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SATYAPATHAMU



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- భగవద్గీత

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Editorial

Diwali is once again coming this year, which is again an occasion to remember our beloved Master Sri Ramchandraji Maharaj of Shahjahanpur in India.

In our system of Natural Path, Rev. Master taught us that God / Reality is very subtle and the object of Meditation should similarly be very subtle in order to help us in self realisation / God realisation.

As the Vedic mantra beautifully elucidates the limitations of our intellect in grasping God, which I quote:

न तत्र सूर्यो भाति न चन्द्रतारकं
नेमा विद्युतो भान्ति कुतोऽयमग्निः
तमेव भान्तमनुभाति सर्वं
तस्य भासा सर्वमिदं विभाति

"Na tatra Suryobhati Na Chandra Tarakam.
Nema Vidyuto bhanti Kutoyam agnih
Tameva bhantam anubhati Sarvam
Tasya bhasa Sarvam idam Vibhati"

The core meaning of the mantra is "There the sun does not shine, nor do the moon and the stars, nor do the lightnings flash, let alone this earthly fire. When he shines, everything shines after him; by his light, all this world is illuminated."

God is residing in the core of our hearts is the truth & everybody in India intellectually accepts it.

The same divine light which the profound & beautiful mantra found in the Katha & Mundaka Upanishad extols is present in all of us.

The blessing of Babuji Maharaj to humanity is in the transmission of his divine being into us which disperses the darkness of our minds & allows us to recognise the divine within.

Thus he brought enlightenment or divine light into the hearts of so many of his disciples & help us lead a joyful life.

On this Deepavali let us dedicate our hearts in His service so that the real festival of lights is enjoyed by many more.

Pranams

2. ADVENT

- **Pujya Sri Ramchandraji Maharaj**

FIRST MESSAGE

Dear Brothers,

I have devoted the major part of my life to constant remembrance. I was twenty two when I gained access to the holy feet of my master, Samarth Guru Mahatma Ram Chandraji Maharaj of Fatehgarh, who brought me up in the lap of his grace and affection. My only object, and the main pursuit of life, has ever been the devoted worship of my master and this continues from the beginning to end (i.e., till my present state). I took him into my heart as an object of worship and never took, nor do I take even now, anyone else into my view. May God keep up this feeling of mine forever. I did not take in any one but my master, nor did I ever look to any other but him. It is, as a general rule, the primary duty of a true disciple and the only key to success. That is the only means which helps the removing of impurities from the heart and the overcoming of all obstructions on the path. It effects the unfoldment of the knots. It is in fact the real essence of all Sadhanas. One who has tasted it once, shall never part with it in life nor lean towards any other side. This is the unfailing process which our revered master and all the sages of eminence had followed. As for myself the process went on within

my heart by itself during all my routine of daily work and it permanently turned in to my habit. It was, in short, the very foundation of my life. It helped to get over all stages up to the present extent of my spiritual elevation. It is, therefore, on the basis of my life's experience that I strongly affirm that it is the only method which ensures unfailing results, and guarantees the fullest help and support of the Master. I wish you all to have a practical experience of its deep-rooted effect. Those who want to adopt this method may ask for its details personally. There are several stages of it. When an abhyasi has got over one stage, he may then enquire about the next. He may also go on reporting the conditions that he passes through during the course. The process was advised to me by the master during his life time. But one of the most important points to be kept in view in this connection is, what sort of personality must he be from whom this process is to be undertaken by the abhyasi? For this the example of my master is already before us. One who is merged in a state of utmost moderation and balance is the fittest personality to whom this process can be directed.

This wonderful process which is based on spiritual science is of immense value to an abhyasi. In my case the process started by itself. As a matter of fact the process indirectly involves meditation on the form of the master. As such it is quite

necessary that the form taken up for the purpose must be of one of the highest calibre endowed with all the greatest moral and spiritual values. In that case the process will help the development of similar virtues in the abhyasi. The scientific principle underlying this process is that when an abhyasi meditates his thoughts create a vacuum in his heart which begins to be filled up with the power of that which is meditated upon, so as to keep up the balance in accordance with the law of Nature. So long as it persists, the power continues to flow in automatically.

Let us now consider for a while how one makes or mars himself. The world is composed of the finest paramanus (Sub-atomic particles) which are dense and dark, but in between there exists a faint glow also. That confirms the idea of the presence of both purusha and prakriti side by side. The wise and the prudent, inclined towards Divinity, take into view the brighter portion and get profited by it. On the other hand those held up by the charms for material objects get themselves linked with the darker paramanus and go on contacting the grosser effects thereof, which get solidified by the effect of their continued thinking. Thoughts create impressions which go on growing stronger, forming Coverings. They offer a fertile ground for the mayavic effect to settle in. The effect thus cast upon the particles of the

body, being thereby focussed on the membrane, is reflected upon the centre of the brain. This leads to the formation of sanskaras which having deepened make him easily susceptible, making his mind all the more rigidly adhere to environment and association which tend to support his evil tendencies. Thus he goes on from bad to worse. At this stage, it may only be the power of the Master that can save him and help in the transformation of his darkened inner state.

A true master can be he and he alone, who possesses such wonderful power and can at a glance create a state of light in an aspirant, diverting his thought from darkness to light till his tendencies, which were previously directed towards darkness, begin to absorb brightness within them. His passage towards light thus becomes smoother and his own internal power begins to act for it. His problem is thus solved and he is saved from all adverse influences, imbibing only that which is to his advantage. Another remarkable thing, which if adopted will leave no stage uncrossed, is that one should try to copy master's merging. I did the same and it helped me to attain my present state. May God grant you all the capacity for it.

One thing which I like to introduce in our Satsangh is that at 9.00 p.m. sharp every abhyasi, wherever he might happen to be at the time, should stop his work and meditate for 15 minutes, thinking

that all brothers and sisters are being filled up with love and devotion and that real faith is growing stronger in them. It shall be of immense value to them, which their practical experience only shall reveal.

Happy be the time that brought forth the present day which promises fulfillment of the master's Mission. Everyone endeavours hard for it, but only he whom God ordains is successful. But what may be the master's Mission and the purpose at its back? The simple answer may be: When a great master leaves for the Brighter world, he usually appoints one of his initiated disciples as his representative to look to the betterment of his associates, for which he receives light direct from the Master himself. In fact his job is the hardest. He cannot move even an inch nor take a drop of water without the Master's permission. For even the slightest mistake, he becomes the target of the Master's great displeasure.

A controversial point arises as to why this declaration was not made by the master during his lifetime. The reason for that is already explained in the notes, which anybody can go through if he likes to do so. These together with other facts may be sufficient to satisfy the people. The events too are already throwing light on them, by themselves. Moreover it is not always essential for a master to name his representative by the last

moment of his physical existence and there are numerous instances of it. No further proof being necessary, I think what I have said above is all enough. Anyone who likes may try and test to judge things for himself. Besides this, my daily diary together with master's occasional comment on it may also offer sufficient proof of it. The master frequently quoted from my diary during his talks with associates and quotations from it have already appeared in the book 'Shri Ram Sandesh'. All these points together with my diary notes of the 15th August 1931 (the date of master merging into infinity) offer clear indications of my present state which everyone is quite welcome to ascertain by any possible means.

