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SATYAPATHAMU



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డా.కె.మాధవ

శ్రీ విద్యాధర్ జోషి

శ్రీ జి.కొండారెడ్డి

పత్రిక చిరునామా

శ్రీరామచంద్ర చైతన్య స్రవంతి

లక్ష్మీపాజు, 5వ అంతస్తు

షెనాయ్ నర్సింగ్ హోమ్ ప్రక్కన,

ఎంట్రెన్చ్మెంట్ రోడ్, ఈస్ట్ మార్డెడ్ పల్లి,

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1. Importance of Dipawali

Dear Brethren,

On the happy occasion of Dipawali, I feel fortunate to share that I came across Beloved Babuji Mahara's letter on why it is an important day for Him. In a letter to Pujya Dr KCV, on Oct 25th 1957, He writes, **"You want to absorb in this poor being which is dead and gone. That may be fortunate for me. To tell you the truth I also did the same. With me the only object in view was to realise my revered Master. God was a distant thing for me to conceive of. It was on a Dipawali day that I happened to find the beloved Master himself absorbed in me and it was later verified by him. In this respect Dipawali is a very significant occasion in my life. I did all this because my Master was worthy of it and I know Him and HIM alone."**

Dipawali, the festival of lights, thus becomes more joyous for us on remembering how Pujya Babuji Maharaj found it special. Not just that, it gives a cue for our practice also. Plain and simple Remembrance of Master is incomparable delight and joy. Is there an end to this effort? If so, when. "Mera Ram mujhe Bhaje, tab pavu bisram" as He has expressed in Silence Speaks. Not until the Master is absorbed in us, can we rest in our effort.

Wishing everyone a very Happy Dipawali!

Yours sincerely
Vidyadhar

2. Bondage and freedom

- Samarth Guru Lalaji Maharaj

Artificial feeling and the idea of firmness of artificial relationship was all a form of mental conception just like religion. It was a play of man's willpower being uni-directional. Now, the question is: How is this life a bondage? The answer is that thought alone has made this play a cause of bondage.

Desire gave birth to greed in mind
It held the mind steadfast
Gradually the greed became strong
And that was the root-cause to bind.

In that firmness the mind was bound
With the thread of I-ness
It acted as the warp and woof
And the web was knit all-around.

Thus increased the desire for bondage
It became a mine of worry and vice
Just as the gait of snake and mouse
It remained quite unwise.

It does not give up greed nor its association
And wants to be by its side
Where there is greed, there it resides,
A strange and wonderful juxtaposition!

This is the bondage of the rope of Time,
Hardly one can see,
When the Lord bestow His grace Supreme
Then disappears mental worry.

For example, in a drama, a certain individual assumes the role of the King Indra and comes on the stage. Due to the strong thought he considers himself Indra during the play and even after the drama is over, this thought took a firm root in his heart. People laughed at him and explained to him. But he could not be convinced, with the result that he experienced sorrow and became a butt of ridicule.

Take another example. A person thought in the dream that he was ill, and the thought became so firm that it persisted even after his waking. Now he laboured under the same illusion in the waking state and during sleep. Though he appears to be quite healthy, he never admits it; and he remains unhappy without any

reason. This is another example of bondage. Take one more example. A person is under the illusion of ghost. He saw a bare branch of a tree in the dark night and thought it to be a ghost. His thought power told him that the branch is a long-toothed ghost. He became afraid and ran away, fell down and became unconscious. When he regained consciousness and opened his eyes, the illusion of the ghost caught hold of him. He begins to talk at random and to roam here and there like a mad man. He is thus unhappy. When a thought born out of illusion torments a man in this way, he is caught in its bondage and becomes unhappy. This world is a place of illusory thoughts, where thousands of affairs of illusion happen. What else can a man be except being unhappy when caught in the meshes of illusory thoughts? Brahmana, Kshatriya, Vaishya, Shudra, is a thought born of illusion. Grihastha, Vanaprastha, Sanyas — is an illusory thought. Hindu, Muslim, Christian, Jew — is an illusory thought. Religion, tradition, customs, sect (or Path) — all these are illusory thoughts. Men who have been caught in the chains of this bondage are so much worried that they are unable to understand reality. All these bondages are not real; all of them are artificial, illusory, pertaining to thought, and fictitious. This

chain goes far beyond, so much so that it exists in the other world even after death.

If one can understand this bondage, and after enjoying pleasures and suffering miseries one feels aversion towards them, or mentally refrains from them, you will find many a man free in this world in the same way as they are bound. Such men begin to persuade and pacify as soon as desires are born. They are called wise men of high approach. They free the persons in bondage by proper means and instructions. Their existence is a matter of fortune. They are called *Mumukshu* or desirous of emancipation and are highly qualified and the most fit. But those devotees of God who love bondage are very obstinate and stubborn. They do not want to break the bondage, but only want to save themselves from misery. Such is their fitness. The doctors of their diseases are generally propagators of religion, who treat one illusion with another illusion, and have gradually freed many. The third category of men are even worse than these. They know full well that customs and manners, particular religions and traditions are the worst bondage. But they are enemies of all reform. Those who free them are somewhat harsh by nature. They take work with strictness and topple down the faith and

beliefs of their disciples. They dig out the roots of illusory ideas with cruelty and oppression. They are good at heart, but when they see no other means, they are compelled to take work with strictness and force.

There is a fourth type of freeing men, who are called saints, who are found in almost all religions and sects. They are the most sympathetic, most kind, and very good at heart. They become a friend, philosopher and guide and awaken the disciples. They do not adopt the method of threatening, refuting or beating. They reveal the Reality by safe and peaceful means. They strengthen the chain of their Satsang and give the benefit of their Satsang to those who are caught in illusion. Without aversion towards religion or tradition, they explain to the aspirants according to their bent of mind, but give them their own colour and make the aspirants like themselves. These are different kinds of liberators. The patient, however, is certainly fit for some kind of treatment or the other. Now the fact remains that some patients act according to the advice of the doctor and take medicine remaining on strict diet, and they regain health in a short time. Some invite disease due to their ignorance; some do not adhere to diet; some do not care for the doctor's advice. That is why the

remedies of doctors differ. Among patients they are the best who have faith in the doctor; who delight in taking medicine, and who are willing to remain on strict diet. Such patients recover their health easily and in a short time. The second type of patients hear the advice of the doctor but seldom keep up the diet. Their doctor explains to them, coaxes them and gradually brings them to normal health by slow and average treatment. The third type of patients want to get better but are very bad at regimen; they dislike bitter medicine and at times they look upon their doctor with contempt. For them Nature sends a hard-hearted physician, who sits on the chest of the patients and makes them swallow medicine by force. He never listens to the words of his patients and treats them with utmost cruelty, strictness and compulsion. He never cares for the sentiments of his patient. The fourth type of physicians are the saints who become a friend and sympathiser of their patient, and treat the disease according to convenience. They bring the patients under their control through love, however stubborn they may be, and restore their health. The qualification for treatment is the condition of the patient at each and every stage.

