite. It is

after all that for which we had developed pain. May you all have a taste of the pain. It is not, however, difficult to cultivate. A firm will and an undivided attention towards it are all that are required for the purpose. Then what you seek for will be found quite close to you. Nay! You might yourself be that which you seek for. For that, there must be a burning heart, which might burn down the weeds and bushes on the path.

* * *

5. ONE THOUGHT, ONE OBJECT AND ONE PURSUIT

- **Pujya sri ramchandraji Maharaj**

Give up the mental complex of ill health. Consider yourself to be healthy, then alone will you find yourself healthy. A healthy man if he persists in thinking himself to be ill shall definitely be half ill at least. Do not give way to weakness. Man possesses everything

of Nature but he does not take it into account. A man must keep his eye fixed upon the object, and so it must be in respect of health which is quite essential for the success of the pursuit. There must be one thought, one object, and one pursuit in view and that must be related with the Divine. That is the type of mania which I wish every one to develop in himself. It is only then that one may perhaps be able to have a view of That which he craves for. When God feels that there is one in quest of Him, the Divine grace is set into motion to take him in. If the quest continues with a pining heart, it becomes so very forceful that the Lord himself sets out in quest of him. The intensity of eagerness together with restless impatience creates within him a vacuum for the Divine grace to flow in, establishing a connecting channel between the two. Remember, brother, that the time gone by shall never return! Therefore, try to avail of the opportunity to its best. One who gives himself up to his master in toto can alone be successful in the pursuit. Giving up everything means reducing one's self to beggary. In other words one has to become a beggar at the divine door.

* * *

SURRENDER

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

- Pujya Babuji Maharaj

6. REVERED LALAJI MAHARAJ - THE ADVENT

- Sri K.C.Narayana

My salutations to all of you, the co-travellers on the path. We have heard silence so far for about an hour; perhaps we would like to take something which disturbs the sweet

through some salt, the words.

The ADVENT: Great men were born; they tried to talk to us about the need to improve our living conditions and to come out of the slavery from Britishers and others. There was the mutiny, in the language of Britishers of course, but it was not a mutiny but a freedom struggle. But there were none to restore the path to that eternal peace which we have been longing for. Every soul has been trying for it and continues try for it, if you remember Revered Babuji Maharaj's sentences that, we all *are sailing towards for own Homeland and marching towards, but* there is none to help us at that time. We find the advent of Revered Lalaji Maharaj. His coming is really remarkable, those of you who had read the story of Lalaji Maharaj know that His mother who is a saint herself also thought that she should have children, I find here a great lesson there, she was not finding herself a fulfillment just in the Realisation of God or the devotion towards God but wanted an expression which would justify her existence before she departs. Her eke was communicated through some Avadhoot who came to prothesis in his own language, the language which we have got to read into, because he simply said One, two and said murmuring one two he left. What is one and two he never explained then nor is

it explained now unless you look into your heart .The two great souls, Lalaji Maharaj and his brother (Sri Raghubar Dayal) came, they got together. I find the greater service of the great saint, the brother of Lalaji Maharaj who seems to have just merged in his brother and that is all about him and just worked for him, just worked for him. Who ever thinks about a Rama invariably thinks about a Lakshmana that is how the tradition is. Whether Lakshmana is the one, if you ask, what has he done? There is nothing he has done except to be with his brother. So was this great man, the brother of Lalaji Maharaj.

About Lalaji Maharaj: When we think about our Grand Master, about whom we came to know only in 1973. Babuji Maharaj used to write that His Master is everything but nobody knew who that Master was, except the name that he was also one Sri Ramchandraj of Fatehgarh. The story of Lalaji Maharaj was written by Babuji Maharaj in the book Truth Eternal and for the first time we came to know some details about this great personality. Yesterday we had an occasion to remember many things that He (Lalaji Maharaj) said. But we find, here is a person who knew that He has to do something very early in his life. What is that something which He wanted to do? To please God, He must do something here. If you read that story written

by Babuji Maharaj, where he writes,” *There cannot be more glorious object in creation than a human being replete with benevolence, meditating in what manner he may render himself most acceptable to the Creator by doing good to His creatures*”. This is how he describes in his own way Lalaji Maharaj’s life, if only we take a lesson from that then see firstly whether our actions, our thoughts, our behavior brings credit to that great Creator, the cause of all, and two to our guide, to our Master, the beloved Babuji Maharaj. He did not spare any efforts to improve the quality of our life, spiritual life. Then you see, you become committed to yourself first to improve the quality of your own life first that it becomes something that God would appreciate. Naturally, I tend to do what my parents like most that is the minimal human dignity. If that dignity is there then sadhana gains a different meaning.

Making of Special Personality: And what did he think of? He thought that the world is suffering for the want of a method and a Guide who can help the persons realize the goal of their life. The point that was clear to him was that everyone is bounded by his desires, his wishes and it seemed to be that there is some limitation with everyone. So He thought ‘if I can create a

person without limitations, if I can create a person who has no wishes except the wish to please God then that would be the best job I can do here'. And he went about the job of structuring our Master. The task that he has taken is an interesting task from one angle and from another angle it is something unimaginable. Nobody dare to take such a task. Because we know what type of people we are. How much bound we are, we know. How much of a slave we are, we know. How much creatures of comfort we are, we know. From this to think about creating a person who will have no such bondage is an unimaginable objective so far as I am concerned. If we were to have such an idea at any point of time, we need not fulfill that. Even to entertain the thought, I do not think I have the courage.