But unfortunately some interested persons with their selfish motives are trying to blacken it by misrepresenting facts in numerous different ways. I therefore place before you the details of events related with it. My present state was exposed in the last week of April 1944[1], and direct communion with the master was established. Accordingly on 4th May 1944[1], I started working under his direct instructions of which there is a detailed record. From that day I went on transmitting to all his associates in general, trying to check in them the growth of misdirected emotions (described by the master as the pinching pain of a boil)

[1] The Advent

which they had misunderstood as a state of ecstasy. I went on with it for some time but to my regret, I was afterwards ordered to stop, since the good results achieved thereby were attributed to the credit of others.

Dear Brethren! I have no personal motive in this matter nor do I have any desire for money or fame. All that I feel concerned with is that those connected with the great master be benefited and the master's Mission be fulfilled. This shall be a source of satisfaction to us all.

You may also be surprised to note that the link of connections which existed so far is now no more, since it has been cut off under Divine directions and another one has been established in its place which everyone has necessarily to come up to.

It is therefore essential for you all to turn round — the sooner the better — towards this new link and offer me an opportunity to mend and correct your connections without which one shall remain deprived of the master's infinite Grace.

3. GENERAL HINTS FOR THE ABHYASIS PERTAINING TO SADHANA

- **Pujya Sri Ramchandraji Maharaj**

1. One should aspire for the highest. Peace and other things should be secondary.
2. One must be regular in the abhyas. If interest in meditation is created, half the work is done.
3. After finishing puja one must look to, or brood over his condition. This helps him develop sensitivity.
4. One should not worry about the thoughts that rise during meditation or at other times. They rise for the sake of evaporation. It is not possible to become completely thoughtless.
5. One should develop craving for realization.
6. Abhyasis should imitate with wisdom the good things or good actions of the trainers.
7. It is not possible to eradicate anger completely, as it is a thing bestowed by God. One should make right use of it.
8. Greed is our own creation. It should be eradicated completely. One should not have greed even for spirituality. It is seen that some abhyasis are very greedy of taking sittings.
9. Change/transformation can be brought about in two ways firstly by desiring for it and secondly by force. But in the

latter case there is no lasting effect. So, every abhyasi should intensely desire for his transformation.

10. One should control one's freedom of action. The Ten Commandments are meant for this purpose only.
11. Abhyasi should have control over little things (Habits etc.) of the daily routine. If not, how can they expect to have control/command over big things?
12. Chaste life should be preferred at all costs. There should be moderation in all matters. Chastity and moderation bespeak the character of a person.
13. One should be able to discriminate between good and bad. Having no discrimination is the characteristic of an inferior man.
14. It is not possible to attain a perfect balanced state, because perfect balance brings about death. But one can reach near to it where one becomes almost balanced.

Liking something means egoism. So, one should rise above likes and dislikes.

4. Determination

- Pujya Babuji Maharaj

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

But how is it possible?
When you do not let the shadow of earth eclipse the sun.

And when that is possible?
When you orbit in such a way as your movement be direct.

How to find this orbit? How to move direct?
By keeping the destination in full view.

How to remember the destination?
By becoming one with it.

And when can a person be one with that?
When you lose yourself.

And how to lose oneself?
By bearing no other thought in the heart than that.

And how is that possible?
By practice.

How practice is possible?
Through love and interest.

How love and interest can be engendered?
By remembering constantly.

And how constant remembrance be cultivated?
Through determination.

How determination is possible?

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

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

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

All systems like Buddhism and Jainism insist upon the point that we try to be as we should be. They stress the principles and rules and regulations and their observance is taken as a mark of spiritual advancement. If we look to ourselves, we will see that we do not want to give up any

shortcoming. The reason is that people do not crave for the goal otherwise they would leave everything to pursue it. When our tendencies lean towards something, we start sensing many things of that and concentration grows. Then our energies get balanced and a kind of equipoise is achieved. As soon as this develops, the sensitivity to feel dawns. But, my brother, who is to bother for all this! Such persons are rare who are ready to do or die and truly speaking, unto them Reality unmasks itself. This deep interest, craving and love takes us to wonders. All the seekers- abhyasis – pass through various spiritual conditions without fail but due to lack of interest they do not feel it and then they complain of it to me.

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

5. COLOUR OF COLOURLESSNESS

- **Sri K.C.Narayana**

The topic of the seminar is drawn from the article 'Holi' of the Master from the book Silence Speaks. (pg 533. ed.2007) This statement of the Master is in fact informing us, an aspect of the nature of Master. All masters and all ordinary beings are nothing but the One Mind (one may even call that the original Kshob) in expression. We may for all our purposes consider this mind as beginningless and endless, unborn and indestructible as at any point of experience or imperience we do not seem to be away from it.(Though in the metaphysics that Master gives us this is not so.) It has no colour or shape, it neither exists nor does not exist, is neither old nor new, neither long or nor short not large or small, since it includes and also transcends all measures, limits, names, conceptions and comparisons. It is what we see in front of us all the time.

Holi is a festival of colours when there is great participation in colours and connected revelries. Master states the persons who engage in this revelry are those whose temperament is inclined towards plays. Most people are interested in externalities and play is an act dealing with external things, situations and people. There are good plays

and bad plays and each one of them is played by the persons of such temperament. There are also mutual conflicts and appreciations and confabulations varying in degree according to the level of persons in transaction. These persons are never tired of playing and Holi is a time when their play reaches a pinnacle of excitement. We may say it is mostly the rajasic temperament of a group of persons in full swing.

Those who do not participate in this merry activity, we may think are detached and satvic but Master states these bystanders are also charmed by the colourful form the play offers. Perhaps they engage in the play in a vicarious manner and the play is enjoyed in the mental sphere as contrasted to the physical plane in which it is played. It is similar to the viewers of T.V. or those who are in the stands of a cricket stadium watching the game: undoubtedly these persons are very much involved and excited in the game even as the actual players. We are having amongst us persons who belong to the playful temperament and the so called involved and/or detached observers. That speaks of their viveka and the level of their frivolous activities. But all these activities are coloured and they may be orange, yellow, blue, black etc.,

So long as a person has not moved out of Pind desh that person will play with these colours and colourful activities. It

is to be noted that the mind along with the faculties of perception are involved in these activities. Master states that "as long as the eyes bear the power of distinction between black, yellow, blue colours etc., which is real aspect of the colour, it (eye-ed) cannot be called to have discrimination (real knowledge) about colours. (This we know as the discrepancy of perception-ed). So long as there is variety in inclination, one does not give due respect to colour." Rev. Babuji raises a question here saying "I am unable to comprehend as to whether the Holi comes to get the colours distinguished or is it the manifestation of His craftsmanship?" And says to the abhyasi to whom this letter was sent "You may decide it yourself." The point is, are we celebrating the beauty of the craftsmanship of God or just engaged in silly colour mud slinging at each other?

