

సత్యపథము

SATYAPATHAMU



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బో ధయంతి పరస్పరం

- భగవద్గీత

అధ్యాత్మిక

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1. EDITORIAL

Namaste Brethren,

It has been our feeling that after Pranahuti sessions, the mind gets silenced. Pujya Babuji Maharaj has said that He is a silencer. When the mind is silenced, we start feeling the deep connection to our inner self or real self. It gently stokes within the memory of the cherished Homeland. All doubts vanish and it is our experience that Viveka gets reinforced after every such session of Pranahuti or transmission. It is truly this Imperience that beckons and our inner voice echoes, "I am clear about the Goal now and I will dedicate myself with determination to it as He wants". Master says "The first and almost immediate effect of the transmission is to give peace and calmness which can hardly be expressed in words. This experience in Meditation helps to gently remind us of the source to which we must return and repeated experience strengthens the remembrance of our original home, and so loosens the bondage of the present life. As the transmission takes us to deeper and deeper levels of remembrance, our journey to the source becomes firmly established.

I pray that all of you may be granted this experience to see the Light of the day. (SDG-24)”

This higher state fomented by Pranahuti, reminds me of the sloka

Nasto mohah smrtir labdha

Tvatprasadan maya cyuta

Sthitosmi gatasamdehah

Karisye vacanam tava

Arjuna spake: - Dispelled is my delusion; regained by me through Thy favour is the memory O Acyuta. I stand here firm and freed of doubt and will do Thy bidding. (18-73)

Our feeling is no different. Wishing everyone a very Happy Sri Krisnastami.

Pranams

Vidyadhar

2. Lord Krishna - Head and Supreme Patron

- **Pujya sri Ramchandraji Maharaj**

I do believe in the theory of avatars and Lord Ram Chandra was one of them. He was of immense help during his own regime, but with the advent of Lord Krishna, the regime of Lord Rama was over. It is now the regime of Lord Krishna which is to continue till the next avatar comes into the world. This is the phenomenon of Nature which I bring to light for your understanding. (SS – 110)

The elementary stage starts from the heart and that has been awakening on the birthday of Lord Krishna. We have observed fast on that day as he is the head of the sanstha. It is the system of the ancients to connect the link of the sansthas with the last avatar. Moreover, we get light from Him for the work directly. (EH – 124)

Letter from Master Rev. SriRamchandraji Maharaj to Rev. Dr. KCV on 10th Aug 1956 - “We would be observing complete fast on 28th August, the auspicious Janma Ashtami day, in honour of Lord Krishna’s birthday and would be devoting ourselves entirely to prayer and meditation for the whole day, as usual”.

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

Revered Master (Rev. Lalaji Maharaj): “Letters be issued to everybody that every year from now onwards, the first day of Lord Krishna’s birth anniversary be celebrated by observing a fast. Light meals be taken only once during the day; and attempt be made to keep one’s thoughts pious and virtuous”. (PtP – 183)

Observance of fast during Shri Krishna Janmasthanmi is the order of my Master.(EH – 438)

All initiations shall be effected on my hand; and their connection shall be (invariably) with Lord Krishna. At the time of initiation a promise will be made to the effect that all that Lord Krishna has enjoined as matters of principle, shall be observed (by the initiated person). (PtP – 182)

Lord Sri Krishna appeared before you in dream and has given you a very mild transmission also. He is interested in Sahaj Marg and has given the name to the sanstha. Our *sanstha* is connected with him through the Master. (EH-426)

Shri Krishna disappeared because He felt that you have got the difference between Him and the Master. (EH-427)

The system which he (Rev. Lalaji Maharaj) brought to light provides easy means for the highest spiritual advancement along with due discharge of our worldly duties and responsibilities. Similar in spirit was the practice in vogue in the time of Lord Krishna, through which he imparted spiritual training during his time. But in course of time the system, having been relegated into oblivion, was completely lost. Now the same old system has been revived and brought to light in new colours by our great master who had beyond doubt come into the world for this very purpose. (SS – 14)

Lord Krishna had originally introduced bhakti in Raja Yoga in a way the yogis know, because he knew the time was at hand when life would be uncertain. (ERY – 102)

Personalities like my revered master are not accidentally born. They come down only when the world waits for them in eager expectation. Such higher personalities or incarnations come down in material form to remodel the ways and methods of upasana in accordance with the need of the time. So was the case with Lord Krishna, who was a great master of his time. My revered master too has modified the system, adjusting it to the needs of the present time. His most wonderful invention in the spiritual field is the one related with the abhyasi's approach to the Central Region, as stated in the Efficacy of Raj Yoga. I am following in the footsteps of my great master. (SS – 131)

I am reminded of Lord Krishna's predictions intercommuned to me some time ago, that the time has not yet come for the people to have a full understanding of your existence though it shall definitely come but only when you have given up the material form. (EH – 335)

3. Ganga – Jamuni Transmission

- Pujya Sri Ramchandraji Maharaj

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

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

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

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. Discourses on The Philosophy of Sri Ramchandra's Rajayoga

-Pujya Dr. K.C. Varadachari

God and man are parallel in Creation. God is the inner unchanging, continuous line and Man or the line of humanity is the parallel to it but with a kind of changes, actions and reactions, rings or chakras and also grossening of the entire original force and these grossenings have been moulded in some particular formula. Though this is so, the line of Divinity is a support for the evolution of humanity or the manifestation.

In this connection, our Master Shri Ram Chandra Ji refers to the concept of the Avatar. In the Original Centre that forms the vast Akash, which is the Original Divinity, there will happen individuation or identity particles, if you may put it that way, and these identity particles are in fact, what we are. And these identity particles are of different grades. In fact there is a First Jerk or Motion from the Centre which forms a unique point near the Centre. It is said near the Centre because, from this distance it appears to be very near. Actually, it is very far from it. This is a unique point and is said to be the point of Supreme Personality, and all the others are points which have been rejected in a sense. Sometimes when the Creation requires to be guided or

ordered much better than what it has been and also perhaps when the line of Divinity requires a further impetus from the beginning to the very end and if it does require an impetus, then a sudden emergence from the Centre happens. It may happen from the Centre itself or it may happen from the line of humanity also because, what has to be benefited is the line of humanity. And Shri Ram Chandra Ji mentions that Sri Krishna came from Mahamaya, whereas Sri Rama was the Divinity introduced in the line of humanity. That is why Sri Rama has got more human characteristics and obviously Sri Krishna had very few human characteristics. Now, this distinction between the two Avatars shows that the Centre though far beyond manifestation, periodically when necessary enters into this by a particular kind of individuality or personality or force. He also says that the view that the Avatars have no personal identity and that Absolute is projecting itself into this level is not correct. Sri Krishna as well as Sri Rama are personalities which have just come out of the Centre as persons or as necessary cosmic or supercosmic personalities. They have continued identity as individual and that is why we are able even today to seek a vision of Sri Krishna and get it. Why I mention Sri Krishna is, Sri Krishna is the present Master of humanity and He is said to be the chief architect of the

several systems of spirituality. He has been in one sense, experimenting with a large number of people and whenever necessary, he will instruct and when they fail Him, He withdraws and starts another system. Sri Krishna is helping us, but Master Shri Rama Chandra Ji of Fatehgarh is dominantly concerned with us.