* * *

3. Faith

- Pujya Sri Ramchandraji Maharaj

Will, faith and confidence are the elementary factors which contribute to an easy success on the path of realization. Strong will to achieve reality means that we are inwardly awakened to the thought of recognizing Self. We proceed on with the idea and select a path. The very first thing to be looked to, seriously, is that the path we select is the right one, leading directly to our goal. It is, therefore, quite essential to have in our mind a clear and definite conception of the final goal. Now the final goal of different people may be different in many respects, and consequently, means to achieve it may also be different. We have thus to select the right path leading directly to the final goal for which we aspire. Hasty judgement in the matter often leads to disappointing results, for it is just possible that the path you have been persuaded to adopt may not be right one leading to your destination. Often by adopting a wrong course you lose sight of the real thing and are led into false conceptions and illusions. If you persist on the same course your final approach to reality becomes impossible. This often happens when you unfortunately fall under defective guidance and wrong training.

It is, therefore, absolutely necessary at the very outset to try every possible means to judge that the path you have adopted for realization is really the right one. Do not follow a path because it is the oldest, for the oldest one may be most ill suited to the changed conditions of the world and the society. Do not follow a path because it has been followed by the majority of men, for the majority may not always be right and is more often led by only a chosen few, who, in all possibility might have been misled. We must be thoroughly considerate in judging the merits of a thing, applying all possible means at our disposal. We should never come to a hasty conclusion without due consideration and trial, through the help of reason and experience. When we are, finally convinced of the merits of the thing we may stick to it with faith and constancy. Faith thus reposed shall be genuine and lasting while faith promoted by inducement offered by outwardly attractive features and display of pretty materialistic achievements is no faith at all but may rightly be termed as persuasion. It has no stable foundation to rest upon and disappears under ordinary adverse circumstances.

Gross type of worships of idols in the solid material shapes and rigid adherence to forms, symbols and rituals do not

actuate real faith. It is pure and simple materialism which promotes prejudice, and not the true faith in the heart of those who pursue it. They believe blindly in what they are induced to, without applying their reason or judgement and are not in the least inclined even to consider any other course. I find people acknowledging the efficacy of certain other means of direct approach to Reality but still they are not prepared to follow them because, as they say, they cannot get away from the path they have already adopted. They have in fact, no faith in reality but only faith in forms and symbols which may rightly be termed as prejudice. It means that their vision has become limited and they do not want to rise high to seek Reality. Their fate is sealed and they remain in the same confined sphere forever. In fact, what keeps us down, checking us from rising higher cannot be termed as faith. It is consequently very essential for every one to fix his eyes on Absolute Reality with faith and confidence and to adopt ways, helpful and conducive to Self-realization. We then march on up to the final point where we assume the same pure form we had at the time of creation. For that we have to renounce necessarily all our belongings of Samskaras, Maya and egoism, and grow lighter and lighter at every step. Heaviness of mind or internal denseness caused by gross forms of worship is thus a

great impediment to our spiritual advancement and should be avoided. If they maintain it with ever-increasing intensity they remain entangled in the thorny bushes of grossness and deception far removed from the realm of perpetual bliss.

The other important factor of a spiritual life is faith in the Master, for as I have already said before, the help of a capable master is indispensable for higher spiritual attainments. He is the only medium through whom the divine impulse comes to an aspirant. It is, therefore, but essential that the guide we select should be one of highest capability and practical attainments. To judge the real worth of the guide we must associate with him for some time trying and testing him by all means in our power. When we are thus convinced of his capabilities through reason and experience we may accept him as our Master and submit to his guidance. If we disregard this principle we are likely to be deceived in our judgement. We must never follow any one blindly having been attracted towards him by his outward imposition and display of knowledge. For proper judgement of the true merits of a man we must take into account his practical attainments in the spiritual field. We must seek in him the real thing we crave for. When we are thus convinced, we naturally

begin to feel an inward attraction for him and think him to be the very person who can shape our destiny. The feeling gradually develops into faith and we begin to love him. We submit to his views with due regard to his personality and proceed along the path under his guidance. The experience of achievements gained during the course convinces us further of the extra-ordinary capacities of the master and we begin to look upon him as a superhuman being. Our faith now is greatly helpful to us in our spiritual progress. It dispels clouds of doubt and uncertainty and removes difficulties and obstructions from our path. Faith is really the foundation of the entire structure of spirituality. Faith in reality, faith in the right course you have adopted for realization, faith in the worthy Master whom you have submitted to, this is the rock upon which you must build your edifice of spirituality if you really aim at success. You will thereby be possessed of an internal force, strong enough to shatter all the forces of evil that might be surrounding you. It will help you to draw fresh divine impulse whenever you require it.

Some people take a very erroneous view of faith. They believe that faith alone is enough to solve their problem of life no matter what the path they have adopted, or the guide they

have submitted to might be. Nothing probably can be more misleading than this absurd belief. Is it ever possible for a man to reach Calcutta by taking up just the opposite direction? Can a man ever become a selfless saint by submitting himself to the guidance of a self-seeking impostor? Can a man ever free himself from the bonds of attachment, prejudice and pride by following a self-conceited hypocrite inspired with the feeling of attachment with the worldly objects and of self-aggrandizement? We must never be led away by a mere outward glittering aspect of a thing but should go deep into it to discover reality at the bottom. Inducement based on outward show of knowledge, eloquence or power, promotes blind faith which in most cases leads to disastrous results. A conscientious man will never allow himself to be led away blindly into delusion by such false impositions which have no real significance in the spiritual field. Blind faith is no doubt greatly advantageous only when the path you have adopted is by accident the right one and the guide you have selected is really the proper person of the highest calibre who is devoid of all feelings of attachment and pride. Your unshakable faith in such a Master shall then lead you to the farthest limit of spiritual attainment for you shall then associate yourself with Reality.