Master in the message given on the centenary celebration of Rev. Lalaji Maharaj says that "Purity starts from Being and impurities are the result of the wrong suggestions and improper utilization of the inner environment. When all these are combined a narrowness of views is effected and this is one of the factors for creating a sort of confusion sometimes automatically and sometimes forced by circumstances. When all these things are accumulated they bring different colours. This affects the

lower part of the mind which gives direction to the higher part of it. Now, your direction is not correct." When we contemplate on these lines we understand how we see things in our own choice of colours. Every one of us has his own pair of coloured glasses. It is only when we can control and moderate the impulses of the lower mind we can be said to have moved out of the range of our pair of glasses. (prejudices) This task requires as we all know our individual efforts and the influence of the Pranahuti received from a trainer.

Master states that "Whether I be standing, sitting, lying down or in any pose whatsoever, I am always at the same point (the base)". He therefore suggests that while one may be engaged in the festivities one should be in touch with the Base. He says "That means, the base or the destination must never go out of our mind. We must ever keep our base in mind. The destination can only be arrived at by him who has become crazy and mad after it. I do not find any other method better than this. Whoever has made progress in this field, has adopted this very course. Whoever becomes mad after someone, then it is just not possible that the latter's madness may not make him (the former) restless." "… when pain is there, the cure would also come. We have to create pain in our heart. If someone asks me, I would say that all the

labour (practices) and abhyas is aimed at this only. Will that time come when I will also be able to see such burning hearts? Definitely, it must come, when you develop feeling like mine that is when you become eagerly impatient to acquire all those states which I am restless to impart now." I am very sure that many amongst us here in this august gathering have been restless to acquire higher states of consciousness and continue to acquire still higher states and moving nearer the never ending state of negation, even as the seeker to whom this letter was addressed by the Master.

For the question as to how one should be in the realm of colours he said his "brief reply to it would be that one must become colourless while playing with colours." We know that the realm of Pind desh is that of colours and that of regions beyond is colourlessness. Holi is the festival of colours and is connected with the Lord Krishna. The Lord is supposed to have participated in that festival with gusto. Colourfulness is the product of our mind. Master states that the "...simple unassuming character of mind has changed with the march of times and has assumed a colourful disposition, and begun to shed its effect on everything in us, both outer and inner. Whatever, therefore, we take into thought or action exhibits colourfulness in all its phases." (SS-401)

However we know that we are all involved in the process of developing the Unity of Perception and Living according to the principles of the Natural Path. Master states “The most peculiar feature of our society is that when it is in full bloom, it is all covered over with desolateness, which further on gets transformed into wilderness. For this reason it is devoid of any charm or attraction. If I describe it as something pleasant, it will then be a tasteless one. How can a professed seeker of eternal bliss (Paramananda), who is addicted to colouration at each step, be attracted towards it? This condition can be appreciated only by one, who having gone mad with love, wanders about wailing and crying for what he knows not. In such a state one would be feeling the same condition even though he happened to be amid festivities and revelries. As for myself, wherever I happen to be the entire surroundings there are covered over with an air of desolation on account of my presence there. A humourist might well interpret it in funny ways, but perhaps that alone can be the most appropriate description of my condition. Really the thing at the root gets exposed when the colourful disposition of mind is transformed. When the material world is out of view the thought naturally settles down on the other one. But this colourlessness of mine may not be much appreciable to most people, **except to those who have**

become accustomed to it through constant association. (SS-353)".

Should we therefore take for granted to have such a condition because of our alleged association with Him? Or because we coo his name very often and more particularly when we see his photographs? It is obvious that constant association with him would be possible and true to those who have gone beyond the Pind desh and when we "go on and on through different conditions casting of four assumed colouring, till finally we become quite colourless "(SS-368). It should remembered of the four colours of the first four knots is what is mentioned here by the Master.

Master further states "Now if somehow, I too get affected by the colours of the Holi, then my reply to it would be part pheasant and part partridge, a mixture of coherence and incoherence like that of a drunkard." "… if we have linked ourselves to the whole (ultimate) then certainly the same view should appear before vision. It therefore follows that if we get ourselves linked to the ultimate then the colour of the same ultimate shall pari-passu prevail in us and if per chance we become unaware of that link by maintaining it repeatedly then please tell me what would be your form or share thereafter? The same state of mergence which we are

in search of? What a good thing it would be if we learn this lesson from Holi."

It may be mentioned that there is a story relating to the festival Holi. It appears that the legendary Hiranyakasipu had a sister by name Holika. She has a siddhi by which she can sit on fire and remain unburnt. As a part of the various tactics used by the Asura to kill his son Prahlada, he asked his sister to hold his son on her lap and sit on fire hoping that his son will get burnt and there will be no damage to his sister. But Prahlada survived and Holika got burnt. The festival is celebrated to reassure that one who has surrendered cannot be destroyed by asuric persons like Holika. It may be seen here that the element of Fire which refers to the third knot and control over that is a siddhi due to devotion can burn but the one who has surrendered to the divine, that is a person established in the fourth knot will survive the element of fire and move on the realm of air.

The value of diamond is well known and justifiably we from Andhra Pradesh can take pride in stating that Golconda is the place where we have found the first big diamond. We all know that it is not the colour of the diamond that grants its value but its colourlessness. In fact grading colour in the normal range involves deciding how closely a stone's body

colour approaches colourlessness. A diamond can divide light into a spectrum of colours and reflect this light as colourful flashes called fire. It is persons who have entrenched deeply in the super consciousness of the highest variety that emit or fire colours according to the need of the aspirants in their system in the centres related to the various colours. It may be said even as the colourlessness of the diamond gives rise to a range of colours the 'Non conscious consciousness' grants us various shades of consciousness and colours in our march to Infinity.

Colours play extraordinary tricks on the mind. Play with the colours in the context of spirituality is bound to be an interesting study by itself. Black is associated with the Sufis and goddess Kali, Orange with Sadhus and Sanyasis, White with Jains, Nuns and Christian preachers, Yellow with robes of Lord Krishna himself, Ash with Lord Shiva, Blue with Mahavishnu and so on. This should be enough indication for those who seek colourlessness to avoid the association of these men and demi gods and gods. It is obvious that the polar opposite of positive mystical colour imagery is colourlessness. Colour is the characteristic of the individual while colourlessness is the characteristic of the universal. This is obvious for us as we transcend the realm of Pind desh we enter into realms of colourlessness though certain times

the individuality of the sadhaka persists and we have visions coloured with pink or ruby.

We find that human civilization has always programmed Happiness through sexual freedom and drug and drinks including the Vedic soma which are supposed to create feelings of euphoria. Scent and colour objects and music provide momentary pictures on our mind exciting virtual and unreal and imaginary visions. That is the reason why many persons indulge in colours (selection of garments is a classic example where those who are interested in colours indulge in excitement and never end that game). That is perhaps the reason why those who are seeking colourlessness, eschew bright primary colour imagery in favour of dull hues which border on colourlessness.