But the Centre may project special personalities only one at a time to control and guide humanity and also to help humanity recover its awareness of Divinity that is parallel, that is inherent in it. God is with us, with each one of us, as a straight parallel, of which we are a curved parallel or a modified parallel, and that is a grossening of the line of humanity. But the line of Divinity remains, untainted.

To recover this, a Divine personality comes to connect these two, in a sense parallel by means of Pranahuti.

That is, we have to realize that in every action that we do and in every kind of manifestation, there is a parallel behind, which can be connected and since, we have lost awareness Master has to introduce the Divine Original condition into the humanity so that the human becomes aware of the fact that it is Divine in itself.

Our individual being itself is taken up to the higher levels, He helps us go beyond the individual nature and develop an identity with the Divine. Then you find that you are becoming acquainted with the Divine, and the Divine becomes more and more dominant and untwines the knots in the human being. A free flow of the original energy in the human being is restored and it also restores your being continuously Divine. Perhaps it is this that you find in meditation, the Omnipresence of the Divinity. As the Omnipresence comes within each one of us complete development of the human personality in a human mind develops. That is the kind of transformation brought about by the Divine line. It begins to develop Yatra and the individual soul that is in gross condition goes to the level of the subtle. Yatra is passage from the lowest point to the Divine.

Master points out that there is an actual individuation of the Divine in the human mind and whatever you do, you find the parallelism between the mind and submind.

Some European or Jewish European authorities said that mind and matter are parallel, but they do not explain anything but a philosophical proverbial distinction between mind and matter. Mind is immaterial. Matter is material. How can immaterial transact with material and material transact with immaterial?

Shri Ram Chandraji says it is not a conflict between mind and matter. Mind and matter are of the same order. The real parallelism is between the Divine or the line of Divinity, and the line of Humanity. They are parallel and therefore what is necessary is a third force for Realisation. But there is one thing in the human, Once an individual is aware of the Divinity it goes away from its own body and towards Divinity.

This the Upanishads compare with two birds in the same tree one in a higher branch and the other in the lower branch. The bird in the lower branch eats fruits and now and then looks at the higher one, and then gives up eating. Thus, precisely, when you become aware of the Divine in you, you will absorb in It. A natural kind of renunciation enters. Now the man finds that the Divine is awakening him.

Thus, there is parallelism between Divine and human. There is Avatar, Supreme Personality to directly connect or awaken the line of Divinity in each of us.

Once the Divine within you and the line of Divinity is realized the Yatra commences.

* * *

6. MYSTICISM AND SRI RAMCHANDRA'S VISION OF REALITY

- Dr.K.C.Varadachari

Most persons deem any experience that cannot be expressed in language to be mystical. A few discerning writers know that mysticism is the experience or rather imperience of Reality as one transcendental to the cognitions of the mind and the senses. As the *Kenopanisad* states it "to That the sight does not go, nor the hearing nor the speech nor even the mind. It is not capable of being known nor of being taught. If one is confronted by It, then perhaps he knows something of It... It is like the experience of the lightning—seeing which one's eye sees naught else." In fact, mystical experience is *amanaska* and *turiyatita*. One's entire will (*sankalpa*) or endeavour is to attain union with it".

Shri Ramchandrajji of Shahjahanpur (U.P.) is one who lives always in this Reality and works from that state of being or what may more appropriately be called the state of Negation (Zero) which should not be confused with what later Buddhism has logically deduced through its dialectical logic. Perhaps it would be nearer to the apprehension of the transcendent (*para*) which substands or is the Ground of all

that we apprehend as the Universe and ourselves. In one well-known passage in his *"Reality at Dawn"* he writes "The end of philosophy is the beginning of religion. The end of religion is the beginning of spirituality, and the end of spirituality is the beginning of Reality...". He proceeds to state that even this experience of Reality has to be left behind when one enters the Infinity that is beyond *sat-cit-ananda* of the Vedantic *Brahman*. In fact he holds that the Ultimate is an Infinite experience that goes beyond all modes and forms of knowledge and bliss. One must reach that Centre which is Infinite, where all traces of the world and the ego are left behind.

One wonders, and through wonder one is led upward and inward and transcends all. The experiences narrated are of course already recorded in some of the minor *Upanisads*. I have dealt with these aspects in my papers on the Yoga Psychology of the minor *Upanisads*. The *Upanisads* teach levels of consciousness and being which go far beyond the known levels of the Major *Upanisads* which end with the *Ananda* (Bliss) which is said to sustain and support all—the inconscient and the conscient. In fact the discovery of levels of Being which transcend consciousness is Copernican in its

effects. The centre of reference is not human consciousness, however much purified by dialectical rationality and the law of self contradiction, for, all consciousness is infected with the inner dialectic of the subject-object-consciousness triad. The inner pulls that make each necessary for the other is known as desire (*trsnā*) primal and exteriorising, separating what is it to unite, and uniting what strives to remain separate. This is the quality of misery inherent in all consciousness. Human consciousness is the consciousness of misery. Distant things lend enchantment to it but nearer experience brings about unmitigated misery. Mystics know that true being lies beyond consciousness. To attempt to know anything through consciousness and its delegates like reason, senses and the body is to remain within the levels of inner contradiction. Man has been accustomed however to pride himself on his possession of consciousness that not only goes beyond the senses and the knowledge they give to it but also has the power to idealise and construct systems of thought based on the purest stuff of ideas, general and particular. Nature bows to this in parts, and man feels the *siddhi* (attainment) of his goals. Human art and human logic and philosophy are indeed *siddhis* of the order of philosophy

and aesthetics. But both these are not of the inner Being. One lives the life of mediated or second hand information. Philosophy is, in a sense, the limit of this mediated endeavour. One rightly gets bored and amused in turns, but never gets satisfied with its constructions and simulacrum of Reality.