The more we try to see our self we become aware of how many difficulties we pass through in the whole process of negation i.e. self negation. Self negation means literally negation of our wishes, our desires, our drives and negation is not a mathematical or philosophical concept for us. We are trying to negate ourselves. What we are not trying to negate is the inner Divine spirit behind. We are only trying to negate what we have added to our selves. Consistently and very

persistently we have been collecting dust for ages and ages. Such perseverance is something, when we look at ourselves we laugh at ourselves thinking, 'how on earth could I have thought of collecting so much of rubbish'. If we look at our wishes, if we look at our desires then we see what is the rubbish we have assiduously collected. Many times the dirt seems to be very pleasing. Think about eradication of these things which becomes a problem for us. And here is a person who thinks to structure another man to that extent. Naturally you cannot accomplish a thing which you are not yourself having. When he has taken that it goes without saying that he is already in that condition. Imagine a person who has negated all his desires, all his wishes, all his wants trying to structure another person who will be useful to Humanity. And that is the flower that he wanted to offer to that great Lord of all us, namely God. When we see so much work he has done then we understand how much loaded is that sentence of Rev. Babuji Maharaj that I mentioned earlier.

Whether he has succeeded or not, if you put that question, we know, he has succeeded, because we have got our Special Personality with us, a person who is serving us, who is ever willing to enter into our hearts just for asking. Think over,

Think over what is the task he has done, then you will feel how much indebted we are to be to him. Now when you feel that much amount of indebtedness to him then that much amount of devotion to him would be swelling in our heart. Then would we like waste time talking these words and that is what was preventing me from talking in the beginning. Here, in spirituality the silence speaks, for that matter it roars.

Remembrance of Rev. Lalaji Maharaj's Life: We know his ancestors were so great in intellect that they could convince the Mughal emperor Akbar and get 555 villages of Jagir. And from stage to a stage of living in a small house, few of us have visited few years back is hard to imagine. That beats me, how a man can sacrifice that much, if you have been a Lord for 555 villages and then you find yourself placed in a small hut, how do you feel that? A small demotion in career would make us feel terribly bad, a person who does not get his promotion in turn feels something bad happened to him, something most miserable has happened to him in life while there is no such misery. It is an imaginary misery.

Rev. Babuji gives beautiful descriptions of his Master in this book. I was wondering why this gentleman was keeping quiet for all these years, from 1944 to 1972 who never thought

of writing even one sentence about his Master anywhere all of a sudden comes forward with descriptions about his master, For first time when I read, I was bit annoyed also. Why should I be interested in a man who is not there? If he was available I could go and meet him but he is not there. He has left long back. He gives a graphic description of the hair of the person and he says how bewitching his eyes are. And if he said only one word "Accha "and it yielded the required relief. He talks about his manners, he talks about his voice, he talks about how he keeps company with his disciples, goes around for walks, trying to take them for some excursions, some bandararas. I was just wondering why he said all these things after so many years. Then perhaps I thought that he was asking us to tell our next generation something about that Great Personality.

Need to tell about Lalaji Maharaj to our posterity: After all we have descriptions of Lord Rama whom we have not seen. We have descriptions of Lord Krishna whom we have not seen. We have also descriptions of Rev. Lalaji Maharaj whom we have not seen. But a point of difference here, I do not know in my spiritual life how much Lord Rama has helped me. I do not know in my spiritual life how much Lord Krishna has helped me, but I know this much in my spiritual life I am given a guide by

this great person. He is more relevant to me and his form is more relevant to me. I would like you co-aspirants to appreciate this angle and then pass on the stories of that great person. You may have to concoct. If saints have written about Lord Rama and Lord Krishna after about five thousand years or four thousand years whom they have not seen in their stories and described the incident of Sadhvi Ahalyas' liberation from a state of stupor in the form of a stone boulder as "*Gundu rathiki kalu vacchi guna guna nadichen*" is it because they saw that incident. Surely not. The poet found that as a very beautiful way of putting how Lord Rama was able to give relief to Ahalya. He hit a stone and somebody wrote a story and the poetry goes "*Gundu rathiki kalu vacchi guna guna nadichen*". Beautiful Telugu poetry. What is the difficulty for us to revel in such poetry with this Great Personality who has more meaning, more relevance, more significance. Why is it that literature is being not brought on this level? Why is it we are denying the most important aspect of our life, the emotion. The emotions that are now wasted on film stars, the Hollywood actors, the Bollywood actors, and the Tollywood actors who I do not know who they are. But then we are wasting our time on them, if not we our children are wasting their time, if not they their friends are wasting time.

So there is a very very important aspect of our life namely the emotional aspect of it which is being ignored. We cannot deny it. There is no point in denying it. Now what is the sublimation that is possible, what is the way in which we can make our Masters relevant to us and our children in that plane of emotion? Okay. So far as we are concerned, we think we have something to do with Ananda maya kosa only, or we are seeking something beyond that. But then that is not relevant to our grand children, they want something, why is it we have been just keeping quiet for ages. This has been the question that was there with me for a long time, I think this is the first time I am openly expressing my feeling. Because I am not a poet, I have good imagination but I don't think I can express it in words to make it very pleasant for other people's ears. Perhaps I sing in my bathroom, but I am not a singer but there must be several singers here, there must be several artists here, there must be some poets here, there must be some novelists here. In this context I must mention one Sri Narasimha Rao, who is no more. He was a perfect gentleman and was a District Judge. He and his wife whose name I do not know had a common pen name as Binadevi - Telugu novelist and writer. They did mention about the Pranahuti in their writings. Their understanding of Pranahuti may be different from ours. They

could weave it into their stories. I am not aware of other things. But it is possible for us to weave stories and novels on these great Masters because our commitment is there to the coming generations just as Rev. Lalaji Maharaj thought of his commitment to humanity at large and structured a personality like Rev. Babuji Maharaj. We are surely not capable of such accomplishments as his as I have already submitted, but we are capable of doing this type of small service.