Faith, in true sense, is a lively link connecting the mortal with the Immortal. It is no doubt effected through the medium of the Master who is himself connected with the Immortal. The link when once connected cannot be broken under any condition and subsists all along during the course of our march up to final point. It is one of the six Sampattis of the third Sadhana of Yoga. At this stage, faith is real and genuine and is so firmly established that a man cannot even for a moment get away from it. The reasons for this are, however, beyond his understanding. Before this stage, faith is really artificial and is formed, lost or regained many a time for a variety of reasons. A worthy master shall never rely upon it and shall put up with all the emotional outbursts of love and devotion of a disciple, looking forward patiently for the time when he comes up to the final stage of Shraddha (faith) as depicted in the four Sadhanas of Yoga when the real faith begins to assume the form of self-surrender. True faith is really an unspeakable virtue which is beyond the scope of religion, it is the dauntless courage which leads us on to success, it is that ubiquitous force which makes our path smooth, it is in fact the only thing that solves our problem of life.

* * *

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 - Brahavidya, nor do they want to give up those that may be putting up hindrances in the way.

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

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

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

5. COMPANY OF THE DIVINE

- Sri K.C.Narayana

While dealing with the subject of Surrender Dr.K.C.V. asserts that God is constantly with us and ready to help us provided we express our desire for such an assistance. The immediate question that would arise in any aspirant would be if that is so why is it we do not seem to be progressing in the path as fast as we would like to? This statement of assurance however **welcome** has certain conditions which he states later in the article. He states that ‘The most important thing in this matter is, we are willing to seek God or Master. That is an act of "will" not of "inclination" alone. If we have decided that we want the Master's help for our own higher evolution, or to reach the Ultimate, we will find that God is very near.” It is not seeking help of the Master for petty desires and wishes that gets us the help of God. When we realise that we are slaves of our wishes and are determined to get over them and seek Him for His sake we find Him closest to our heart. To come to that condition we have to move sufficiently in the path. Dr. K.C.V. states that “Virtues such as Satya, ahimsa, aparigraha, asteya, brahmacharya, sauca, Dana, daya etc., and also austerities such as observing vows and fasting, reveals the training that is being

given to the sense and motor organs, and the mind itself, in order to prepare one for the receipt of Divine Grace or power.” (Reference: Vol 1 - 376)

He quotes from Isa Upanishad the following mantra and gives its meaning.

**“Om Krato smara Krtham smara;
Krato smara Krtham smara”.**

"O lord of Sacrifice or Surrender! Remember what I have done and the second statement "Remember what I have done" means God will have to complete the act of surrender Himself." After sufficient sadhana which includes hearing the Masters of the Order and also after sufficient mentation we gain a fairly gross understanding of our true status and are realised to that extent. We realise the importance of prayer and feel breathless without the same even for a minute or less than that time. The Upanishad continues after the above mantra and states the importance of prayer in order to attain liberation. With this intent in mind, the Supreme as present in Agni is worshipped --

“Agne naya supatha raye asman visvani deva vayunani vidvan:
yuyodhyasmajjuhuranameno bhuyistam te nama uktim vidhema.

The meaning of the prayer is "O Lord, as 'Agni', you are verily the controller of the body, and even of the whole universe; lead us by the highest path to the wealth of liberation; you fully know all that we know, all the efforts we have made; remove from us the effects of past sinful acts that are causing bondage, thus we pray unto you with our fullest knowledge and devotion."

Dr. K.C.V. states that "Now this is a very difficult point to explain and many people want to be lazy enough to say "let Master surrender. Why should I surrender, let Master do everything and I shall be the recipient". I do not think that is the meaning. If we go a little way, God takes us a long way. If we make total surrender, He will complete the surrender by taking us up. That is, we are enabled to surrender more and more willingly to His treatment and training without any protest, without resistance and without egoistic self assertions that we have done the surrender and that He has not done it. The whole point therefore is that our devotion will develop when we observe that not only our physical body is prostrated before the Master every day or every hour, but our vital bodies which are full of desires, cravings and other tendencies, get controlled. "Sama" and "Dama" equally follow it. Then, the mind also ceases

to wander and we find constant remembrance and our spiritual faculties begin to develop. In other words, we find that we are more and more absorbed even without our being conscious that we are in God or the Master. This is devotion. Once this occurs we recognize at once that God's Grace is flowing through us. And I hold the view that God's grace has begun to flow through us the moment we surrender either mentally or physically or vitally. Now all these things show that God is constantly with us and ready to take us up at the slightest sign on our part of accepting Him.”

After discussing the states of consciousness Master says ‘Once the attainment has set in, you would have achieved divine attributes.’ He continues stating that “Now having reached the attribute, say, you have come into the Sunshine. Prior to it we were aware of only our own attributes.” (SDG P.42) That means we know only ourself and our attention to the divine is subject to the condition of our self. Rev. Master continues “Now your swimming started in what lies just beyond God i.e. just after it.” This is really blasphemous! Going beyond God when we are talking of surrendering to Him? But in fact for those who have experienced this condition the idea of God is off and the journey

is on. Master states further that “Having come up to here we now get tidings of going still ahead. When remembrance has progressed to the extent that the awareness of remembrance itself is lost, then the form of remembrance gets changed and this we know on moving beyond it. “One is unaware to the extent that he is aware. (JISKO JITHNA HOSH HAI UTNA HI BEHOSH HAI) It will be premature to reveal it. The tidings of this, on arriving at that state, will come when one automatically starts trying to reach it, by one self.” (SDG 42-43) I humbly submit to all the aspirants to note that the condition here is had only when one tries to reach it automatically at that stage and the role of the Master is minimal here. Master makes a remarkable statement when he said “The sages of yore have regarded the state of acceptance of and happiness in Lords’ will as surrender. Now, I give a prescription. “Yearning pure and simple to reach Him and Him alone!” But we should remember this yearning is not the same as the yearning we start with, it is a condition after crossing the limits of divine attributes and even God. This surrender is entirely different from the surrender we have in the Fourth knot.

Without a doubt, instinctively the most profound desire and yearning of each human being is to unite with God - in other words, to find God within himself. Some seek this through mysticism and the domination of their desires, and others choose the terrible path of sensual and material rapture which leads the aspirants in that path to almost insanity. The only wise way to find God is through the practice of the highest spiritual virtues and with the direct help and guidance of the divine itself. As practicers of the path of PAM we are blessed with the direct awareness of the presence of the Divine through the imperience of the divine attributes of peace, calmness and deep quiet. During meditations it appears to us as though the heart is emptied of all thoughts and feelings. Actually, emptiness of mind is not even a state of mind, but the original essence of mind which we imperience by the grace of our beloved Master. "Essence of mind," "original mind," "original face," "emptiness"-- all these words mean the absolute calmness of our mind.

Many aspirants inspite of the imperience they have expressed their desire to stop sadhana as they find the call for the necessary discipline being beyond their capacity. It is no wonder that persons who are accustomed to instant food and

instant coffee etc., lack the patience and perseverance necessary for sadhana. For them the words of Lord Krishna in the Bhagavad Gita may appeal better.