Shri Ramchandraji points out the way of experiencing being with Being-transcending consciousness. In a way, Sri Aurobindo hinted at this mode by describing this as knowledge by Identity. This level of Being that is known through Being or by Being is called by Shri Ramchandraji as *Ajnanadasa*.

The being so known by being is quite different from the level of knowing through consciousness. The levels of knowledge known by consciousness are of luminous brightness, but it was a mystic poet who described this brightness of light of knowledge as blinding us to the Vast Infinity. As he put it –“If light can thus hide, why not life?” The higher levels of Being have been described as Dark – impenetrable except by consciousness. To go beyond the worlds of light into the Abyss of the Infinite with the help of the being (*amanaya-*

non-mental or non-human) is easy when we pass beyond the realms of philosophical light. An experience of this is hinted at when we pass beyond the realms of philosophical light. An experience of this is hinted at when we are asked to go beyond the *svarga* or light to that *Tamas*-the place of Rest and go beyond it to that Mystery.

Shri Ramchandraji in his marvellous work “Towards Infinity” shows how the Being knows Being without being interfered with by knowledge through consciousness. Studies on consciousness and memory by Henri Bergson and William James reveal the necessity to transcend these if mankind has to fulfil its higher destiny. Firstly consciousness must be released from its thralldom to the senses and desires and wishes; secondly it must be made subordinate to being, which is known as *Prana-mukhya prana* or *Pranasya Prana*, as the Kenopanisad puts it. It is the *Dhi* that is beyond the buddhi of the Samkhya and even the Bhagavad *Gita*. It is more truly of the *Veda-Gayatri*.

Shri Ramchandraji not only goes beyond the Being (*Sat*) and of course the *Cit*. He goes beyond the level of being known as *Ananda*. Upanisad mystics had a great ideal: they strove to go from *Asat* to *Sat*, from darkness to light, and from

mortality to immortality. Their aspiration however was for Peace of that *Santi-atyanta Santi* or Supreme ultimate Peace which is the support of all processes. In fact all of them then as now, sought to get out of this frenzy of processes, recurrences. To become one with the *Ultimate Brahman* or *Isvara* or to attain equality of being or *Samyatva*, seems to have been another ideal which informed their *dhyana* or *upasana*. Shri Ramchandrajī holds that *Dhyana* is the only path or means to the Divine state or Perfect Transcendence or Peace. The Supreme Being has to be received in the heart and that would start the spiritual journey. He follows the Rajayoga principle of bringing down into the heart of seeker after liberation from all bondages the highest Mind, the first Mind or God – though God Himself has no mind being beyond all mind. This is called the principle of *Pranahuti* or introduction of offering of *Prana* or the Divine mind into the heart. This is not known to the earlier mystics or Rajayogins till recently, when Shri Ramchandrajī of Fatehgarh (Shri Ramchandrajī's Master) revived this technique. The full significance of this process by which mystics and not merely yogis are made, is yet not fully understood, nor even revealed.

It is no less than taking out the individual soul within the dark cave of the Heart and taking it out to union with the Ultimate that is Transcendent to the whole universe and consciousness. The imagery of the Cave is found all over mystical literature. The Union of the three or the lighting of the three fires invariably included the heart-fire or the *dahara, guha* – the *pundarikam vesma*. It is only when the soul and Isvara in the heart are brought out into union with the transcendent that the final ideal of attaining immortality becomes realized.

The great mystical ideal is to make the human raise himself to this mystic god-level with the help of God – being or God-mind. It is usually said that mystics are born, not made. Despite these asseverations, poets are being made, and mystics also are currently anxious to be considered mystics. However every great seer-mystic sees in man the possibility of his divinization, and works to release him from his bondages through his Divine mind. Of course the limitations of the mystic-worker are there, and failures are many. The wisdom of the past certainly has not been set aside by Shri Ramchandrajī in his training for the Mystic experience or

imperience or transperience of the Reality that is beyond the *Sat-cit-ananada* that has been considered to be the Ultimate of the *Upanisads*.

The mystic's training is at once most simple and gradual. The Mystic trainer has to prepare the seeker after liberation by cleaning his system of all grossness. He has to train the inner being so that it becomes accustomed to the Supreme Being which does almost all the training. The *Guru* who is working through God – being rather than God - consciousness almost at the very start/gives a quietus to the Vital mind and mental mind. The experience of the Silent mind and thoughtlessness follow, and one is in the state of *Prajna* – beyond the exteriorized mind *indriya* – functions. This is the starting point of mystical life. One passes beyond the circles of Illusion or *Maya*. The next stage is when one has to cross the circles of Egoism. The eleven circles of egoism are of course the most difficult to cross and these are very powerful impediments on the mystic path. This realm may be said to comprise the levels of religion and spirituality. Only with the help of a Master can one cross these within a life – time. Beyond the eleven circles of egoism lies the realm of Splendour – the bright worlds of Reality – not certainly of

earthly brightness but of spiritual insights and vibrations pouring down into one's being from the Centre or Absolute or God. Liberation consists in attaining to this Region. Shri Ramchandraji has carefully and in a scientific way delineated the course and had led many seekers on the path. As a mystic he asks every one to verify the truth or being of each one of the experiences.

The mystic is a practical man, not a mere day-dreamer or utopian visionary. He asks every one to take this path, for it is a call to every man to liberate himself from bondage. It is the message of hope to every human being.

According to Shri Ramchandraji, Reality is simple, and only by simple means can He be attained. It is this very simplicity of the mystic that baffles the erudite and the scholar and the philosopher generally.

How to live in this world and yet not be caught up by it is the problem of man, and *Sahaj Marg* of Shri Ramchandraji shows that it can be done, and can be done only in one way, and that is with the *Pranahuti* of the Mystic Godhead and *Guru*.

(Ref: Pujya Babuji 71st Birthday Celebrations Souvenir, 1969)

7. Sri Krishna through Sri Ramchandraji

- Pujya Sri K C Narayana

My dear associates in the Path, Pranam at the holy feet of all the devotees of the Master.

On this auspicious occasion of Sri Krishna Jayanthi I try to share some of my understanding on the thoughts of our beloved Master Sri Ramchandraji Maharaj of Shahjahanpur in connection with Lord Krishna. Since they relates to changing the course of ones' life I thought it is relevant on this occasion.