It is because of this criteria of colourlessness of the spiritual plane, application of Religious thought in this plane becomes virtually impossible. Spiritual societies therefore forbid noise (including that of music) as the members seek Silence. Silence is the auditory version of colourlessness. We may recall that Master forbade all music during celebrations except at the end the recital of Marifat- a song in praise of Revered Lalaji Maharaj for having given us a Master who is a personification of Love. He is Silence which is always emitting

the colourlessness of spiritual presence. Any one who tries to get into such a state of Silence all on his own will never find the way towards that. The aspirant has to learn that he/she has to put a full stop to the conceptual thinking to which one is accustomed to and it is then the Master appears in the scene his presence being felt as Eloquent Silence. That is a state when the consciousness pure and simple reigns as we all know during the deep states of meditation when neither we nor He is there. That is Sri Ramchandra Consciousness: it is then whether it is our state or His state does not matter and it is all the same and that is Laya or Mergence.

It is when we are inspired by the great purpose of the Master who is labouring hard to bring in transformation of the human nature and partake in that extraordinary project, all our personal and selfish and self centred thoughts break their bounds. Dormant forces, faculties and talents become alive, and we discover ourself to be a greater person by far than we ever dreamed ourself to be. It is true even then adverse circumstances test our courage, our strength of mind, and the depth of our conviction in the Dharma propounded by the great Master Sri Ramchandraji Maharaj of Shahjahanpur, India. There is nothing exceptional about practicing this path of Dharma in a good environment and atmosphere. The true test is if we can maintain our practice

in adverse conditions. That is possible when we are totally colourless in an otherwise colourful atmosphere.

Being colourless when we remain firmly committed to:

i. the faultless path of the Master
ii. take refuge at the Feet of the incomparable One
iii. take refuge in the Ocean of Bliss of the Gracious One,

We are rewarded with a long and joyous life of dedication to the noblest cause that the Master cherishes and humanity yearns for.

Master states that 'Satyapad is itself a science for which one may not be well fitted unless he develops the capacity to perceive Nature with his inner eye." We know that the inner eye gets vision from the heart. While physical eyes feed the mind with all its colours, it is the colourlessness that the heart knows. The Natural Path is lighted by such colourlessness of the heart. Broader the spread of such inner light the nobler are the Visions. That is what meditation on light without luminosity grants and that is wisdom. Such is reward and destiny by following the principle "One must become colourless while playing with colours"

Pranam

6. SRI RAMCHANDRA CONSCIOUSNESS

- **Sri K.C.Narayana**

There is a Flow of energy in a form that is subtler than light and/ or sound arising from the supra cosmic levels of existence. Some according to their belief and convention call this as the flow from the Base, Brahman, Absolute, Ultimate or God. It would suffice to say that it is from That or it (Tam). The Flow is observed in the supra cosmic, cosmic planes and it travels in its purity even in the worlds of space, time, energy and matter. This Flow alone is the cause for holding the Universe together and therefore it has been called Life Force or Prana.

Life in this earth is essentially a balance between the force Prana (dynamic) and the force of Kal (matter or inertia). To overcome the inertia in expressing the dynamic unity of existence by the Kal force, the Pranic force always descends and brings about a dynamic equilibrium.

The force of Prana is superior in nature and capacity to the force of Mind, which is not able to meet the challenges of matter. Further mind itself is one, which enjoys intricate puzzles and problems and takes everything as a game.

Earth, the planet we occupy is unfortunately a warring planet. Any period of peace is invariably followed by one of conflict and war. It is the nature of life to have life and death,

joy and suffering. Further, as we know life starts with weeping and ends with weeping and the joy or happiness is only a phase in between. If this Earth has to be made heavenly, it is necessary that our consciousness should reside at the Pranic plane, that is, a plane beyond that of matter, mind and soul.

The Life Force or Prana has been expressing itself at different levels of consciousness to help maintain balance. The task of balancing was and is being entrusted to entities who have progressed in Life and reached the super fine states of consciousness with full awareness and such entities or souls are working at different planes of existence. They are the Masters who do the task of maintaining the balance in the Cosmic and Super Cosmic regions. There have been and are, Masters in all the four corners of the Universe but all express only the Supreme Life Force or Prana.

Surrender in totality to the WILL OF THE SUPREME LIFE FORCE is the ORDER to which the Masters belong. They have no personal will whatsoever and their consciousness is controlled and maintained by the Pranic force. Such is the Order to which Lord Krishna, Lord Rama, Lord Buddha, Jesus Christ, Prophet Mohammad, Sri Ramchandra of Fatehgarh, and Sri Ramchandra of Shahjahanpur belong. It may be observed that there is a common thread running through all their spiritual life and teachings. Though we may mention these personalities and

many more and show them as roots, the Spiritual Order is the most ancient and in fact Timeless. Thus we may say that Sri Ramchandraji Maharaj of Shahjahanpur is the Sanatana Purusha. His message and teaching is LIVING.

There exists always a Living Master not necessarily in the Physical Plane to ensure the message of Life Force to be available for all those who seek it. Sri Ramchandraji of Shahjahanpur is the latest among these Masters and is the LIVING MASTER in the Astral Plane, is also entrusted with the task of overhauling the nature of human consciousness by even utilizing the force of Kal. Though in the plane of Earth, Kal is negative of Life or Prana, it should be understood that Kal itself is the other side of the expression of the original Life Force.

When we use the term Sri Ramchandra Consciousness we mean that Life Force which is eternal. The nature of that consciousness is PURE, UNALLOYED LOVE that does not distinguish between any entities of the Creation. It is for the present emanates from the Heart of the Master that can be best described as Golden. The Flow emanating from the Original Source channeled through His Heart is a continuous flow of happiness that knows no limitations and that is experienced as the waves of the Ocean of Blisss by those who yield to the Master of the day.

This is what we enjoy or experience as PRANAHUTI.

7. Meditational Experiences

Namaste Everyone,

My name is Teja, and I am a student of Satkama.

I am very happy to share a few words about my experience with this practice on the occasion of Pujya Babuji Maharaj's Birthday celebrations.

I started meditation with a simple curiosity about what life is, why we are here, and many questions that do not have straightforward answers.

These questions made me begin my journey with Pranahuti-aided meditation.

For more than one year, I have been practicing this meditation, and I am still exploring and learning. I may not know everything, but this practice has slowly given me many answers and a better understanding of myself and life.

One beautiful part of this system is the individual sitting with the trainer. It feels like having a life coach, someone who shares wisdom, guides us patiently, and helps us understand ourselves better. Their guidance makes the journey clearer and stronger.

I also feel this practice is very scientific. It is not just belief, but an experience. The Commandments guide us in the right way of living, helping us improve our thoughts, behavior, and daily life.

In today's world, our mind is always filled with general impressions to be successful at work, earn more money, achieve more, and keep running without pause. Sometimes, these thoughts take control of our peace and balance. The Commandments help us manage them in the right direction and with the right attitude.