“Listen to the principles of yoga. By practicing these you can break through the bonds of karma. On this path effort never goes to waste, and there is not failure. Even a little effort toward spiritual awareness will protect you from the greatest fear. Those who follow this path, resolving deep within themselves to seek Me alone, attain singleness of purpose. For those who lack resolution, the decisions of life are many--branched and endless." -Bhagavad Gita 2:39-41

Not withstanding the presence of the divine and the imperience of the divine attributes during our sadhana we tend to doubt the presence of the divine. This is essentially due to the pull of our thoughts by the lower mind which moves more in the realm of pleasure rather than happiness. Many a time we are afraid to follow what is right and good for us and to humanity because of the consequences of social and relational threats. If we are aware of the divine in our heart and can only yield to that we will understand that security is not the absence of danger, but the awareness of the presence of Master, no matter what

the danger is. If only we can say to God who is with us always that 'we are Thine', the promise of the Srimad Ramayana i.e.

“Sakrdeva prapannaya tava asmi iti yachateAbhyam sarvabhootebhyo dadami etad vrtam mama”

will be experienced as true.

The topic of the seminar is clarifying 1. That God is with us constantly and 2. That we are to be ready to accept Him and 3. That He would readily accept us on such intimation. It is obvious that we meditate on the heart. It is our experience that as great as the infinite space beyond is the space within our little heart that is consecrated with the presence of God. We find that both the divine and mundane are contained in the chambers of the heart marked as U and L by our great Master. Brahman resides in the space within the heart and within that space is the cessation of all our desires and it is that space we are longing for realisation. Realisation we know is a state of mind where the non dual Love is imperienced. Love is unconditional acceptance. It is love of parents for child; also the non-possessive love of partners; also the caring love between all people that enables forgiveness. It is above energy, though it may be expressed energetically. It is the Universal consciousness and it is the binding force of the Universe, inherent in all that is. If we can

love one selflessly we cannot help loving all. If that one is the Master the results will be splendid. Then the following of the commandments become easy. For truly loving another means letting go of all expectations. It means full acceptance, even celebration of another's personhood. When we practice and live such a type of love we will be inwardly free of all hopes and desires, but outwardly do what needs to be done. Without hopes in our heart we live as if we were full of hopes. Giving up the idea of being a doer becomes easy when we love others and all our acts then take the status of being service and sacrifice. We can then live with our heart now cool and now warm just as everyone else. Having thus been embraced by the divine this is how we live in the world, completely free from the least trace of ego. Further having emptied ourself we find experiencing emptiness is also experiencing peace, and the potential of peace is it's unfolding as harmony among all people, animals, plants, and things. The conditions of uparati, upeksha, Atma nivedana and sthirachittamu then get matured and transformed into the condition of surrender and the individual will is totally negated and the will of the Master takes over the governance of the individual. The commandments of the Master formulate this harmony.

It was stated by a wit that the test to find whether our mission on earth is finished is to ask if we are alive and if yes we should think the mission is not finished. This is a great truth expressed simply. As long as God is not living in us our mission in life is not satisfactorily completed. We have to die and die in the divine consciousness terminating our petty individual consciousness. As Master has said it requires courage to say so and live in such a way that others say so. A suffering heart cannot have such courage. We should realise that nothing brings suffering as does an untamed, uncontrolled, unattended and unrestrained heart. Such a heart brings suffering. The temple of God need not be put to such a condition and we have the option to totally dedicate the same to the divine. That brings happiness in the real sense and grants happiness to others. Such a heart always radiates and transmits the divine force which grants the persons in and around him peace and calmness and in some fortunate cases bliss too. We should know that our heart and mind are sacred enclosures given in trust to us and nothing harmful can enter it except by our permission and promotion.

The Master or God who is said to be ready to respond the moment we call him is what we seek during meditation. An act of meditation is actually an act of faith, a faith in our spirit, in our

own potential. Faith is the basis of meditation. It is not so much a faith in something outside us, a metaphysical God, an unattainable ideal, or someone else's words. The faith is in us, in our own "Master-nature." We too can be a Master, an awakened being that lives and responds in a wise, creative, and compassionate way.

When we say we are Masters in spiritual life we are only saying that we live in a non personal consciousness. The more generous we are, the more joyous we become. The more cooperative we are, the more valuable we become. The more enthusiastic we are, the more productive we become. The more serving we are, the more prosperous we become. Such is the possibility in following the Natural Path of our beloved Master Sri Ramchandraji Maharaj of Shahjahanpur.

It is necessary that we translate the feelings of embrace of the Master who holds us in close intimacy and many times chocking us with His love infinite, into our daily life activities. We should not forget to bring the good experiences of meditation into our daily activities. Instead of acting and reacting impulsively and following our thoughts and feelings here and there, we should keep close watch our mind carefully, and be aware, and try to deal skilfully with problems as they arise. We have to take

heed that when effort is too strenuous it leads to strain and when too slack to laziness. In adversities we should have the wisdom to realise that when our heart grieves over what it has lost, the spirit rejoices over what it has left. So we have to make a firm determination that we will adopt the middle way, not allowing ourself to struggle or to slacken, but recognizing that faith, energy, meditation, concentration, wisdom are the blessings of the Master and are the fruits of a calm and equitable Natural Path which we follow. It is then we can say we have moulded our life to serve the divine purpose and mission. By the order and blessings of my Master I have been in the service of aspirants who seek to enter as well as those who are in the system of Natural Path. But the acceptance of the Master being close by is something that is not always acceptable to them.

It is my experience that instead of accepting totally the divine who is close by they tend to search for solutions for their dark and depressing states of consciousness on their own. While they profess a love for the Divine light within, whenever an unwanted moment appears they look into the dark abyss where they think the roots of the problems lie. But they see no Light there and it is only total darkness. Then comes an immediate

resistance to it and instead of yielding to the Master within they look more into the darkness and naturally the darkness and depression rules the day. Let me shed some light on this problem. Things are not always as they are seen.

I am not in the habit of seeing cinemas. But I read a review of a film called 'The Wizard of Oz'. The story was woven around one Dorothy who was trying to find her way back home. She had three odd companions on the path. Firstly there was the scarecrow, then tin man, and thirdly a cowardly lion. They were all going to see the great wizard who would grant each of them their most fervent wish. The scarecrow wanted a brain, a mind with which to reason and know the truth of things. The tin man hoped for a heart to beat in his hollow tin chest, so that by its warmth and rhythmic beating he would know the presence of the love for which he longed; and the cowardly lion wanted courage to face his fears, to meet any form of darkness with what it takes to defeat it. By the end of the story, largely as a result of what they go through because of their love for Dorothy, each makes this glad discovery: the very quality of character for which they had gone out searching was already living within them!