In the article "SPIRITUAL TRAINING THROUGH YOGIC TRANSMISSION" he wrote that "By the grace of my master I shall try to reveal a great secret, or a mystery, which the people in general do not know. It is a great wonder when a great personality like Lord Krishna, Swami Vivekananda or my master changes the entire course of a man's life. How is this done?"

"Some skeptics may say it is after all due to the person who wanted to change himself, and the master or [Guru](#) was the cause merely for name's sake. If Lord Krishna had such power why did he not change the heart of Duryodhana instead of bringing about the battle of Kurukshetra? They may also quote many stories wherein somebody taking a worthless person or even a lifeless

object as a guide has become a great saint. But this need not hinder us in trying to find out the reality, because God's ways are mysterious. Some are deluded by their own thinking and some are illumined by Divine Grace.”

True, that some of us think that we understand everything or are capable of understanding with our intellectual endowment everything. While this is good the avoidable irrational corollary to this, that ‘what I do not understand is not correct’ is not very helpful in the search of Truth. As Master has warned us we should not get deluded by our own thinking which many times are based on partial facts and fragments of truth. There can be many points of view and it is obvious that the point of view of the Centre is the best though it is not that easy to have. Every sadhaka tries to go near the Centre from his angle and as he approaches the Centre his vision gets broadened.

Master continues “If the question as to from whom Lord Krishna got light is put to me, my answer would be that He is Self-luminous. But then this need not mislead the enquirer that he too is self-luminous and everyone else is also such, and there is an end to all enquiry. Logical speculations are no substitutes for the cravings of the heart. The heart is not satisfied even if the logic stops dead in some blind alley.”

The inquiry that we are having into the nature of real self or God or Master is not something that we can restrict to the realm of the intellect. In which case it will be partial and the result would be partial truth or shall I say partial untruth! We are surely part of the divine and an integral part at that. But our mind cannot be Masters' mind unless we purge out all the dross and dirt out of our system and make it as pure as we can. It has been stressed by Master many times that our conscience can be pure only when our mind, manas, [chit](#) and ahankar are purified. Perfection we know is an Utopian goal but, near perfection is what we can strive for. It is here we need the help of others to purify ourselves and the relevance of Pranahuti. For this we attend to purification of our system assiduously practicing the methods given by the Master.

Master continues his message saying that "Pranahuti is effected through the power of will which is always effective. If a trainer in spirituality exerts his will to mould the mind of the trainee it will bring effective and excellent results. Many swamijis, who start the profession of Gurudom as soon as they put on the ochre-coloured uniform, complain that although their shishyas (disciples) listen to them with interest, yet they remain as crooked as the tail of a dog. The reason is obvious. Either the

swamiji does not exert his will or he has got no power. The teachers prescribe many laborious and brain-taxing practices and leave their disciples to their own fate. Neither does the teacher know the result of the methods nor does the disciple care to use his discrimination. The result is internal grossness, dullness of the intellect and loss of freedom on the part of the disciples, and corruption, degradation and moral turpitude on the part of gurus, who are very conscious of only their right to teach, but quite unmindful of their duties and responsibilities towards their disciples.”

“The worthy trainer with the power of yogic transmission weakens the lower tendencies of the mind of the trainee, and sows the seed of Divine light in the inner most core of the abhyasi's heart. In this process the trainer uses his own will-force which has the Divine Infinite power at its back. In a way he is conscious of ‘That’ and he just focuses ‘It’ through the lens of his own will upon the heart of the trainee. The trainee may not feel anything at the beginning. The reason is that he is accustomed to feel only through the senses, and the Divine power is beyond senses. After some time, however, he may feel the results of such transmission, which also are in the form of subtle changes

of the workings of his vital parts and of the tendencies of his mind.”

Master in the same article states what happens to spiritual training in some organisations. “There is an organisation in this part of the country which professes to impart spirituality. It commands a pretty large following, and people who join it seldom break off even though some of them, to my personal knowledge, are greatly disgusted and averse to it. I find that they have adopted unspiritual ways to keep the abhyasis bound fast not only by inducements and allurements but even by fright and threats. And when I study their inner condition, I find not one of them having any spiritual achievement, but they are only caught up by some material force. You will find hardly one amongst them who is nearer the mark in any way. Whereas, in our sanstha, you will be happy to note that none of the preceptors has even the slightest touch of [maya](#) in all his Transmissions. It is only the pure wave that flows from him to the abhyasi. In my opinion such pious methods must at all cost be adhered to in order to promote piety and righteousness all over. I pray for the making of such noble personalities to work for the enlightenment of the world, and time alone shall bring the results to light. We must try heart and soul to prepare such

worthy souls as may be useful and helpful to the future world. It matters little if a few break off from us, because what they have gained during their brief contact will develop in the subsequent life, if not in this one. Thus our labour is by no means wasted or lost.”

Kindly note the purpose of the system given by the Master. He said “I pray for the making of such noble personalities to work for the enlightenment of the world and time alone shall bring the result to light.” His system is meant for transformation of the world in contrast to that of Lord Krishna where individuals’ realisation to his duty is said to be the goal. It is useful to recall certain fundamentals about the concept of God with reference to the attitudes that get generated in us.

When we view the Master in first person we get one who is a granter of our wishes and the pinnacle experience in such cases can be [Aham](#) Brahmasmi.

When we view Master in second person “Thou” we move into the realm of devotion and surrender.

When we view the Master in third person “IT” or ‘Tam’ we get a special personality who is working out the transformation of

human consciousness in which we have a part to play so that we live in an enlightened world.

Lord Krishna in his Bhagavad [Gita](#) explained the intricacies of [Yoga](#) of different types adding the [Bhakti](#) aspect also in Yoga. Different types of [yoga](#) that do not have surrender to a Master as an integral element of the system lead to what is termed as self realisation. It is the common perception that [yoga sadhana](#) leads to Advaitaanubhuti or to the awareness of [Aham](#) Brahmasmi. It is held by many scholars that [yoga](#) as taught by Sage Patanjali is nir-Isvara or without God. There are many hold the opinion that Isvara Pranidhana is part and parcel of Patanjali Yoga. But in any [Yoga](#) where God is not in the picture the pinnacle experience can only be [Aham](#) Brahmasmi. In such an experience the question of surrender is not possible. Lord Krishna was emphatic in stating that without the surrender to God no real progress in the path of realisation which leads to active participation in the divine plan is possible. We should remember the purpose of Lord Krishna in delivering the [Gita](#) is to motivate Arjuna to fight the battle for the sake of righteousness. It was not surely to make him a saint. If one has to act and not get tainted by the action there is only way of doing it namely dedicating the entire actions to the divine for the divine purpose and according to divine will. This state of

consciousness is possible only through surrender and not the methods of Ashtanga [Yoga](#) or other yogas bereft of [bhakti](#) and surrender. Thus the Lord was presenting Himself in the first and second person aspects of God.