Even the bedtime prayer gives us a beautiful chance to reflect every day to correct ourselves and try to become better human beings little by little.

Over the year, I feel maturity is increasing. Meditation helps me stay calm, think clearly, and face real-world problems and daily challenges with courage. It gives strength from within.

I strongly believe the way we think, feel, and live must evolve. In a world where we see hatred, anger, and wars happening across nations, I believe meditation and balance of mind (Sthitha Prajna) are needed more than ever.

For universal good and for a better way of living, we need a balanced mind first. When individuals become peaceful, families become peaceful, and slowly the world can become better.

Even now, I know I have to improve in many ways. At this age and in present circumstances, distractions are many. Sometimes the mind goes away from the right path. But the constant remembrance of the Master and the principles given to us in this path help us return to stability and balance again.

Pranams.

8. సర్వోత్కృష్ట సత్యాన్వేషణము – నాల్గవ స్థితికి సంకేతము

- సమర్థ గురు లాలాజీ మహారాజ్

ఓ సాధూ! ఆ ఒకే రూపం సర్వ వ్యాపకం,

బిందువుకూ బిందువుకూ లేదు భేదం.

రెండూ ఒక్కటే, కడలి – నీటిబొట్టూ,

కడలిలోనున్న నీటిబొట్టు, కడలియే నీటిబొట్టు,

కనుగొంటే, ఇదే సత్యం, పరమసత్యం.

నీటిచుక్క వెనుక మహోదధి వ్యాపించింది,

నీటిబొట్టుకు ఆధారం, మహోదధి అందించింది.

నీటిబొట్టు మహాసాగరాన్ని సాధించాలి, పొందాలి,

ఇంతే వాస్తవం, నిగూఢ వాస్తవం.

సముద్రంలో పొడ చూపిందో భావం,

ఇది కేవలం ఒక నీటిబొట్టనే భావం.

ఈ దురభిప్రాయాన్ని పారద్రోలింది జ్ఞానం.

మరలా ఉత్పన్నం కాదెన్నటికీ ఈ భేదం.

అంతా భ్రాంతే, అవాస్తవం. భావనలంతా బూటకమే,

ప్రపంచంలోని వ్యవహారాలన్నీ వట్టి కపటం,

కనుగొంటే ఇదంతా అసత్యం అని,

మటుమాయమౌతాయి ద్వంద్వాలు.

బ్రహ్మము ద్వంద్వాలకు అతీతం. జీవాత్మ పరస్పర విరుద్ధమైన స్థితులలో జీవిస్తూ ఉంటుంది. దీనికి ప్రయాసపడే స్వభావముంటుంది. బ్రహ్మములో సుఖమును గురించిన భావన లేదు గనుక కలతల నుండి అది విముక్తము. జీవాత్మ తన మనుగడ సాగించాలనే మమకారంతో దుఃఖాన్ని త్రోసిపుచ్చి ఆనంద ప్రాప్తికోసమే ఆరాటపడుతుంది.

జీవాత్మ ఆనందానికి అరులు చాస్తుంది, కష్టాలను రుచి చూస్తుంది. జీవాత్మ ఒక చిన్న భాగమైనందున కష్టాలూ, కడగండ్లే దానికి ప్రాప్తం. బ్రహ్మము అలా కాదు. అది అఖండమూ, పూర్ణమూ, సమగ్రమూ. బ్రహ్మము జీవనమును గానీ, సుఖమును గానీ కోరదు. కనుక దానికి దుఃఖముండదు.

జ్ఞానమనేది ఒక అసంపూర్ణమయిన స్థితి. జ్ఞానమున్న చోట ఎరుక, ఎరుగెడివాడు, ఎరుగబడినది - వీటి యొక్క ముప్పేట కూడా ఉంది, దీని పర్యవసానంగా హద్దులు ఏర్పడ్డాయి. బ్రహ్మము విషయంలో హద్దులే లేనప్పుడు, దానిలో ఈ ముప్పేట వున్నదని ఎలా నిర్ణయిస్తావు? బ్రహ్మము సంపూర్ణముగా, లోపరహితమూ అయి ఉండడం వల్ల అందులో అపాదించేదేదీ ఉండదు. ఆ అనంతునిలో భ్రాంతి, భ్రమలకు అవకాశమే ఉండదు. అటువంటి స్థితులూ, ఆపాదనలూ, భ్రమలూ అసంపూర్ణమైన జీవునిలోనే కనబడతాయి. బ్రహ్మమునకు తాను పరిపూర్ణుడననీ, లోపరహితుడననీ ఎరుకయే ఉండదు. ఆ తత్వములో ఏ గుణాలు కన్పడినప్పటికీ అవన్నీ జీవుని అభిప్రాయంలో

కల్పించినవే. బ్రహ్మము తనను తాను సచ్చిదానందమని వ్యవహరించుకోదు. తనకు కర్మయందు నమ్మకములేదు, తాను సంపూర్ణుడనని వ్యవహరించుకోదు.

జీవుడు మాత్రమే ఆ అభిప్రాయమును కలిగి ఉండి, ఆ బ్రహ్మమునే జీవిత పరమార్థంగా తలుస్తాడు. బ్రహ్మము తననుతాను సంపూర్ణుడనిగానీ, లోపరహితుడనిగానీ ఘోషించు కున్నట్లయితే, సంపూర్ణమూ, అసంపూర్ణమూ అనే భావనలను కలిగి ఉన్నట్లే. ఇటువంటి భావనలు దొర్లితే బ్రహ్మము సంపూర్ణస్థితి నుండి దిగజారిపోయినట్లే. ఎట్టి పరిస్థితులలోనూ, పరిపూర్ణమయినది, అసంపూర్ణమయినది ఒకటి కాలేవు. మహాసాగరంలోని ఒక నీటి బిందువు ఆ సాగరానికి పైకి వచ్చినప్పుడు, ఆ సాగరానికీ, తనకూ ఏ

సంబంధమూ లేదని భావిస్తుంది. తనతో వేరుపడిన విశాల మహాసాగరం ఒక పెద్ద నీటి బిందువని భావిస్తుంది. అలాగే తాను కాక విడిగా నున్న బయటి వస్తువులన్నింటిలోనూ ఏకత్వము చూసినప్పుడు కూడా ఇటువంటి భావమే జీవునికి కలుగుతుంది. అందువల్లనే ఆ వ్యక్తిగత జీవునికి కోరికలు కలుగుతాయి. ఇది ఒక దృష్టికోణము.

ఇంకొక విషయమేమిటంటే, ఏదో కారణం వల్ల, ఆ నీటిబిందువుకు, తాను మహాసాగరం నుండి విడివడిన భాగాన్ని అనే ఎరుక కలిగినట్లయితే, తమలాటి నీటిబిందువుల వెనుక ఒక మహాసాగరమున్నదనీ, తాను ఆ సాగరంలో సంగమించాలనీ, దానిలో ఒక భాగమును మాత్రమేననీ కూడా ఆలోచించాలి.