Even so we have forgotten that our true nature cannot be made a captive of any dark condition any more than a sunbeam can be caught and held in a bottle. Our True Self is Union with Master itself, in every meaning of the word, because Master by His very presence in our heart as divine light fulfils and liberates all that He touches. If we have the determination we will not mind all the voices that no doubt we hear shouting at us when we decide to be with the Master consciously. That which is dark does go gently through being made new and bright. So there is hard work involved. But the Light we realize within us never fails, it literally carries us above whatever mountain is before us by revealing it to be nothing other than what we are determined to reach. We cannot control the way the world turns, we cannot change day into night, we cannot keep what is not ours and we cannot hide these facts from ourselves, no matter how hard we try. But what we are given to do and that turns out to be the one power of ours truly capable of transforming the whole of life, is that we can choose, moment to moment to be with the Master in whom we are intertwined.

Pranams.

6. అనంతత్య జ్యోతి

- పూజ్య బాబూజీ మహారాజ్

(24.10.1974న హైదరాబాదులో తమ రాబోవు 75వ జయంతిత్వముల సందర్భంగా యిచ్చిన సందేశము)

నా 75వ జయంతిని పురస్కరించుకొని మీరు చూపిస్తున్న ఉత్సాహాన్ని నేను అభినందిస్తున్నాను. దీనిని దృష్టిలోనుంచుకొని నన్ను నేను గమనిస్తే ఇటువంటి ఉత్సవానికి నేను తగినవాణ్ణేనా అనే ప్రశ్న ఉదయిస్తుంది. నా అంతరంగంలోని భావాలకు అనుగుణంగా పనిచేస్తున్న అభ్యాసుల శక్తే దీనికి కారణమని సమాధానం వస్తుంది. అందువల్ల దీనికి సంబంధించిన కీర్తి ప్రతిష్ఠలన్నీ మీవే. నేను నా గురువర్యుల చేతిలోని ఒక ఆటవస్తువును మాత్రమే.

నేను అనారోగ్యంతో బలహీనంగా ఉన్నాను. అయితే నేను నా గురువర్యులను స్మరిస్తే ఆ మహాత్ముని ప్రభావం నాలో ప్రవేశించి అన్ని శక్తులతో కూడిన యువకునిగా నన్ను మార్చివేస్తుంది. అనారోగ్యంతో బాధపడేవారందరూ రోగాన్ని అసహ్యించుకుంటారు. కాని అది ఒక శుద్ధి కార్యము. అపవిత్ర ""సంస్కారాలు"" ""భోగము""నకు వచ్చినప్పుడు సృష్టికర్త దృష్టి మనపై పడుతుంది. పసిపిల్లలను లాలించే వూయలవలె యిది మనకు

తోడ్పడుతుంది. మంచి ""సంస్కారాలు" భోగానికి వచ్చినప్పుడు కూడ దైవదృష్టి మనపై పడుతుంది. అంటే అనారోగ్యమువలన మనలోని చెడు సంస్కారములు తొలగి మనము లబ్ధి పొందెదమని అర్థమగుచున్నది. ఇదంతా ఆయన (పరతత్వం) మనపై అభిమానంతో ఆడే ఆట. ప్రేమ, ద్వేషాలు రెండూ ఒకటేనని నేనంటే ఆశ్చర్యపోకండి. ప్రేమ అనుకూల భావన అయితే ద్వేషం ప్రతికూల భావన. అత్యంత దయా దాక్షిణ్యాలుగల పరమాత్మను స్మరించడానికి ప్రజలు ఇష్టపడక పోవడం చాల వింతగా వుంది. ఆయన చర్యలన్నీ మనకు చాల మంచి చేసేవి. భగవత్స్మరణము లాభం లేని వ్యాపకమని ప్రజలనుకుంటారు కాని అతిపెద్ద కర్మాగారము నుండి లభించగలిగే దానికంటే దీనినుండి కలిగే లాభమెక్కువని నేనంటాను.

ఎవరైనా "విశ్వ ప్రేమ"ను గురించి మాట్లాడినప్పుడు నేను చాల సంతోషపడతాను. ఈ కాలపు పెద్దలు, సాధారణంగా, విశ్వ ప్రేమను ప్రచారం చేస్తారేగానీ, దాని కొరకు మార్గాలను అన్వేషించరు. ద్వేషాన్ని తొలగిస్తే విశ్వప్రేమ అక్కడే వుంటుందని నేనంటాను. అబద్ధాలు పలికే వ్యక్తి తన అలవాటును తొలగించుకోవాలనుకుంటే, అతను నిజం చెప్పడం మొదలు పెట్టాలి. ఎందుకంటే, అట్లా అయితే సహజపద్ధతిలో ఏకాగ్రత ఆధారంగా అతనికి ఒకవిధమైన మంచి నడత అలవడుతుంది. అట్లాగాక, అబద్ధమనే దానిని తొలగించుకోవాలని ప్రయత్నించి, దానిపై శ్రద్ధ కనబరిస్తే, దానిపై

వికారత చూపినట్లయి, దానికి శక్తినిచ్చినట్లవుతుంది, ఫలితంగా అది మరింత బలపడుతుంది. విశ్వప్రేమ విషయము కూడ అంతే. పట్టుగూడులో పట్టుపురుగున్నట్లు అది మరుగున పడిపోతుంది.

ఈమధ్య నాకు వచ్చిన అనారోగ్య సందర్భంగా సంభవించిన ఒక సంఘటన మీకు తెలియజేస్తాను. నేను చిత్తభ్రమ స్థితిలో (Delirium) ఉన్నప్పుడు ఒక అభ్యాసకి అమోఘమైన శక్తితో ప్రాణాహుతి ప్రసారం కచ్చితంగా అతని అంతరంగ స్థితిని గమనిస్తూ చేసి, కొన్ని నిమిషాల వ్యవధిలోనే అతడు యాభైయెనిమిది బిందువులు అధిగమించేటట్లు చేసినాను. సంస్థలోని ఇతర సోదరీ సోదరులకు కూడ నేను ప్రాణాహుతి ప్రసారము చేస్తూనే ఉండినాను. కొందరు అభ్యాసీలడిగిన ప్రశ్నలకు కూడ సమాధానమిచ్చినాను. నాకు స్వస్థత చేకూరిన తర్వాత అవి వారికి చాల సంతృప్తికరంగా ఉండినవని వారు నాతో అన్నారు. ఇది పెద్ద కష్టమైన విషయమేమీ కాదు. నీ అంతరంగ చేతనను అది క్రమశిక్షణకు లోబడేటట్లుగా శుద్ధిపరచు, నీకు కావలసింది అక్కడే లభిస్తుంది. అదే విధంగా నిరాటంకంగా సాగిపోతున్న మన సంస్థ కార్యకలాపాలను గమనిస్తే మన విధానముయొక్క విశిష్టత ఎంత సార్థకమైనదో, అమోఘమైనదో తెలుసుకొనవచ్చును.