Master even while giving the prayer for all occasions starts with the words "Thou art" and thus makes it clear that we should start with the state of surrender to the Master so that we reach His stage. His stage being [TAM](#) we find the Master keeping before us the second person and third person aspect of God. That is why while he talks about surrender he gives a definition of total surrender as surrender to all that exists in the universe. It is no surrender to any person or God that he talks but surrender to the Infinite Being which expresses itself every where.

The transition from an orientation to the second person God to the third person is not that easy for the sadhaka. I seek your indulgence to quote Dr.K.C.Varadachari from his diary "Thus I found myself made to abjure the old theoretical ways of approach. I had to remake myself in a new way. I had to take stock of my whole past. All sectarian and caste conceptions had to be rethought. Philosophies help bind people to set notions. Thus I was to meet the challenge of the New. It happened that I should meet Shri Ramchandra ji.

Firstly his views were clearly different from my whole past. The conception of the Ultimate as Zero was quite against my philosophic inclination. Having failed with the positive concept it is time to experiment with this - Is it likely to be true?" The Zero has to be understood as the Beginning or Origin of all possibilities being nothing of what it becomes.

The concept of Invertendo shows how the deformation of evolution is natural and the power inherent in Zero (Nirguna). I began understanding the meaning of Vivarta. All flow necessitates the inversion and it is natural. The formations of the descent are clearly on this principle of inversions. The vast **Brahman** extends up to our knowledge of it. Thus Truth, Consciousness and Bliss themselves are attributes which get transcended in higher approaches. Satchitananda are not the Ultimate Reality, they too being terms of knowing - Sankara too gets transcended.

The individual is continuous with the Universal and the Ultimate, and is not abolished. The **Pralaya** or mergence is cosmic and supracosmic and then all are withdrawn into the Ultimate. The individual ray of the Ultimate has created for itself an organic organization of physical-vital, mental and supramental centers and organs. These may well be the knots which have demarcated

the several systems known as the physical, vital, mental or the bonal, muscular, circulatory, alimentary, hormonal, nervous, supranervous, and psychic etc. They have become autonomous in a sense but have to be opened up for higher control. This is possible only by bringing down the highest power of the Centre and not merely the higher power just above the human. It is the necessity to mould the lower in terms of the highest through the higher which has also to mould itself to receive the highest. That leads to going beyond Sri Aurobindonian [Vijnana](#) - moulding of the mental, vital and physical.

This is done by means of the transmission or descent of the highest consciousness or condition (Zero) itself into the lowest region of the human heart or the organism as it is. The yogic process is this transmission from the Ultimate which alone can shape the entire being, of the [abhyasi](#) for the experience and realisation of one's oneness with the Ultimate and experience it in one's own physical, vital, mental and supramental levels - called by Shri Ramchandraji, the Pinda, Brahmanda, [Para](#) Brahmanda and Central Regions working under the direct force of the Centre".

Shaping of the entire being or moulding ourselves thus means a total integral and holistic transformation in our way of living. We

are aware that during meditation we do go into very deep states and some times we are at the gross level. Broadly we may say that from the ego centric awareness to ethnocentric awareness is the normal mode of meditation of many of the meditators. However we do seem to enter to cosmic and pan cosmic or [para](#) cosmic levels of consciousness. And surprisingly in almost all the sincere meditations we do we enter into a state of [Tam](#) or Total Ignorance as Rev. Master calls it. This is the one imperience that impels us to continue our meditation even as our Master has stated in his Commentary on Ten Commandments.

If it were not so we will be facing the problem stated by Lord Krishna in the XII chapter of [Gita](#) sloka 5 which was translated by Sarvepalli Radhakrishnan as “The difficulty of those whose thoughts are set on the Unmanifested is greater, for the goal of the Unmanifested is hard to reach by the embodied beings.” One of the, if not the unique feature of this system of Rev. Babuji is that such Unmanifest [Tam](#) is within our reach during our life time. This is one singular contribution of this system for which humanity shall be indebted. It is this awareness of the [Tam](#) that makes us live the fraternity that has been spoken for over several millennia.

Prayers have been the time tested method of reaching the Lord. That we should pray for all in the Universe for the spiritual good is by itself a great prayer no doubt. But that we can will for such a change is the possibility the imperience of **Tam** grants us and this has not been heard of so far. The method of this prayer which uses our will while stating that “all the people of the world are my brothers and sisters and that we are developing true love and devotion” is no ordinary petitioning prayer. It is an expression of a will and determination to live according to the will of the Master.

Lord Krishna appealed to Arjuna to act in such a way as to discharge his duties as enshrined in the sastras. He was talking of Swadharma though that is done ineffectively is more important than the **para** dharma even if done effectively. Commentaries and criticisms of the commentaries is not our concern. Master has stated clearly that it is our primary duty to realise our oneness with God. And this duty is some thing universal which does not distinguish between castes and races. When God is taken in the third person perspective, this can only mean that we should partake in the divinization of man which is the real duty waiting to be done by all of us. The third commandment is categorical in stating that our duty or dharma is to achieve

oneness with God. A deeper understanding of this commandment would enable us to understand that we cannot have other goals like artha, dharma and jnana. This is in contrast to Lord Krishna accepting four categories of devotees. In this context it is prudent for us to consider the statements of the Master regarding what type of prayer we may make. To quote him from his commentary on the second Commandment “One should pray to Him alone who is the Master in the true sense. I **do not** think it proper to pray to the slaves i.e., those powers which are subordinate to man who are potentialised by him.... ..It is also sheer folly to pray to the great Master for worldly gains except in most special cases.” When this is well understood our clarity regarding the goal gets established in our hearts and we seek Oneness with Him.

It is not as though I have said something that is not known to you. I am only placing these ideas in the spirit of Bodhayantah Parasparam. My salutations to all.