When we think about the great work that he has done, there should also be some great words to express it. Great words which can attract all people, not the dry words of sunya, nothingness, or void, it makes no sense to the children. It does not make any sense to many sadhakas also. Can we not write something about his stroll in the banks of Ganges? If we could think about a Lord Krishna playing in the banks of Yamuna, we can surely think in terms of this Great Person moving along with his disciples along banks of Ganges from where he was. Because when we ask you to think about the Great Master, it becomes very difficult for you to close your eyes all the time and try to visualize void.

Express Gratitude to the spiritual condition bestowed: I am sure I am disturbing all of you with this talk, a

task which I don't want to do. But somebody wants me to do, so I do it. Because after a good meditation, one would like to be in that meditative mood as far as possible, through the day, perhaps through the year, perhaps through the life. One incident like this was enough for people to contemplate during their entire lifetime as we find in the lives of some of the great saints. One small experience, they have got and that was enough to carry them on the path. Why? It has never carried them anywhere and they remained in that condition. But here in this system of Rev. Babuji we are filled in, and carried forward every second. Every second we are moving on the path so we do not dwell in anyone condition but we move on. If I try to make you understand the changes in the condition that we are going to have, still nothing prevents us from being grateful to the conditions that are blessed. Every spiritual stage has to be acknowledged and gratefulness expressed. Of course we try to offer our hearts as the Prasad. We have all accepted this nobler and spiritual method, otherwise we know after the Basanth morning meditation we used to have only some sweet food as Prasad at a very physical level. Sure it used to taste well. But then the type of Prasad we are trying to offer now is not a Prasad in which we can partake because we are asking Him to partake in that Prasad. What is that we can give to God except

our tiny heart and that is what we have done for the past one hour? That is what we have done and we are grateful for it. We know what we have done. We are also grateful for the Master for having given the capacity to do that. That is his capacity. It is a gift to us. Left to ourselves we would have kept our hearts as I told you on so many other things. It is where our hearts go and it is to the hearts liking. I do not like it. It is something I can use but I don't like it. Liking is for what? For the silliest things we seem to be losing our heart. Having known such stupidity, we have taken a decision to offer our hearts to our Master. Who would be interested to say that we have given our heart to that ice cream not that we don't like that or taste of that. It is not our option, it is not our priority. Priorities are decided on needs. What is the need we feel, on that priority is decided.

Character, Customs and Society: We all seem to feeling the need to realize ourselves and to see our relevance to human existence. I may and can be relevant to my Master only when I do what he wants me to do. That is the excellent character that we have got to build up because that is what he wanted. That is what Rev. Lalaji Maharaj has shown in his life. He was uncompromising on that. When read His story we will find that he is uncompromising with regard to character. He insisted every person should have very great character. He

held that even if we are having any amount of spirituality without character then we have nothing to boast about. And character is a very big word and that is where society has got it's a role. You cannot say 'that this particular convention that is there, I will care for it, because it is not right for me'. Customs were built not by one man but it has come about through several generations. None of us have got any business to demolish such an edifice carefully constructed but we can modify it. You have every right to modify it. You have got every right to paint over it. But you have got no business to destroy. It may be that the religion has got solidified and in spiritually they may not be relevant. That is why many great saints who have come out of it still had respect for it. That is why Rev. Lalaji Maharaj says 'I don't care for a spirituality devoid of respect for tradition and character'. It is not that spirituality can co exist with such type of religious and fundamentalist aberrations. Beyond certain limit, that statement of Rev. Lalaji Maharaj, I don't recognize. You see the meaning behind it. No permission is given to choose a different path. There are others, some others do partake in it. He was not prepared to wear silken clothes and you find a contrast in Lord Krishna who seems to be one reveling in silken clothes, He is Pitambaradhari. We do not know whether anybody has seen

Him in Pithambara or not but then the poets have described Him so. I was also wondering whether the influence of Chinese was there 6000 years back because that is the time when Lord Krishna lived. I am not sure because we were told that only from the Mauryan period there were visitors from across the Himalayan borders from China. We do not seem to know about the culture of wearing the silken clothes prior to that. What an amount of ahimsa it is? What an amount of aesthetics it is? How many worms were killed for it. What for? To satisfy the Chinese? Even now we have got so many electronic goods with us, to satisfy the Chinese? Chinese always seem to be doing some trading with us in a peculiar way. I am not against them. At the moment I have neither a friend nor a foe. I do not know any one of them. Pitambaradhari is something concocted by somebody because there seems to be no evidence whether such clothes were there in Vedic times and Lord Krishna was a Vedic personality. Why I am trying to tell all this is that such poetical additions have been made into the stories of the great Masters and we also can do it.