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మన గురువర్యుల బోధనలను ప్రతిహృదయానికి అందించడం ద్వారా
 మానవత్వాన్ని వినాశంనుండి కాపాడడమే మన సంస్థ చేసే సేవలోని
 పరమార్థం. ఈనాడు మానవజాతి, "భౌతికత" అనే అజ్ఞానాందకారంలో
 తారాడుతున్నది. భయము, దురాశ, అసూయలు మానవుని
 తమచేజిక్కించుకున్నాయి. విలువలగురించిన భావనలు నశించిపోయినవి.
 మీదపడి ఉన్న ఈ అంధకారం నుండి తొలగించి, నిజముగా మానవుని
 పునరుద్ధరించగలది ఆధ్యాత్మిక దీపమే. భగవంతుడు మననుండి ఆశించిన
 స్థాయికి మనము ప్రగతి సాధించే విధంగా మనలో ప్రతియొక్కరి
 హృదయంలోను ఆ అనంతత్వ జ్యోతి ప్రకాశించుగాక!

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7. తేలికగా పయనించండి

- పూజ్య బాబూజీ మహారాజ్

రైల్వే శాఖ వారు తోటి ప్రయాణీకుల సౌకర్యార్థమై రైలు ప్రయాణీకులందరికీ ""తేలికగా పయనించుము" అని సామాన్యంగా సూచిస్తారు. సాక్షాత్కార మార్గంలో ప్రయాణం చేసేవారికి కూడా యిదే వర్తిస్తుంది. సంస్కారములు, మొదలైన వాని రూపంలో ఉన్న సామాగ్రి భారంతో కృంగి పోతూ, మార్గాన పయనిస్తున్నామని మనకు తెలుసు. మన ప్రయాణం సౌకర్యకరంగా ఉండాలంటే ఆ భారంనుండి విముక్తులం కావాలి. అది రెండు విధాలుగా నెరవేరుతుంది. మొదటిగా రైలు ప్రయాణంలో బరువు సామాగ్రి నేవిధంగా రైలు గార్డుకు అప్పగిస్తామో అదే విధంగా ఈ ప్రయాణంలో గూడా బరువు సామాగ్రిని గురువు అధీనానికి అప్పగించి దాని భారంనుండి విముక్తి పొందాలి. వేరే మాటల్లో అది శరణాగతి భావాన్ని తెలియజేస్తుంది. మన సామాగ్రినంతటిని గురువుకు అర్పించినప్పుడు, వాటి జంఝాటనా భారంనుండి స్వేచ్ఛను పొందుతాం. వేరొక పద్ధతి, వాటి భోగాన్ని కొద్ది కొద్దిగా అనుభవిస్తూ వదిలించుకుంటూ పోవాలి. కాని అది సుదీర్ఘమైన విసుగు పుట్టించే పద్ధతి. మిక్కిలి కష్టం కూడా. ఏదో విధంగా చివరకు మనం అతి తేలికగా అవ్వాలి. మీరందరూ ఈ విషయాన్ని పరిశీలించి, ఆ ప్రకారం నడచుకోవాలని నా కోరిక. కాలం తిరిగి ఎన్నడూ రాదు. అందుచే మనకు అధిక ప్రయోజనము కలిగేటట్లు దానిని వినియోగించుకోవాలి. సమర్థ

గురుదేవుని నిజమైన అనుచరునిగా స్వల్ప సహాయం, శుభాకాంక్షలు తప్ప యివ్వడానికి మరేది నాకు లేదు. ఎవ్వరినీ తమ ప్రాపంచిక సముపార్జితాలను వదలి, సంసార జీవితాన్ని వర్జించాలని నేను చెప్పను. కాని ప్రతి దానిని ప్రభువుచే తనకప్పగించబడిన బాధ్యతగా తీసుకొని జాగ్రత్త వహించాలి. వాస్తవానికి అదే నిజమైన జీవితం, ఐహిక ఆధ్యాత్మిక సమస్యలన్నిటికీ అదే పరిష్కారం.

దాని కోసం ప్రతి ఒక్కరు తమ యావచ్ఛక్తిని వినియోగిస్తారని ఎదురు చూస్తున్నాను. నేను భౌతికంగా జీవించి ఉన్న కాలంలో మీరు సాధించి నేర్చిన సిద్ధులు నేనీ ప్రపంచాన్ని వీడిన తర్వాత కూడా మీకు ఉపయోగిస్తాయి. కాని యిప్పుడు దానిని అలక్ష్యం చేసి, నేనీ భౌతిక ప్రపంచాన్ని వదలి వెళ్ళిన తరువాత కూడా నా యందు అనురాగాన్ని పెంపొందించుకొని దానిని పొందగలమనే భావంలో మీరుంటే అప్పుడది మిక్కిలి దుర్లభం అవుతుంది. దీపం పురుగు మండే జ్వాలలో ఆత్మాహుతి చేసుకుంటుంది. కాని ఆరిన జ్వాలలో ఆత్మాహుతి చేసుకొనడం అరుదు, దాదాపు అసాధ్యం కూడ. ఈ విషయం కొందరికి వర్తించక పోవచ్చు. కాని అట్టి వారు నిజానికి చాలా అరుదు. కావున దానికి ఒకే ఒక పరిష్కారం ఆరిన జ్వాలలో ఆత్మాహుతిని సాధ్యం, ఆచరణీయం అయిన విషయంగా చేసుకోవడం, లేదా ఎంత మాత్రం ఆహుతి అనే ప్రశ్న తలెత్తని మహోన్నత స్థితిని పొందడం. కాని యిది దైవ కృపపైన, స్వీయ సాహస ప్రయత్నాలపైన ఆధారపడి ఉంటుంది.