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Be Plain and Simple to Be Identical with Nature: my story

- **Murthy Gudipati**

I am writing to share my understanding of the commandment to “Be plain and simple to be identical with Nature” and also a little about my own journey over the past couple of decades.

What This Commandment Means to Me

When I first read this commandment, it looked very easy and simple. But only later I realised how deep it is. To be plain and simple is not just about looking simple from outside or living with less things. It is about becoming natural inside our heart. Nature is always simple. A river flows, a tree grows, the sun rises without showing off or making drama. Everything in Nature is doing its work silently, without ego. Nature doesn't try to be special. It just is - simple, pure, balanced. We humans, we complicate things a lot. We create a lot of desires, ambitions, attachments. We want to show others how great we are. We want more and more, and still we are never happy.

This is not natural. It is moving away from our original simple state. When we live plain and simple, we are coming back to our true self. We stop pretending. We live how we really are. We remove extra weight from our mind and heart. Then only the

Divine can enter fully inside us. Otherwise our house (heart) is full of junk - where will God stay? I learned from Sahaj Marg that being simple doesn't mean leaving a job or family or society. It means doing everything naturally, without selfishness or showing off. It means living with needs, not with greed. It means trusting that Nature and God will give what is needed, when it is needed. Slowly I understood, plainness and simplicity is not giving up happiness. It is finding real happiness inside, without running behind temporary things.

How It Changed My Life

But honestly, it was not always like this for me. Twenty years back, I was a totally different person. I was full of self-centeredness. My life was only about me, my success, my wealth. I wanted to be better than everyone else. I used to feel very proud showing off my luxury cars, expensive lifestyle. I always wanted others to notice and admire me.

Inside, I was always comparing myself with others. If someone got a promotion or success, I used to feel jealous. Even among friends and family, if someone was doing better than me, I used to feel small and restless. I never felt satisfied. Always chasing for more.

At that time, I thought, if I have more money, more name, more fame, I will be happy. But no matter how much I got, it was never enough. New car today, tomorrow I'm already thinking about a bigger one. New job title today, next day feeling empty again. Slowly, by God's grace and the Master's guidance, the transformation started. Through meditation, prayer, and reading the teachings, I started seeing the foolishness of my old ways. I saw clearly all these things I was running after are temporary. Today's new car becomes old tomorrow. Today's achievement will be forgotten tomorrow. All the show-off and jealousy was only making my heart heavy and my mind tired. The commandment **"Be plain and simple to be identical to Nature"** started making real sense to me. First, I noticed that I was feeling less jealous. I was able to be happy for others, from my heart. Then, I stopped feeling the need to show off. I started feeling peaceful with what I already have. Slowly, the desire to help others started rising in me, a real joy in sharing. I started giving some part of my earnings to good causes like helping poor children with their education, donating for old-age homes, helping for feeding the hungry. Every small act of giving made my heart lighter. It gave a joy that no car or award ever gave.

In my personal life, I made big changes. I simplified my living. I no longer cared for brands or luxury. I started being mindful of small

things like not wasting water, living with less electricity, being respectful to Nature. Today, I live with only the things I truly need. I focus my time and energy more on helping others, meditating, and growing inside.

I am still part of society, still doing my work, but inside I feel different - lighter, calmer, happier. Earlier, my life was busy outside but empty inside. Now it is the opposite - maybe life looks simple from outside, but inside it is full of peace and meaning. Even today, I am not perfect. I am still learning everyday. Old habits sometimes come back. But I know the path now. I know the joy of being plain and simple, and I pray to become more and more natural, like Nature herself. This transformation is the biggest gift I received.

Not because I gave up anything - but because I gained everything that really matters. I am so grateful for the teachings, for the practice, and for the loving guidance of the Masters. Without that, I would have never known the beauty of a simple life.

If my little story can inspire even one fellow traveller to trust in this path of simplicity, I feel blessed.

Let us all become like Nature, “simple, pure, balanced”, and find true happiness inside.

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9. గీత

- పూజ్య శ్రీరామచంద్రజీ మహారాజ్

కాల గమనంతో పాటు మనస్సు యొక్క సహజ నిరాడంబర లక్షణం కూడ మార్పును పొంది, ఒక వర్ణమయతా స్వభావాన్ని సంతరించుకుంది. అది మన బాహ్యంతరాలలో ప్రతి దానిపై ప్రభావాన్ని ప్రసరించింది. అందువలన మన ఆలోచనలోను క్రియలోను దేన్నైనా చేపట్టిన అది వర్ణమయతను అన్ని దశలలోను ప్రదర్శిస్తుంది. అటువంటి స్వభావాన్నే కలిగిన వాతావరణ పరిసరాలపై మనకుగల ఎడతెగని వ్యామోహం మనలో భారాన్ని స్థాల్పతను కలిగిస్తుంది. సూక్ష్మత్వం పూర్తిగా పోతుంది. మనకు కనిపించిన ప్రతీది అదేవిధంగా గ్రహించబడుతుంది. ఇది మన గ్రహణ శక్తికి అడ్డు తెరగా ఉండడమే కాక, హృదయంపై, మెదడుపై కూడ దుష్ప్రభావాన్ని కలుగజేస్తుంది. ఇదే మానసిక వైఖరి మహా పండితులు, జ్ఞానుల రచనలన్నిటిలోను ప్రకటిత మయింది. విషయాలను క్షుణ్ణంగా అర్థం చేసికోవాలంటే, దానికి అవసరమైన మనస్థితిని అనుభవపూర్వకంగా సిద్ధించుకోవాలి. ఆతర్వాతనే బయటకువచ్చి వాటిని యితరులకు వివరించడం సాధ్యమవుతుంది. మన పవిత్ర గ్రంథమైన గీత విషయంలో కూడా యిదే జరిగింది. దానిపై అనేక వ్యాఖ్యానాలున్నాయి. ఇంకా అనేకమైనవి చేర్చబడుతున్నాయి. దాదాపు ప్రతి ఒక్కరు తమ పండిత జ్ఞానం, వివేచనా శక్తుల స్థాయి నుండి దానిపై వ్యాఖ్యానించ ప్రయత్నించారు. ప్రజలు అదే

ఆలోచనా స్థాయిలో దానిని గ్రహించాలని వారి ఉద్దేశం. ఈవిషయంలో వారి శారీరక పరిశ్రమ కొంతవరకు మెచ్చదగినదే, కాని అసలు ఉద్దేశం ఏమాత్రం నెరవేరదు. ఇంకా స్పష్టంగా చెప్పాలంటే యీ వ్యాఖ్యానాలు తప్పుడు అభిప్రాయాలతో అసలు నగ్న సత్యాన్ని కప్పి మరుగున పడవేసి మూలగ్రంథాన్ని మరింత జటిలం చేస్తాయి. వేరు మాటలలో చెప్పాలంటే మరిన్ని జటిల సమస్యలను కల్పించుకొని మన లోపాలను అధికంచేసుకుంటున్నాము.