Simplicity in Rev. Lalaji Maharaj's Life: Similarly we can write something about Rev. Lalaji Maharaj but one thing we know, that we will never be in a position to describe Rev. Lalaji Maharaj wearing silken clothes because that is

distortion of facts. A few chapattis or rotis along with some dhal and chatni was good enough for Him and He never took breakfast leave alone coffee. That is the simplicity of his life. If you look at his simple living, you can see to what extent he can go to be simple and plain and we know it is not because he could not afford. He could surely afford. There were days when he could afford and there were days he could not afford. He was always not in poverty but there were days of poverty. Ten rupees for us is a very insignificant amount and in those days of 1900's it was something phenomenal. Otherwise his salary of ten rupees would not have been mentioned in his story. Let us not look at ten rupees from our angle. Look at the ten rupees from an angle when we are told that a sovereign of gold was six rupees in 1910's. So ten rupees was a good amount, he could eat whatever he wanted but he was not prepared for it. That amount of restraint is required.

Spiritual Duty: So when we think about a Great Personality of that type, we think about what exactly made Him a Great Personality. His only job was how to structure a person in such a way that there is nothing of his is left. That he could complete, but not during his lifetime. The Special Personality came into existence in 1944 clearly after 13 years of his passing out of the mortal coil. In this context I invite your

attention to the interesting statement he made in his death bed that, "I am happy that I have got few liberated souls around me that means that the time has come for me to go". So when can we go? When we have prepared some people like us who can guide others. So to keep a spiritual representative who can guide others on the spiritual path is the duty to be done before one leaves the mortal coil. What a noble idea. Have you ever thought about it? We are thinking about whether we are going to save something for our grand son or great grandson or his great grand son. We hear 'I have finished my entire responsibilities sir!' What are they? Marriages of daughters, all sons are employed. All my children are settled and now I can part. Is it the time to go? NO. For a spiritual man that is not the time to go. For a spiritual man, the time is when he has kept a man in the service of others and who can help others. If he has been helping others in spirituality he shall find another person who can help others. Now you see the sweetness of the heart of our Master. Rev. Lalaji Maharaj seems to be a person who stated that there were so many liberated around and allowed them to know their duty. Here is a person who comes forward and says now that you please say whether you are prepared to work in this direction and equip yourselves. Let it be in such a way that you can do such a service. And for the first

time in the history spirituality you find what is called as the institution of preceptors coming out in the field of spirituality. These are the guides to whom we go; the Guru is the same for all. He has kept several people who can help others to come to his path. We are not here just trying to tell about the great system of Revered Babuji Maharaj or Revered Lalaji Maharaj. But here we are seeking to help them practically in the path, a claim that is only permissible in the case of Revered Babuji Maharaj. No other saint and no other Avatar have ever done that. There have been greater saints perhaps. There are many saints here. Yes. There are many saints here. Agreed. But then there is no greater Master than ours because he could create a method of doing things forever where you will find somebody to help you. Whether we are discharging that duty or not is a matter for each person who has been given that responsibility or who have chosen that responsibility to decide. But I am cent percent sure that this new method that he has created will have its own difficulties. Any new thing will have its own difficulties because it is something new. It is not some accustomed pattern of doing things. It not a known route, it is a tough job. The duty assigned is entirely different.

Mergence in Master: That is where we say and insist that none of the persons here is a guru. There are some people

who can help, assist very actively in your sadhana but none can be a guru except the Master, Revered Babuji Maharaj. When I talk about Revered Babuji Maharaj, I also mean by implication the Great Grand Master, what ever word you may use for Revered Lalaji Maharaj. Because their mergence is something Revered Babuji said has happened. When we say that there is a mergence, what exactly do we mean? Revered Lalaji merged in me means that I am equally prepared like him to create zeros. He created one zero in me and I will equally prepared to create a zero in you. That is the real meaning of mergence. There was no physical mergence. There was no mental mergence. But there is one spiritual mergence namely, the spiritual commitment to create perfect human beings. When are we perfect? Only when you become zero. That is the only time when you can serve others without any motive., without any interest. That is selflessness, that means the demand is for nothingness, nothing of you and everything of Master. Every one of us is asked to become that. That is the call and if you see today's message, you will find one of a call to get rid of our bondages, self created bondages. Who created those bondages? We created them.

The point I like to stress is that we have become slaves by choice, we are bound by our choice, and this message is one

of the most important aspects of his writings. Tradition has always said that we are formed of samskaras, agreed. There is lot of literature on that sanchita, agami and prarabda. Have I become wiser by using the Sanskrit words? We try to tell the other man that I am more educated, more scholarly and more wise than you. Except for the words we never knew what they were and how we have acquired them. Rev. Babuji says you have become bounded by our own option, self imposed and self acquired. Therefore he comes forward with the theory to get rid off it throughour own will. We have acquired them through our willand get shall get rid off them through our will. But then when all these things are removed and youbecome Zero to the extent that is possible, because perfect vacuum as every one of us know is not possible: when that is the position, then what shall we do? Your only task is to serve the Master. In what manner? Trying to take a photograph, garland it, offer some Prasad, construct a temple may be in villages, may be in some towns or may be in some cities. Is it what the service is? NO. Your job is to structure similar persons like you. Once you come to a stage when you may say that I am nominal self, you will be in a position to structure others. Why all these? Then only it is service, the real service and the only means to be happy. Happiness is the goal. Happiness is what God wants. No parent

would want his son or children to be suffering, least of all God. God is never unkind. God wants us to be happy, only thing is we are not clear what is happiness and what pleasure is. Secondly we seem to have odd notions of what happiness should be.