8. ఆనందసాగర తరంగాలు

- శ్రీ కే. సి. నారాయణ

అంతరాత్మ ఒప్పుకొంటేనే ఆనందమనేది సాధ్యము. ఎప్పుడైతే ఆనందం కొరవడిందో అప్పుడు అంతరాత్మ క్షోభ పడిందని గ్రహించడం విజ్ఞత. అయినా ఇది అంత సులువుగా ఎరిగేది కాదు. ఆత్మానాత్మ వివేకం కలిగివుంటేనే ఇది వీలుపడుతుంది. సాధన వినా యిట్టి వివేకం కలుగదు. సాధనలోకూడా అన్నీ ఒకేసారి గ్రహించలేము. మన అభ్యాసము మనలను వివిధ రకములైన జ్ఞాన సముపార్జనకు తోడ్పడుతుంది. మొదట్లో తన, పర భేదము తొలగినప్పుడు ఆత్మ తృప్తినిొందుతుంది. ఎందుకంటే ఆత్మకు పరిమితి లేదు. అది నిజంగా అనంతం. ఎప్పుడైతే మనస్సు తనపై విధించిన పరిమితి అసహజమని గ్రహించినదో అప్పుడు ఆత్మకు అదోరకమైన ఆనందం. ఇది ప్రాథమిక అవస్థే అయినా చాలా ముఖ్యమైన తొలిదశ. సాధకుడు యిట్టి ఆనందం పొందడము అనేది గురుకృపవలననే సాధ్యం. అట్టిది శ్రీరామచంద్ర రాజయోగ మార్గములో అందరికీ లభ్యమవుతుంది. ఇది లయావస్థగా మనకు తెలుసు. అనుదినము యిది మనకు అనుభవములోనికి వస్తుంది. ఎప్పుడయితే యీ ఆనందము నిలకడగా వుంటుందో అప్పుడు మన ఆధ్యాత్మిక ప్రగతి ఆత్మస్వరూప జ్ఞానమువైపు మరలుతుంది.

ఆనందానుభవమునకు అలవడిన మనస్సు అట్టిస్థితి సదా యుండవలెనను కోరికకు అనుగుణంగా తన తీరును మార్చుకొనుటకు ప్రయత్నిస్తుంది. ఇది సాధనలో మనము కోరతగ్గ మార్పు. ఇది కూడా అంత సులభముగా వచ్చేది కాదు. దీనికి గురుకృప యుండాలి. ఇట్టి స్థితిలో సాధకుడు తన ఉనికి అపరిమితంగా యుండడము గ్రహిస్తాడు (felt expansion). విశాల విశ్వమంతా తనదేననే అనుభూతికి లోనవుతాడు. స్వరాజ్యం వచ్చినదని తలపోస్తాడు. అట్టి తలంపులో తన్మయత్వం పొందుతాడు. అంతరాత్మ అప్పుడు ఆనందం పొందుతుంది. ఈ ఆనందం మలిమెట్టు.

విశ్వాత్మానందానుభవం అనంతుని ఎరుకపరుస్తుంది. అనంతుని ముందు తన వునికి అణమాత్రమేనని గ్రహింపు కలుగుతుంది. అతని యందు భక్తి కలుగుతుంది. రక్తి కడుతుంది. ఈ జగన్నాటకంలోని కీలకం కొంత తెలుస్తుంది. అందు అనురక్తి కలుగుతుంది. తను కూడా అందు పాల్గొనాలనే భావన కలుగుతుంది. గురుకృప యున్నచో యీ స్థితి యివ్వబడుతుంది. కొంత కృషి జరుగుతుంది. అది తన కైంకర్య ఫలమేనను భావము కలుగుతుంది. అందు అంతరాత్మ తృప్తి చెందుతుంది. అందున్న ఆనందం అనుభవములోనికి వస్తుంది. ఇది మరో మెట్టు.

తన కృషియొక్క అల్పత్వం అవగాహనకు రావడం ఆలస్యమయినా గురుకృపవలన, సాధనా తీవ్రతవలన యిది కలుగుతుంది. పరమాత్మముందు తన అల్పత్వం అర్థం కాగానే, తన అకించనత్వం తెలియవస్తుంది. దీనావస్థ కలుగుతుంది. అది నిరంతర గురుపాదాంబుజ ధ్యానానికి దారితీస్తుంది. అందులోని మాధుర్యం, పరాభక్తి పారవశ్యానికి దానితీస్తుంది. అంతరాత్మ తృప్తి చెందుతుంది. ఆనందాస్వాదన మొదలవుతుంది. భగవత్కైంకర్యమే తన అవధినంతా ఆక్రమిస్తుంది. అదే తన పరమావధి అయి తద్వారా ఆనందాస్వాదన, అంతా పరబ్రహ్మవిలాసమనే జ్ఞానానందం పరివడ్డిలుతుంది. ఇది మరో మెట్టు.

కైంకర్యపరత్వము భగవత్సామ్రాజ్యమునకు సమీపంగా చేరుస్తుంది. అంతా ఆనందారామమే. ఇచ్చటి వాతావరణమంతా బ్రహ్మతేజోమయం. అనిర్వచనీయమైన ఆనందానుభూతి. పలుకాడని మోహం. సదాశివ సందర్శనం. ఓంకారాతీత శబ్దవిన్యాసం. ఇది తదుపరి స్థితి. ఇంకా ఎన్నో ఎన్నో వైవిధ్యాలు. అంతా గురుకృప.

(సత్యపథము: 4-4 : 1997)

9. అజప స్థితి

- శ్రీ . కే. సి. నారాయణ

ఆధ్యాత్మిక సాధనలో జపము, తపము రెండూకూడ అగ్రస్థానము వహిస్తాయి. వాడుకలో తపము అనేదానిని మునులకు, సన్యాసులకు వర్తింపచేసి జపమును గృహస్థులకు సాధనకు ఉపయుక్తంగా గ్రహిస్తారు. జపమనేది ఏదో ఒక మంత్రమును, లేక భగవంతుని నామముకాని, కొన్నిమార్లు మనస్సులోనే పలుకడము అని మనకు తెలుసు. ఇది సాధారణముగా కొన్ని వందలు కాని, కొన్ని వేల సంఖ్యలుగా గాని యుంటుంది. కొందరు, బహుతీరిక గలవారు, రోజుకు పలువేల సంఖ్యల జపము చేయడము కూడా కలదు. జపము యొక్క ఉద్దేశము భగవంతుని నిరంతరము జ్ఞప్తియించుకొనడమని మనకు తెలుసు. ఎప్పుడైతే ఒక సాధకుడు నిద్రలోకూడా, లేదా అపస్మారకముగా యున్నప్పుడు కూడా తన జపములోని అక్షరములను పలుకునో అట్టి సాధకుడు అజప స్థితి పొందినాడని అనుకోవడము జరుగుతున్నది. పూజ్య బాబూజీ గారు, యిట్టి స్థితి అభ్యాస బలమేకాని, ఆధ్యాత్మికానుభవముకాదని, తన పుస్తకము ""Reality at dawn""లో తెలిపియున్నారు. అంటే యిది ఆభ్యాసము వల్ల యింద్రియములలో కలిగిన ఒక అలవాటేకాని అతని ఆధ్యాత్మిక

పురోగతికాదని మనము యెరుగవలెను. అంతే కాదు, ఇది భగవంతుని స్మరణ కాదు, యిది కొన్ని అక్షరముల స్మరణయని మనము తెలుసుకోవలెను. ఇవి చిలక పలుకులే కాని ఆధ్యాత్మిక స్థితి కాదు. కొన్ని రోజులు అభ్యాసము మానివేసినప్పుడు యీ స్థితికూడా తొలగిపోతుందని పూజ్య బాబూజీ గారు మనకు తెలిపియున్నారు.