భగవంతుని ఆరాధన విషయంలో యిదే జరిగింది. మనిషి వలెనే ఆయన కూడా దేహాన్ని కలిగి యున్నాడని వర్ణిస్తారు. తన గొప్పతనానికి తగిన విధంగా ఆయన ఒక సువిశాల కార్య నిర్వహణారంగాన్ని కలిగి వున్న మహోత్కృష్టవ్యక్తి. అదే ఆయనకు, మనిషికి గల ఏకైక తేడా కాని ప్రస్తుతానికి ఆ విషయాన్ని ప్రస్తావించక, అసలు చర్చనీయాంశానికి నేను పరిమితమౌతాను.

గీతలో వివరించిన సత్యాన్ని శ్రీకృష్ణపరమాత్మ కాలావసరానికి అనుగుణంగానే అర్థునుడికి వెల్లడించాడు. ఆయన వివరించినదంతా మన ప్రయోజనంకోసమే. దానికి ఆయనకు మనమెంతో రుణపడి ఉన్నాం. కాలక్రమంలో అది మనందరికీ మార్గాన్ని చూపే దీపం అయింది. అది కేవలం ఒక వృధా ప్రసంగం కాదు. నిజమైన దివ్య పథ అన్వేషణకు అవసరమైన యదార్థ వస్తువు యొక్క ప్రత్యక్ష దర్శనం. అభ్యాసి తన పయనంలో అనుభూతి చెందే వివిధ స్థితులకు నేరుగా సంబంధించి ఉంటుంది. సరైన సాధన ద్వారా పొందే

ఆస్థితుల యొక్క ప్రత్యక్ష ప్రాప్తికి ఇది సంబంధం కలిగి వుంది. దానిని మీరు క్షణకాలం దర్శించునట్లు చేసి, తమస్వీయ అంతః శక్తుల ప్రయోగంతో తక్షణమే అదేస్థితిని మీలో కలిగించగల మహాత్ములు యీనాటికీ ప్రపంచంలో వుండవచ్చు.

మనం ఈనాడు చూస్తున్న గీత పూర్తి పాఠాన్ని చెప్పుటకు శ్రీకృష్ణపరమాత్ముకు బహుశః ఎంత సమయం కావలసివచ్చి వుండేడిదో యిక్కడ పరిశీలిద్దాం. సైన్యాలు రణరంగంలో ఎదురెదురుగా నిలుచుని ఉన్నాయి. యుద్ధసమయం సమీపిస్తోందని సూచిస్తూ రణ దుందుభులు మార్మోగుతున్నాయి. ధర్మబోధ చేసి, అర్జునుని సక్రమ మార్గంలోకి గొనిరావడానికి శ్రీకృష్ణ భగవానునికి సమయం ఎంత ఉంది? దానిని పఠించడానికి కొన్నిగంటలైనా పట్టుతుంది. అట్టి విపత్కర సమయంలో అది ఏవిధంగా సాధ్యం కాగలదు? ఆయన దానికి కొన్ని నిమిషములకంటే ఎక్కువ తీసుకొని ఉండరనుట సుస్పష్టం. వాస్తవం ఏమిటంటే శ్రీకృష్ణభగవానుడు అర్జునుడికి కొన్ని నిమిషములలోనే ఆ సమయానికి కావలసిన మానసిక స్థితులన్నిటిని ప్రాణాహుతి ప్రసారంచే యదార్థంగా కలిగించారు. నిజానికి అభ్యాసి ప్రగతిమార్గంలో వచ్చే స్థితులే అవి. ఈ పద్ధతి అర్జునుడిని తక్షణం ఒక మహత్తర ఆధ్యాత్మిక చైతన్య స్థితికి తీసికొనివచ్చి ఆతడి హృదయంలోని అనుచిత భవబంధ వ్యామోహాన్ని కడిగివేసింది. అట్టి శక్తి సామర్థ్యం కల పురుషుడు ఉంటే అది యీనాటికి గూడా సాధ్యమే. కాని ప్రజలు జీవిత పర్యంతం గీతా శ్రవణం,

పారాయణం చేస్తూ వుండినప్పటికీ దాని కనీస ఫలితాన్ని కూడా పొందరు. దీనిని మనం సామాన్యంగా చూస్తూనే వుంటాం. సంవత్సరాల తరబడి గీతా శ్రవణం జరిగినప్పటికీ ఇంతవరకు ఎవ్వరూ కూడా అర్థునిడి వలె మార్పును పొందలేదు. కారణం ప్రాణాహుతిచే వారి హృదయాల్లోకి గీతాసత్యాన్ని ప్రసరింపజేయగల సమర్థత దానిని పరించి చెప్పేవారికి లేదు. దాని ఫలితంగా శ్రోతలపై ఎటువంటి ప్రభావం ఏర్పడదు. అందుచే దానిని పరించే వ్యక్తి అందులో వివరించిన స్థితులవరకు అనుభవపూర్వకంగా ప్రవేశం పొందినవాడై, ప్రాణాహుతి పద్ధతిద్వారా శ్రోతల హృదయాల్లోకి సూటిగా ఆ ప్రభావాన్ని చొప్పించగల విధంగా తన స్వరాన్ని కంపింప జేయాలి. అందుకు కావలసిన దృఢ సంకల్పం, ఆధ్యాత్మిక శక్తి అతడు కలిగి వుండాలి. అప్పుడు మాత్రమే దాని పఠనం శ్రోతలకు ఉపయోగకరంగా ఉంటుంది.