Negation: But then we know there can be a flow of consciousness that brings in abiding calm in us and a state of peace in us and that is Happiness. Happiness gains a different meaning. There has been something within all and can be shared only when we have negated ourselves. So what type of personality shall we become? We shall be the same type of personality as our Masters. That is what he meant when he said that I make masters. These are all not the people who will be sitting in some Gaddi and having some big danda and go on telling people that you should do this and you should not do this, and all the while not practicing anything himself. This is not the master that he was talking about. But a person who is a master of one's own drives and desires. And one who knows where to put full stop to any action and says this is about this and no more than this. Can you say that? Then you can say you are the master.

Master is one who can do and can undo. If I want I can eat and if I don't want I will not eat. Apply this with respect to

other drives and is it the condition in which we are. That you can say only when you do not have odd notions. Certainly you cannot say you are a master because you are a born slave and God has made you so in the two realms of Kama (desire) and Krodha (anger). That is why humanity is bound to be there so long as animals are there all the time. That is what Rev. Babuji has said. Please note there will be some deficiencies. Do not get guided by people who have read philosophies and who say they have got out of it. They have not got out of it and there is no such case. It is a bluff of the greatest variety propagated by pseudo vedantins. But in the texts of Vedanta or the Vedas we do not see this type of bluff. If you want to see the relevance or understand Vedas in sadhana in the correct perspective please read Revered Lalaji Maharaj's articles in the book called 'Truth Eternal'. Then you will find an entirely new perspective of what Vedas mean. And he says it is no book or no scripture, it is Sruti and if you know that is another word for Vedas, used in tradition. Sruti comes to me, comes to you and comes to all. It has somehow happened that it was expressed in that language because that was the language spoken on that day by learned people. But then we know a small fact that it is in Sanskrit, samskrtam means refined. That means there was some thing which was unrefined earlier. So it is not that

language in which it has come and that is the language into which it was converted. That is my point and that is point of Rev. Lalaji Maharaj also. This will be shocking for many and you cannot accept it but the word (Sanskrit) says so. The original thing is a Sruti, a vibration that has been converted into some language. There was an insinuation from some speaker that it is nowhere written that it is *Apourusheya*. *Apourusheya* it is because it has come from the source that is non personal, not because it has not identified the source. It is only the later day writers and poets who always write their name in their writings lest their insignificant self is forgotten. If the last makutam of *Vemana satakam* is removed then I liked it most because even otherwise *Vemana satakam* is sensible. *Viswadabhirama vinura Vema*, we need have one *Abhirama* nor create one *Abhirama*. They have created one, he is supposed to be an associate of *Vemana*, this is a fiction. We don't require that. The last line is not required at all. The first three are sufficient. What does it matter who gave it? If it is not *Vemana* it could be some other, what does it matter. Similarly *Vedas* will be *Vedas* even otherwise. If we all know that these things have been collected, compiled much later; to tell that this particular version is right, that particular version is wrong is not correct. When they say it is *Apourusheya*, it means where ever it is, it is true, it is not

limited to a person. These are correct not because of the alleged origin but because it is the valid experience of the person and you are to see whether it is relevant to you.

TAM – Discovery of Revered Lalaji

Maharaj: What a very beautiful way of bringing that cosmic interdependency into the Ten Commandments. If you see that from commandment 1 to commandment 10 it has been linked up to the cosmic phenomenon. You can't change as you like. People talk so much about Savitri supposed to be longest poem written by Sri Aurobindo. I find greater Savitri in the first Commandment, Why I am referring these two is, it is where we are directly acknowledging the research of Rev. Lalaji Maharaj about the state of TAM. The state of TAM was something that was pointed out in the first Commandment of the Master, discovered by Rev. Lalaji Maharaj and stated simply THAT IS WHAT IT IS. That is the central region. He immediately stated that it is not to be confused with Tam or Tamas of the Trigunas. Except trying to bring in some Greek mythology into Savitri, what is the great thing about Sri Aurobindian work is a question that any serious and practical aspirant will ask. I went through that big poem long back as a student and I know a bit of what it is. Lot of images, lot of English, lot of Latin, lot of Greek, I do not want to talk about further on that work. What ever is there is there. Because, It does not throw up any frontier, which

was unknown to us earlier, its practical significance in sadhana is little. As a piece of poetry it has its merits and I am least competent to talk of that.

Sandhya is nothing new to us; we have known its value in practice. But when we come across Rev. Babuji's interpretation of that in the first commandment, actually we are asked to also think about the concept of TAM which was brought in that context. That is what it is. You can reach only when you start your meditation at dawn and not at anytime you like. Not in the way in which you want. There is no rigidity but it is a necessity. It is an imperative. Between rigidity and necessity we must understand the difference. It is imperative that you must meditate at that time of Dawn. People take exemptions unwarrantedly and give excuses. Don't try to justify your lapses. It is good to know your lapses. Lapses are there and are bound to be there. If you know that perhaps you should take recourse to the 10th Commandment. There is no question of saying that it is unjustified Commandment. I am not going to say that we are not following the Commandments. Because, I am sure from the light I have seen from your hearts this morning that you all must be practicing in your own way. It is not perhaps the way in which I perhaps seek. I cannot question your love for the Master nor can I question your commitment to the Master.