ఎప్పుడైతే, ఈ “ఒక్కటే” అనే ఐక్యతాభావం కలిగిందో, ఇంక బిందువూ, సాగరమూ వేరు వేరనే అభిప్రాయం ఎందుకుంటుంది?

కాని మరి జీవాత్మ ఇలా ఆలోచించదు. ఇలాగ అంటే, ఒక్కటే నన్న భావం కలిగి ఉంటే, ఇక జీవాత్మ పరమాత్మ వేరు వేరనే భావం గానీ, తనలో లోపాలున్నాయని గానీ, తాను అనంతత్వంలో ఒక భాగమని గానీ, ఆందోళన చెందదు. గమ్యాన్ని చేరుకోవడానికి ఈ భావం, ఈ విశ్వాసము కలిగి ఉండడమనేది మొదటి సోపనము. దీనినే “వాచిక జ్ఞానము” అనగా మాటలను గూర్చిన జ్ఞానము అంటారు. దానితోబాటే శరీరం కూడా ఉంటుంది. మధ్యస్థితిలో వచ్చిన జ్ఞానాన్ని “యదార్థ జ్ఞానము” అని అంటారు. దీని ప్రతిఫలమే ఆలోచన, మననము. దీనినే జ్ఞానము అని కూడా చెపుతారు. చిట్టచివరి దశలో కలిగిన జ్ఞానాన్ని అసలైన ‘సత్య జ్ఞానము’ అంటారు. అనగా ‘తద్ రూప’ జ్ఞానము అని వ్యవహరిస్తారు. అంటే అన్నిటిలో ఉండేది ఒకటే రూపము అనే జ్ఞానము. దుఃఖము అనేది బొత్తిగా లేకుండా, మైకం కలిగించే అత్యంతానందము ఇదే, అదే బ్రహ్మానంద స్థితి. దీనిలో ఆనందాన్ని గురించిన భావం కూడా ఉండదు. ఇది సంపూర్ణము, సమగ్రము అయినట్లే ఆనందము. అదియే బ్రహ్మము.

9. ఆత్మసమర్పణము

- **పూజ్య శ్రీ రామచంద్రజీ మహారాజ్**

మనము మహాప్రభువుతో ఏకత్వము సాధించుటకై భక్తిని పాటింతుము. మనము అతనిపట్ల భక్తి విశ్వాసములు గల్గియుందుము. క్రమేణ, మనమాతనికెంత సన్నిహితులమై పోదుమనగా తక్కినవాటి ప్రాధాన్యత మన దృష్టినుంచి తొలగిపోతుంది. ఇది మనము ఆ ప్రభుని యిచ్ఛకు తలయొగ్గుట. వేరే మాటలలో చెప్పిన ఇది శరణాగతి ప్రారంభము. అది మన విశ్వాసముతోబాటు వృద్ధిచెందుచు పోవును. అది మానసిక చాంచల్యమును ఆపి, మనలను నిశ్చలస్థితికి దెచ్చును. కొంత కాలమునకు మన మనస్సును ఇతర విషయములన్నిటినుండి దూరము చేయు ఒకానొక గొప్ప శక్తి మనలను ఆకట్టుకొనుచున్నట్లు అనుభూతి చెందుట ప్రారంభింతుము. మన యింద్రియములన్నివేళల సక్రమవర్తనము కలిగియుండి అనవసర కార్యకలాపములనుండి వైదొలగుదుము. శరణాగతియన, స్వార్థచింతన ఏమాత్రము లేక ఆ మహాప్రభుని యిచ్ఛకు సంపూర్ణముగా తన్నుతాను సమర్పించుకొనుటేకాని వేరుకాదు. ఈ స్థితియందు స్థిరముగా నుండినచో అది సంపూర్ణ అభావస్థితికి దారితీయును. మనమా మహాప్రభుని శరణుజొచ్చిన, అతనినుండి ఒక మహోన్నత నిరంతర దివ్య శక్తిధారను ఆకర్షింప నారంభింతుము. ఈ స్థితియందు మానవుడు తన ప్రభుని యిచ్ఛానుసారమే

ఆలోచించును లేక నడచుకొనును. ప్రపంచమందేదియు తనది కాదనియు, ప్రతిదియు ప్రభునియొక్క పవిత్ర నిధియనియు భావించి, ప్రతిపనియును ప్రభుని ఆజ్ఞానువర్తియై యొనర్చుచున్నట్లు తలచి, చేయును. అతని యిచ్ఛ సంపూర్ణముగా ప్రభుని యిచ్ఛకు విధేయమైపోవును. దశరథుని కుమారుడగు భరతుడు అయోధ్యా పురజనులతోగూడి అడవికి వెళ్ళి, తన సోదరుడగు రాముని నగరమునకు తిరిగి రమ్మని ప్రార్థించుట శరణాగతిని గూర్చిన చక్కని దృష్టాంతము. రాముడు ప్రజల ప్రార్థనలు విని, భరతుడు తనను రమ్మన్నచో తాను రాజధానికి వచ్చుటకు నిరభ్యంతరముగా అంగీకరింతునని గంభీరముగా చెప్పెను. కన్నులన్నియు భరతునివైపు తిరిగెను. అతడు స్వయముగా రాముని తిరిగిరమ్మని కోరుటకే అక్కడకు వచ్చియుండెను. అయినను, అతడు నెమ్మదిగా ఇట్లు బదులు పలికెను. "ఆజ్ఞాపించుటకాదు, అనుసరించుట మాత్రమే నేను చేయగల్గినది."

భగవద్గీత కూడ శరణాగతిని గూర్చి చెప్పును. అది తేలికగా సంపాదింపవీలగు సామాన్య విషయముకాదు. అది, ఇంద్రియమానసిక శక్తులు పూర్ణ అభావము చెందిన తర్వాతనే ప్రారంభమగును. ఇందుకు మనము ప్రాథమిక భక్తి సూత్రములనుసరించి సాగిపోవుదుము. మనము మన గురువును మానవాతీతునిగా తలచి, అతనికి విధేయులమగుదుము. మనము ఆయన దృష్టిని ఆకర్షించుటకై భక్తివిశ్వాసములతో సర్వవిధముల అతనిని ప్రేమించెదము. ఇందు నిమిత్తము కేవలమనుకూలార్థమే ప్రాపంచిక