ఎప్పుడైతే సాధకుడు, భగవంతుని సాన్నిధ్యాన్ని తీవ్రంగా ఆకాంక్షిస్తూ జపము పలు సంవత్సరములు చేస్తాడో, అతనికి అతి కష్టము మీద భగవంతుని నిరంతర స్మరణ సాధ్యమవుతుంది. అప్పుడు జపము చేసినా చెయ్యకపోయినా అతని ధ్యాస పరమాత్మునిపైనే యుంటుంది. ఇది నిజంగా ఆధ్యాత్మికంగా ఒక ఉన్నత స్థితియే. కాని దానికొరకు తీవ్రమైన సాధన పలు సంవత్సరములు చెయ్యవలసి వుంటుంది. అట్టి ఆధ్యాత్మిక స్థితి, మనకు పూజ్య బాబూజీ గారి రాజయోగసాధన వల్ల బహుతక్కువ కాలంలో అనుభవంలోకి వస్తుంది. ఇది ప్రాణాహుతి మహిమ. ఈ స్థితియందు మన మనస్సు ఎల్లప్పుడు మన గురుదేవునిపై గాని పరమాత్మునిపై గాని యుంటుంది. మనము ఏ పనిచేసినా వారు గుర్తుంటారనడము సాధారణమైనా, నిజంగా మన అనుభవంలో యిది ఎలా ఉంటుందంటే, మనము ఏ పనీ చెయ్యనపుడు మనకు పూజ్య బాబూజీ గారు జ్ఞప్తికి వస్తారు. అంటే వారిఎడల మనకు యివ్వబడ్డ అనుసంధానము పరిపూర్ణముగా

యున్నదన్న మాట. ఈ స్థితి పక్వమయినపుడు మన చర్యలన్నీ భగవదంకితాలవుతాయన్నది నిజము. అప్పుడు హృదయంలో స్పందన కలుగుతుంది. ఇది సాధారణంగా అభ్యాసపు తొలి రోజుల్లోనే ఏదో చైతన్యము మన హృదయంలో ప్రవహిస్తున్నట్లు గమనిస్తాము. కొందరిలో ఇది శరీరంలో పలుచోట్ల అనుభవంలోనికి వచ్చినట్లు మనకు తెలుసు. ఇది అందరికీ కలిగిన అనుభవమే ఐనా దీని విలువ తెలుసుకొన డము సాధారణంగా జరుగడము లేదు. ఇదియే అజప యొక్క తొలిదశ.

మనము హృదయంలో దివ్యజ్యోతిషై ధ్యానం చేయుచూ దివ్యప్రసారమును గురుదేవులనుంచి పొందుతూయుంటే, యీ ప్రసారము మరింత సహజమయి ఓంకారమునకు అనుగుణంగా యున్న దివ్య శబ్దము కూడా అనుభవములోనికి వచ్చును. ఇది అజపముయొక్క మలి స్థితి.

మనము సాధారణముగా ప్రత్యక్షముగా గాని, ఉపమానముల ద్వారా గాని, లేక అనుమానముద్వారా గాని లేక శృతి లేక వేదముల ద్వారా గాని జ్ఞాన సముపార్జన చేస్తుంటాము. ఆధ్యాత్మిక అనుభవాలు ప్రత్యక్ష ప్రమాణానుగుణం కావు. అందువలన మన మనస్సుకు ఏదైతే అనుభవమునకు వస్తుందో దానిని మనము వినగోరుతాము గనక, అది అలా వినబడదు కనుక ఇది మన అనుభవములోకి రాలేదని బాధపడడము

కలదు. అందుకే విజ్ఞతతో మనకు ఎప్పుడైతే ప్రాణాహుతి ద్వారా మనలో దివ్యప్రసారము అనుభవమునకు వస్తుందో అప్పుడే అజపమనే స్థితి పూజ్య బాబూజీ గారు మనకు అనుగ్రహించారని గ్రహించాలి. పూజ్య బాబూజీ గారు ప్రతి అభ్యాసికి సాధన తొలి రోజుల్లోనే యిట్టి స్థితి ప్రసాదించి ఆధ్యాత్మిక జీవితము మనందరి అందుబాటులోకి తీసుకొచ్చారనడం నిజం. అయితే ఇది సాధనను తీవ్రతరం చెయ్యడానికి తోడ్పడవలె అనే జ్ఞానం మనందరికి వుండాలి.

(సత్యపథము :సంచిక 4- సంపుటి 4)

"పరమాత్ములు' అనబడేవారు "పరహితము' - అనగా ఇతరుల మేలు, మరియు "పరసుఖము' - అనగా ఇతరుల సంతోషము పట్ల శ్రద్ధ గలిగివుంటారు. ఆత్మ యీ స్థాయికి ఎదిగినప్పుడు దానిని "పరమాత్మ' అంటాము. అదియే ఆ జీవుడు లేదా ఆత్మన్ ఎదుగుటకు వీలుగల అంతిమ స్థితి అన్నమాట. ఈ అంతిమ స్థితే జీవితానికి పరమార్థము. ఈ సిద్ధాంతము క్రొత్తదేమీ కాదు. ఇది ఒక గొప్ప భూమి. ఈ గొప్ప భూమి మనము దివ్యముగా మారటానికి యీ సూత్రాన్ని అందించింది. "స్వార్థ' మనేది తగ్గించుకోవాలి. "పరార్థ' మనే దాన్ని పెంపొందించుకోవాలి. అదియే నిజమయిన జీవితానికి అర్థము.

- శ్రీ కే. సి. నారాయణ

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I have already mentioned about the forces of Nature and the power arcs. They are all utilised for the transformation of man in the way it is required. We proceed with meditation on the heart thinking of the Divine Light within, and by so doing we gradually begin to rise or to express it better, to dive deep into the inner consciousness, with the result that an *abhyasi* begins to feel expansion, this being the first phase. That means we have sown the seed of Infinity, or in other words we have revived the thing which had slipped from our view.

- Pujya Babuji Maharaj