PAM: It is always there, each one of us is trying to do in our own way and in this another angle you would appreciate Rev. Lalaji Maharaj. Several people went to him from several levels. For each one he taught them in their own way. Rev. Babuji has not done that. Rev. Babuji has not chosen that path of trying to tell several ways of doing things. Every one of us is given the same method of training. But it true that Rev. Babuji Maharaj also used to say to us at a particular time to do a particular practice, but then it depends upon the amount of faith you had in him. But what is absolute bare minimum he has made it clear and on this there is no doubt about it. We all meditate in the heart. That is where you are going to find the relevance of Rev. Lalaji Maharaj. He said the path to Reality is through meditation in the heart not through other methods. There is a reference why Rev. Lalaji Maharaj came into being in the story of Lalaji Maharaj, which is relevant now and so in future also. It says something like, "The mushroom growth of rites and rituals forms and formalities, dominated the religious sphere of India." And to solve the problem then he was born. I think it is more true now after the independence. Previously there were religious wars and along with it some political struggles were there. But once we got the political freedom, we were too eager to get an economic freedom. While going for

what we call the economic freedom we seem to have thrown aboard almost every conceivable value. We have nothing in our mind except economic criteria and that meant the slavery again to the same people who ruled over us for centuries depriving us of our riches, culture, tradition, customs and beliefs and to use not a good phrase which however was literally true in the past few centuries 'licking the boots of foreign rulers.' The slavery of the worst type we have chosen again after independence. How are we trying to solve that problem of slavery now? It is through rite and rituals, ceremonies and festivals of all types and concoctions. You will find Ganeshas by the dozen in every street. In every street you have got one and no one worships it. All worship their wishes. If you worship your wishes and find a tool that works it is immediately deified. The tool however works only now and then. It is not reliable and alternatives are not wanting. But the misfortune is the tool is non-existent and therefore it is fraud. If it is a real tool it will work. How do you explain? So much of degradation in the religious institutions, the endowment departments and one is fed up with the complaints from trusts. You will find today everywhere and in every street corner one mahatma and perhaps one Samarth guru in every town and some other better word for every city. The situation is pathetic.

Let us try to negate ourselves and let us try to become as much zero as possible allowing the Divine to function through us rather than our trying to function on our own. Once you try to become zero then God knows what to do with you, you don't have to do anything. But there is always that desire that I must do something and that is ego, nothing else. Doership is the worst thing that you can ever have. We are not the doers. But every one of us tries to tinker here and there. Limitation is the worst offshoot of humanity. We try to tinker some nut here and some bolt there. You will find Rev. Lalaji Maharaj tried to train people of different varieties, But Rev. Babuji found that the whole variety seems to be only one, the greedy type. There is only one type now and he has written in a Preceptors circular where he said, greedy people are there in his group also. We may note that material greed is there but spiritual greed is much worse. He wrote but we are not even ready to accept that defect. If greed is our problem then one Master and method is enough.

But meditation in the heart is the method that the Master has given. Rev. Lalaji Maharaj gave the method of meditation in the heart and then said you are not all that handicapped and there are people to help you provided you

know where to go. And where to go will depend upon what you want to have.

The day, like this should not be wasted like this instead I would ask you, excuse me for this and also for bringing to your notice that sentence of Master, where he said, " This is the time when we should get ourselves drenched and try to be in Master alone." Try to be as much as possible in the thought of the Master but surely not from our greedy angle and surely not from our selfish angle but from an angle that considers how can we please the Master and how can we be nearer to him. How can we be nearer to Him, by only pleasing Him. Hope you will find the solution by the day.

Thank you

7. ప్రాణాహుతి యొక్క విశిష్టత

- పూజ్య శ్రీ రామచంద్రజీ మహారాజ్

మహాత్ములు యాదృచ్ఛికముగా జన్మించరు. ప్రపంచము ఆతురతతో యెదురుచూచినపుడు వారు జన్మించెదరని స్వామి

వివేకానంద చెప్పిరి. మహాత్ములు వచ్చి వారి పని నెరవేర్చి వెళ్ళిపోయెదరు. ఇది ప్రకృతి యొక్క ధర్మము. ఆధ్యాత్మికతకు నెలవైన భారతదేశము, సనాతనమైన యోగ విధానమును పూర్తిగా మరచి చీకటిలో కొట్టుమిట్టాడుతున్నది.

ఆధ్యాత్మికత యొక్క స్థానములో స్థూలత్వము ఆవరించి యున్నది. అజ్ఞాన మేఘములు పూర్తిగా క్రముకొని, ప్రాణాహుతి ప్రసారము అనునది మనకు క్రొత్తగా మారినది. అధ్యాత్మికత నిస్సహాయతలోనున్న ఈ దశలో మనలను ఉద్ధరించి, పరిస్థితులను చక్కదిద్దుటకు ఒక గొప్ప వ్యక్తి అవశ్యకత యెంతైనను కలదు.

ఆ పరిస్థితులలో, ప్రకృతియొక్క శక్తి మానవరూపు దాల్చి, భారతదేశములోని ఉత్తరప్రదేశ్ రాష్ట్రములోని ఫతేఘర్లో, సమర్థగురు మహాత్మ శ్రీ రామచంద్రజీ వారి రూపములో భూమికి దిగివచ్చినది. ఈ ఆధ్యాత్మిక ప్రతిభాశాలి, బసంతపంచమి, ఫిబ్రవరి 2వ తేది 1873న ఒక గౌరవనీయమైన కుటుంబములో జన్మించిరి. ఆయన ఆధ్యాత్మిక సాగరమును మధించి సవరించిన ఒక క్రొత్త యోగ విధానమును కనుగొనిరి. అందరు దీనిని సులువుగా

గ్రహించ గలుగుట వలన చాల సమయమును కాపాడుకొనవచ్చును.