బాంధవ్యరూపమున మనము అతనితో సంబంధ మేర్పరచుకొందుము. అతనిని మనము తండ్రిగా, సోదరునిగా, ప్రభునిగా లేక ప్రియునిగా తలపోయవచ్చును. ఈ విధానమును హృదయపూర్వకముగా పాటించినచో శిష్యునకు చాల ఉపయోగకారి. ఈ రీతిగా నెలకొల్పబడిన గట్టి ఆకర్షణాబంధము భక్తి, శరణాగతులకు దారి ఏర్పరచును. గురువును తల్లిగా భావించుట నాదృష్టిలో అత్యంత సముచితమును, శిష్యునకు లాభదాయకమును అగును. మూర్తీభవించిన ప్రేమ, వాత్సల్య భావములే తల్లి. మాతృ హృదయము మాత్రమే తన కొడుకునకు సుఖ సంతోషములను కూర్చవలెనని సర్వదా యత్నించుచు, పుత్రునివలన కలిగిన సకలబాధలను, క్లేశములను ఓరిమితో భరించగలదు. శిష్యునకు ఆధ్యాత్మిక మాతృత్వమును వహించు నిజమైన గురువుయొక్క స్థానము గూడ నట్టిదే. అందుమూలమున, గురువు తన పుత్ర సమానుడగు శిష్యుని ఆధ్యాత్మిక సంక్షేమమును సర్వదా కనిపెట్టుకొని యుండును. శిష్యునియెడల గురువునకుగల మాతృవాత్సల్యపూరిత సాన్నిహిత్యమువలననే అతని ఆధ్యాత్మిక జననియగు గురువునకు అత్యంత సన్నిహితుడైయున్న పరమపితయొక్క కృప ఆ శిష్యుని వంక ప్రసారితమగును. తల్లి ప్రేమ అందరకును తెలియును. కాని, ప్రజలు గురువు ప్రేమను కొలదిగా మాత్రమెరుగుదురు. దేవుని ప్రేమ అంతకంటె తక్కువగా నెరుగుదురు. తల్లి బాధ్యతలు, నిజమైన గురుని బాధ్యతలు సన్నిహితముగా సమానములే. తల్లి బిడ్డను తన గర్భమునందు కొంత కాలముంచుకొనును. గురువుకూడ

ఆధ్యాత్మిక శిశువును తన మానసిక పరిధిలో కొంతకాలముంచుకొనును. ఈ కాలవ్యవధిలో శిష్యుడు, గర్భములోని శిశువువలెనే, గురువునుండి శక్తిని గ్రహించి, గురువుయొక్క ఆధ్యాత్మికయోచనా తరంగములనుండి పోషణను గ్రహించును. కాలము పరిణతి చెందినపుడు అతడు దివ్యలోకమున ప్రభవించును. అటుపై అతని స్వీయ ఆధ్యాత్మిక జీవనము ఆరంభమగును. శిష్యుడు తన సర్వస్వమును గురువునకు సమర్పించి, అతని మానసికావరణమున ప్రవేశించినచో దివ్యలోకమున జన్మించుటకు ఏడుమాసములే పట్టును. కాని, ఈ క్రమము సాధారణముగా చాల ఆలస్యము కావింపబడును. ఏలయన, శిష్యుడు గురుని మానసికావరణములో ఉన్నపుడు తన స్వీయ ఆలోచనలను, అనుభూతులను వదలక అట్టేయుంచుకొనును. ఇట్లు, గురువు స్థానము తల్లిస్థానము వంటిదేయని మనము గమనింతుము. గురువును ఆధ్యాత్మిక జననిగా భావించుట మనయందు ఆధ్యాత్మిక జీవనమునకు ముఖ్యాంశములగు ప్రేమ, భక్తి మరియు శరణాగతులను పెంపొందించును.

మహర్షులు శిష్యులను 'మన్మతులు', 'గురుమతులు' అని రెండు ముఖ్యవర్గములుగా విభజించిరి. తొలివర్గమునకు చెందిన వారు ప్రాపంచిక దుఃఖములనుండి విడుదల, సంపదలవంటి ఏదో ఒక ప్రాపంచిక లాభము దృష్టిలో ఉంచుకొని గురువు వద్దకు వచ్చువారు. వారికోరికలు నెరవేరు ఆశ ఉన్నంతవరకే వారాతనికి విధేయులై యుందురు. ఈ విషయమున నిరాశ

చెందినచో వారిక ఉండరు. అట్టి శిష్యుల విషయమున నమ్రతావిధేయతలన్న ప్రశ్నయే ఉదయించదు. శరణాగతి మాట చెప్పనేల? గురుమతులనబడు శిష్యులు గురువుయొక్క ఆజ్ఞలను అన్ని విషయములందును తలదాల్చి, అన్నివిధముల అతని యిచ్చకు విధేయులై ఉండజూతురు. విధేయత నమ్రతతో మొదలగును. ఆధ్యాత్మికముగా మహోన్నతస్థితులు సాధించిన గురువుయొక్క మహోత్కృష్టశక్తులచే గాఢముగా ముగ్ధులమైతిమేని మన అంతరంగమున అతని ఆజ్ఞలను శిరసావహించుటకు సమ్మతింతుము. కాని, తరచుగా ఆ ప్రభావము మనము అతని యెదుట ఉన్నపుడే ఉండును. దూరముగా నున్నపుడు మనము అతని గూర్చి తలచము. కొంతకాలము అతనిని పలుమార్లు కలిసికొనుచుండినట్లయిన మనకు ఆ మహాత్మునితో సాన్నిహిత్యము కలుగును. అతని సర్వోత్కృష్టత మన హృదయములో స్థిరపడుట మొదలిడును. ఆధ్యాత్మిక పురోగతికి సంబంధించిన అన్ని విషయములందును మనము అతనిని మన మార్గదర్శకునిగా అంగీకరించుదుము. తత్ఫలితముగా అతనిని మనము తరచు జ్ఞాపకము చేసికొందుము. అతని సమున్నత సామర్థ్యమును గూర్చి మనకు సంపూర్ణముగా నమ్మిక ఏర్పడినప్పుడే యథార్థముగా మన విధేయత ఆరంభమగును. మనమిట్లు విధేయతకలిగి, నిర్దేశించినట్లు సాధన చేయుదుము. మన చేతలచే అతనిని తృప్తిపరచజూతుము. మంచి, చెడుల తారతమ్యజ్ఞానము కూడ మన హృదయములో ప్రాముఖ్యము వహించనారంభించును. మనము చెడునుండి దూరమగుటకు ఉత్సహింతుము.

అందు మూలమున మనము సదాచార పద్ధతిని అవలంబింతుము. పునర్జన్మల దుఃఖములనుండి రక్షింపబడుటయే మనమీ పద్ధతిని అవలంబించుట యొక్క ముఖ్యోద్దేశ్యము.

వివేచనాధికారము మనకుండుటవలన మంచిగాని, చెడుగాని మన చేతలకు మనమే బాధ్యులము. ఉన్నతదశకు చెందిన శరణాగతియందు అట్టి వివేచనాశక్తి దాదాపు నశించి, అభ్యాసి ప్రతిపనియు గురువు యొక్క యిచ్ఛగా తలచి చేయును. ఇది సరి అవునా? కాదా? అను ప్రశ్న అతని మనస్సున ఉదయించదు. ఎందుకనగా తన గురువు యిచ్ఛానుసారము, తాను సరియైనదే చేయుచున్నాడని, సరియైనది తప్ప చేయడని యనుట సంపూర్ణముగా సత్యము.