ఎవరైనను హృదయముతో ఈ విధానమును చూచినపుడు ఆశ్చర్యమునొందెదరు. ఇప్పుడు సత్తత్వప్రాప్తి చాలా సులభమైనది. ఇది చాల కష్టమైనదను పాత అభిప్రాయము యిప్పుడు తుడిచి పెట్టుకొని పోయినది. సహజమార్గ విధానమని పిలువబడుచున్న ఈ సాధనా విధానములో ముఖ్యమైన ప్రాణాహుతి ప్రసారమును ప్రక్రియవలన పని సులభమైనది. మన దేహములో ముఖ్య భాగమైన హృదయముపై ధ్యానముతో మొదలు పెట్టెదము. యాత్ర మొదలైనపుడు మార్పులు అనుభవములోనికి వచ్చును. మనలో కలుగు మార్పుల గూర్చి “అనంతము వైపు” (Towards Infinity) అను పుస్తకములో వివరించబడినది కావున నేను యిక్కడ చెప్పనవసరములేదు. ప్రతి గ్రంథివద్ద నాలుగు స్థితులు అనుభూతి చెందెదము. మనము ముందుకు సాగుతున్న కొలది మనలోని మార్పులు సరళత్వమును పొందును. జీవుని యొక్క అంతిమ స్థితిని చేరువరకు యివి కొనసాగును.

పిండ దేశములోని అన్ని గ్రంథులలోను మన యాత్ర ముగిసిన పిదప మనము బ్రహ్మాండమండలమునకు చేరెదము. ఇది విశ్వ

గతమైనది. ఇచట ప్రకృతి యొక్క అన్ని శక్తులు పనిచేయుచుండును. మనము వాటిలో లయమగుటకు ప్రయత్నము చేసెదము. ఇది చాల పెద్ద స్థానమనుటలో సందేహము లేదు. కాని దీని తరువాత వచ్చునవి ఇంకను విశాలమైనవి. ప్రతి గ్రంథి దానికదియే ఒక ఖండము. మనము ఆ ప్రాంతములో పయనించునపుడు దాని పరమానందము అనుభవములోనికి వచ్చును. దీని తరువాత మనము పరబ్రహ్మాండ మండలములోనికి ప్రవేశించెదము. ఆ తరువాత ప్రపన్న స్థితి చేరెదము. ఇచట మనకు పరిపూర్ణమైన భక్తి మరియు భగవంతుని గొప్పతనము అనుభవములోనికి వచ్చును.

దీని తరువాత ప్రభు స్థితిలో సృష్టిలో మన వంతు అనుభవములోనికి వచ్చును. ఆ తరువాత ప్రపన్నప్రభు స్థితిలో పై రెండు అనుభవములు సున్నితమైన స్థితిలో అనుభవములోనికి వచ్చును. దీని తరువాత వున్న 64 గ్రంథులను నేను కనుగొంటిని. ఈ గ్రంథులన్నిటిలోను యాత్ర ముగించిన వ్యక్తికి శక్తి కలుగును. ఈ గ్రంథులన్నిటినీ దాటిన పిదప కేంద్ర స్థానములో ప్రవేశించెదము. ఇది పరిపూర్ణముగా భగవంతుని సామ్రాజ్యము. నేను కనుగొనిన విధముగా అచట కాంతివంతమైన ఏడు వృత్తములు కలవు.

మనకు అత్యున్నతమైన గురువు లభించినపుడు ముందునకు యాత్ర సాగించి ఈ వృత్తములను దాటెదము.

ఇంతటితో మన యాత్ర పూర్తి కాలేదు. ఈ కాంతివంతమైన వృత్తములను దాటిన పిదప, సాధకుడు ఈ విశ్వమంతా తాను విస్తరించిన అనుభూతిని పొందుట ఆరంభించును. అపుడు దివ్య జ్ఞానము యొక్క స్థితి వచ్చును. ఆ తరువాత పరమాత్మ దర్శనము మన అనుభవములోనికి వచ్చును. చివరగా బ్రహ్మములో లయావస్థ మొదలగును. ఈ స్థితిలో జీవిత సమస్య పరిపూర్ణముగా పరిష్కరింప బడును. మన ఆధ్యాత్మిక కార్యకలాపములన్నిటికి యిదియే ఆఖరి దశ. కాని యిది యెన్నటికి అంతము కాదు. ఈ క్రమమును పూర్తి చేయుటకై అనంతములో ఈదుట మొదలు పెట్టెదము. సత్తత్వము వైపు మన ప్రయాణములో, అత్యున్నతమైన స్థితిలో మాత్రమే, శరీరములోని అణువులన్నీ శక్తిగా పరిణతి చెందుట ఆరంభమగును. ఆ తరువాత శక్తి దాని సంపూర్ణమైన స్థితికి పరిణతి చెందును. మానవుడు పరిపూర్ణముగా దైవత్వమును పొంది, తానే ఒక శక్తిగా మార్చు చెందును.