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10. ప్రబోధము

- **శ్రీ కే. సి. నారాయణ**

మానవాళిని దైవోన్ముఖులను చేయడమనే తమ గురువర్యుల పవిత్ర లక్ష్యము నెరవేర్చుటకై మరియు క్రమబద్ధమైన రీతిలో సేవలనందించుటకై షాజహాన్‌పూర్ వాస్తవ్యులైన మహాత్మ శ్రీ రామచంద్రజీ, ఫతేఘడ్ వాస్తవ్యులైన సమర్థగురు మహాత్మ శ్రీ రామచంద్రజీ పేరిట 1945 లో శ్రీ రామచంద్ర మిషనును స్థాపించిరి. శ్రీ రామచంద్ర మిషన్ అధ్యక్షులు, గురువర్యులు కూడ భగవదంశనందిన పూజ్య బాబూజీ మహారాజే అయినందువలన కొంత కాలానికి యీ రెండునూ ఒకటిగా కలిసిపోయినవి. ఇది ఆధ్యాత్మిక సాధకుల మనస్సులలో సందిగ్ధతను సృష్టించింది. గురువర్యులు దైవమే కాని అన్యులు కారనునది ఆధ్యాత్మికతలో ధృవీకరింపబడిన సత్యము.

గురువే దైవమని అనేక పర్యాయములు మరియు ముఖ్యముగా అవతారపురుషులైన శ్రీ కృష్ణుడు, బుద్ధుడు లేక పూజ్యులైన బాబూజీ మహారాజ్ విషయములో నిరూపింపబడినది. అజ్లీ - ఫజ్లీ గురువులుగాను లేక తేజో బిందు ఉపనిషత్తులో వివరింపబడిన శాంభవ రకమునకు చెందిన గురువులుగాను ఎన్నతగ్గ గురువర్యులు మిక్కిలి అరుదని చెప్పవచ్చును. వారు ఏ వేయి సంవత్సరముల కొకమారో అవతరించెదరని చెప్పబడుతున్నది. అట్టివారిచే స్థాపింపబడిన సంస్థలోని సాధనావిధానమును వ్యాపింపజేయు బాధ్యత

పొందినవారు అసలు వారికంటె ఆధ్యాత్మికోన్నతిలో తక్కువ పరిణతిచెందినప్పటికి వారు యితరులకు ఆధ్యాత్మిక సేవలనందించు సామర్థ్యము గలిగి ఆ తరువాత మూలమునకు లేక గురువర్యుల వరకు చేర్చవలసిన బాధ్యత కలిగియున్నారు. వారు ఉన్నతమైన ఆధ్యాత్మిక స్థితియైన ఫజ్లి గురువుగానూ లేక శాక్తులుగాను పరిగణింపబడుదురు. ఐనప్పటికి ఆలోచనలో భ్రమలు దొర్లి వీరుకూడా అప్పుడప్పుడు సంస్థయొక్క ఆది గురువర్యుల హోదాను తనదైనట్లుగా చెప్పుకుంటారు. ఈ దురదృష్టకరమైన స్థితి వారి తలకెక్కిన గురుత్వము వలన కలిగి, దానివలన లభించు ఆడంబరము, ప్రతిష్ట వారినాకర్షించినవి. అట్టి పోకడ ఒక పెద్ద వక్రగతి. ఆ పయనము క్షీణదశవైపే. ఇవి సరిదిద్దబడవలసినవి.

ప్రాణాహుతి అనునది సాధకుని యొక్క ఆధ్యాత్మిక సామర్థ్యము అన్న విషయము మరుగునపడినది. దానిని ఒక మర్మమైన నిగూఢ శక్తిగా తికమక పడడమూ జరుగుచున్నది. శిక్షణాకేంద్రములను ఏర్పాటు గావించి అర్హులైన వారికి అనుమతి నిచ్చు సంస్థ అధ్యక్షులు తగిన సన్నద్ధత (preparation) లేకుండా అనుమతింపబడినవారు తమకు తామే ప్రాణాహుతి గావించుటకు వలయు శక్తులు వృద్ధి చేసుకొందురని భావించుట ఎంతో దురదృష్టకరము. ముఖ్యముగా మానవ దౌర్బల్యము వలన సంస్థాధ్యక్షుడు శిక్షణా కేంద్రములకు అధిపతులను నియమించి మరియు ప్రాణాహుతి ద్వారా శిక్షణనిచ్చే అర్హత తానొక్కనికి మాత్రమేనున్నదని భావిస్తాడు. ఇతరులలో ఆధ్యాత్మిక చైతన్యమును పెంపొందించే సామర్థ్యము ఒక యోగ సాధన (అన్ని

యోగసాధనలు ఆ భగవంతుని వరాలే) అన్న విషయాన్ని మరువరాదు. ఇతరులకు శిక్షణ యిచ్చేడి బాధ్యత ఎవరికి బడితే వారికి యివ్వరాదు. ఇతరులలో దివ్యజ్యోతిని ప్రవేశపెట్టే సామర్థ్యము వున్నప్పటికీ అట్టివారికి శిక్షణ యిచ్చుబాధ్యత నొసంగునప్పుడు గురువర్యుల అనుమతి పొందుటలో కడుజాగ్రత్త వహించాలి.

ఇట్టి పొరబాటు లేకుండ యుండవలసిన బాధ్యత ఎంతైనా వుంది. అట్టి ప్రమాణములను గలిగి యుండడమే శ్రీ రామచంద్ర చైతన్య స్రవంతి యొక్క ముఖ్య లక్ష్యము. యుగపురుషుడు, మహాపరిషద్, నిత్యస్వరూపుడయిన శ్రీ రామచంద్రజీ (పూజ్య బాబూజీ) గారి దయ సమస్త మానవాళిపై యున్నది. ఎరిగినవారు ధన్యులు. ఇతరులకూ ఆ పుణ్య పురుషుని బోధనలు తెలియచెప్పువారు ఇహపరమును స్థిరముగ గైకొందురు.

సర్వేజనాః సుఖినోభవంతు
సకల సన్మంగళాని సన్తు
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మృత్యోర్మా అమృతంగమయ

ఓం శాంతిః శాంతిః శాంతిః

INSTITUTE OF SRI RAMCHANDRA CONSCIOUSNESS HYDERABAD, TELENGANA

TRAINING PROGRAMME

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

IMPERENCE
Centre for Research and Training in Pranahuti Aided Meditation
5th Floor, Laxmi Paza, Entrenchment Road,
East Marredpally, Secunderabad – 500 026
Ph: 91-4035728526

Pranasya Prana

The Center has to intervene and the Master says that Pranahuti that is offered in our system for the systematic progress of the individual is nothing but the Pranasya Prana (i.e., breath of the Center), coming either directly through the Master or through many other persons who work for him having submitted themselves to his will. The characteristic of a person who trains is that of having submitted to the will of the Divine totally having no will of his own. When one's will is totally that of Divine he will naturally work for others without any concern for his self without any discrimination of race or nationality or sex while discharging his duty. (B.P.Vol.II Page 88)

- **Sri K.C.Narayana**