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8. శాశ్వత పరిష్కారము

- శ్రీ కే. సి. నారాయణ

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

యుగకర్తలు ప్రతిదినమూ రారు. కాని రోజులు యుగాలుగా గడుపుతున్నవారికి అటువంటివారు అలా వస్తే బాగుంటుందని అనిపించడములో తప్పులేదు. ఓ గురువుగారు కనిపించి మనకు కావలసిన ఉపదేశము చేసిన తర్వాత కనుమరగయినపుడు ఇంకొకరు మనకు దొరకరాయని అనిపించడము సహజము. ప్రతి విషయంలోనూ దీనిని మనం గమనించినా, అధ్యాత్మిక పయనంలో

ఈ వేదన దుర్భరం. అలాంటి స్ఫూర్తి, స్పందన తిరిగి కలుగదాయని ఆశించడము సహజము.

అట్టి మనస్సులో ఈ ఆకాంక్ష నిరంతరము యుండి పరిష్కారము దొరికే వరకూ విశ్రమింపచేయక, గతి వెదకుచూ అందిన తీగనెల్లా పట్టుకొని కొద్దిరోజులు, యుగాలు గడిచినతర్వాత దాని నిరుపయోగాన్ని గ్రహించి, పునర్గమనము కొనసాగించి విసిగి, వేసారి, వైరాగ్యమవలంబించి అలమటించడము పూర్వుల పరిపాటి.

మన ఆది గురువు పూజ్య లాలాజీ గారు ఈ పరిస్థితికి శాశ్వత పరిష్కారము కనుగొని దానినమలుపరచి మనకు మన పూజ్య బాబూజీ గారిని పరిపూర్ణునిగా తీర్చిదిద్ది ఇంతవరకూ మానవాళిని అనుగ్రహించిన సమస్త మత ప్రభోదకుల ఆశీర్వాదము పరిపూర్ణముగా వారికందచేసి, ద్వాపర యుగ పురుషునికి ప్రీయతమునిగ 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 సౌభాగ్యాన్ని పంచుకోవడం నాకు, మన గురువుగారి కృపావిశేషము.

(బసంత్ పంచమి సంచిక:2005 12-1)

8. దృఢనిశ్చయము

- పూజ్య శ్రీ రామచంద్రజీ మహారాజ్

మీరందరు ఆధ్యాత్మికతలో సూర్యుని వలె ప్రకాశించవలెనని నేను కోరుకుంటున్నాను.

1. కాని అది ఏవిధముగా సంభవము? ఎప్పుడు సంభవము?

జ. నీ కక్ష్య ఏ విధముగా నుండవలెననిన నీ గమనము నేరుగా నుండవలెను.

2. ఈ కక్ష్య కనుగొనుట ఎట్లు? గమనము నేరుగా నుండుట ఎట్లు?

జ. గమ్యమును దృష్టిలో నుంచుకొని.

3. గమ్యమును గుర్తుచేసుకొనుట ఎట్లు?

జ. దానితో ఏకమైనపుడు.

4. ఒక వ్యక్తి దానితో ఎప్పుడు ఏకమగును?

జ. నిన్ను నీవు కోల్పోయినపుడు.

5. నన్ను నేను కోల్పోవుట ఎట్లు?

జ. హృదయములో ఆ ఆలోచన తప్ప వేరేమిలేనపుడు.

6. అది ఎటుల సాధ్యము?

జ. సాధన ద్వారా.

7. సాధన ఏ విధముగా సాధ్యము?

జ. ప్రేమ మరియు శ్రద్ధ ద్వారా.

8. ప్రేమ మరియు శ్రద్ధ ఏ విధముగా అలవడును?.

జ. దృఢనిశ్చయము ద్వారా.

9. దృఢనిశ్చయము ఏ విధముగా సాధ్యము?

జ. నడుము బిగించి మన సుఖములు త్యాగము చేసి, సోమరితనమును వదులుకొనినపుడు.

9. 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.



“In memory of revered Smt K.C.Santha Garu, Dt. 10.12.2024”

Institute of Sri Ramchandra Consciousness, which was started with the inspiration and motivation of Pujya Sri K.C. Narayana garu to spread the message of living spirituality of the great master Sri Ramachandraji Maharaj of Shahjahanpur, U.P., India.

As opposed to Buddhism and Vedantic philosophy of Sri Shankaracharya, which emphasized renunciation of family life, Revered Babuji Maharaj’s teaching was that family life is ideally suited for spiritual life.

Pujya KCN and revered Shanta Garu showed us how spiritual practice helps us to live a dignified, noble and happy life, in spite of life’s challenges and vicissitudes.

She was affectionate towards all Abhyasis, and many times supported us when going through tough spiritual training of Revered Sir. She devotedly served Babuji Maharaj when he used to visit Tirupati regularly. She also served devotedly Dr, KCV and Pujya Sir.

She is a noble example of an ideal person leading a spiritual life, and she is merged in Master’s consciousness after her physical veiling. I pray for her blessings to all of us.

Pranams.

Dr.K.Madhava

Grihastha ashrama is not a bar in gaining the Real. I think this is the best *ashrama* in which higher approach is easily possible. I am a *grihastha* and my Master was also one. I assure you that a perfect saint may be found in this *ashrama* alone. We perform our duties and remember Him as the Ultimate Reality. Duty is itself worship if the idea that it is the order of God remains in the mind.

- ***Pujya sri Ramchandraji Maharaj***