గీతాబోధనల విషయానికి వద్దాం. ఉన్నత తరగతికి చెందిన ప్రసిద్ధబోధకులు, గురువులు కూడా మానవుడు సకల విషయాలకు తానే కర్తనని భావించరాదని సదా చెబుతూనే వచ్చారు. కాని అదే సందర్భంగా కేవలం మననం, శ్రవణం మాత్రమే ఉపయోగకరం కాజాలవు. అనుభవ పూర్వకంగా పొందే సాధనా విధానాన్ని మనం చేపట్టాలి. కాని ఆ ప్రయోజన సిద్ధికై అవసరమయ్యే సాధనా విధానాలను గురించి ఎల్లప్పుడు మనం చీకట్లోనే కొట్టుమిట్టాడు తున్నాం. వారి ఉపన్యాసాలలో ఎక్కడాకూడా దాని ప్రస్తావన

స్వల్ప సూచనగా నైనా కనబడదు. దాని ఫలితంగా “నేను కర్తను కాదు” అని తరచు వల్ల వేయడమే తాము చేయగలిగిందంతానని అదే తమకు చాలునని ఒక పొరబాటు అభిప్రాయానికి శ్రోతలు వస్తారు. వాస్తవానికి అది ఒక అంతర మానసికస్థితి. అప్పుడు అభ్యాసి యొక్క భౌతిక క్రియా కలాపాలేవి కూడ అతడి హృదయంపై ఎటువంటి ముద్రను వేయవు. తత్ఫలితంగా, తను కర్తని అనే భావం అతనిలో ఉత్పన్నమే కాదు. ముద్రలు ఏర్పడనప్పుడు సంస్కారాలు ఏర్పడవు. ఫలితంగా వాటి భోగాన్ని అనుభవించే అవకాశాలే ఉత్పన్నం కావు. ఆవిధంగా సంస్కారాలు ఏర్పడడం ఆగిపోతుంది. ఆధ్యాత్మిక మార్గంలో ఉన్నవారికి యిది ప్రధానంగా అవసరం. వాస్తవానికి అర్జునుడిలో ప్రాణాహుతి ద్వారా ప్రసారం చేయబడిన అసలు స్థితి యిదే. దాని ప్రభావంగానే అతడు ఒక్కసారిగా ఆ మహోన్నత చైతన్య స్థాయికి ఎదిగాడు. ఆ సమయంలో ప్రాణాహుతి ద్వారా అర్జునుడు పొందిన స్థితిని వర్ణించడానికి క్లుప్తంగా సూచనలు యియబడ్డాయి. అవిమాటల రూపేణ కేవలం ఏడు శ్లోకాలలో పొందుపరచబడ్డాయి.

గీతలో వర్ణించిన ఆత్మస్థితి యిదే విషయాన్ని మరింతగా వివరిస్తుంది. ప్రత్యక్షంగా ఆస్థితిని పొందినవాడు ఎల్లడలా ఏకత్వాన్నే అనుభూతి చెందుతాడు. వాస్తవానికి అదే యదార్థమైన శాశ్వత సత్యప్రాప్తిస్థితి. నిష్కామకర్మకు గీతలో ఎంతో ప్రాముఖ్యత యియబడింది. దానిని గురించి అనంతంగా చెబుతూ పోవచ్చు. కాని దాని ప్రాప్తికై తగిన సాధనా పద్ధతులను అవలంబిస్తేనే కాని అది

అతని తలపుకేరాదు. యదార్థానికి యిది ఒక లయావస్థ స్థితి. అది లేకపోతే అర్జునుడికి ప్రదర్శించిన విరాట్ దర్శనం సాధ్యం కాక పోయి ఉండేది. అయినప్పటికీ దానికై అభ్యాసికి కూడా సరైన శక్తి సామర్థ్యం, లోతైన అంతర్ దృష్టి అవసరమౌతాయి. విరాట్ స్వరూపదర్శనం చేసిన తరువాత అర్జునుడు కూడా ఆ భయానక దృశ్యంచూడ శక్యం కాదని మొరపెట్టుకున్నాడు. దానికి కారణం అతనిలోకి ప్రాణాహుతి ద్వారా ప్రసారం చేయబడిన లయావస్థ విరాట్ మండలానికి చెందిన స్థితులకు మాత్రమే సంబంధించి వుండగా, అతడు దర్శించిన దృశ్యం విరాట్ ప్రవేశానికి ఆవల సుదూరంగా ఉన్న బ్రహ్మాండ మండలం యొక్క యావత్ సంపూర్ణ శక్తిని ప్రదర్శించింది. వాస్తవానికి ప్రతీది యీమండలం నుండే భౌతిక స్థాయికి దిగి వస్తుంది. మహా భారత యుద్ధ వ్యాస రచన యావత్తు అక్కడ సూక్ష్మరూపంలో ఉంది. ఈ దృశ్యాన్నే శ్రీకృష్ణభగవానుడు అర్జునుడిని ఆస్థాయి వరకు పైకి లాగి అతడి దృష్టికి తీసికొని వచ్చాడు. ఏమైనప్పటికీ కొందరు వ్యక్తులు ఉన్నదానిని ఉన్నట్లుగా నమ్ముటకు యిష్టపడరు. దానికి వారి కారణాలు వారికి ఉండవచ్చు. అది యీనాటికీ సుసాధ్యం, అనుభవ దర్శనీయం. అయినా దానికి ప్రత్యక్షనిదర్శనం లేదు. దానికి కావలసింది అట్టి సామర్థ్యంకల వ్యక్తి ఉండడం - సాధకుడు కూడా ఆ స్థాయికి పైకి తీసికొని రాబడగలవాడై యుండాలి.

కర్తవ్య ప్రాముఖ్యతను గురించి కూడ గీత ప్రత్యేకంగా చెబుతుంది. ప్రపంచ సామాజిక వ్యవస్థకు అదే ఆధారంగా ఏర్పడుతుంది. ఇది రాజయోగ పరిధిలోకి వస్తుంది. సంస్కారాలు వదిలేటట్లు చేయడానికి యిది అపారంగా తోడ్పడుతుంది. సర్వ ఇంద్రియాలు సద్దుమణిగా నప్పుడు యీస్థితి ప్రారంభమౌతుంది. ఈ విషయంలో కేవలం మననం కాని, శ్రవణం కాని నిరుపయోగాలు. దీనిని కేవలం అభ్యసించాలి. దానికి విశాల హృదయం కావాలి. స్వల్పకాల పరిధిలో యిది అంత సులభసాధ్యంకాదు. దానికి నిరంతర శ్రమతో కూడిన సరైన సాధన అవసరం. నేనిక్కడ చెప్పేదానిని ప్రజలు నిర్లక్ష్యం చేయవచ్చును; కాని కాల ప్రభావంచే అనేక చిక్కులతో కప్పబడి ఉన్న సత్తత్వం బహిర్గతమై ప్రజలు దాని యదార్థ ప్రాముఖ్యాన్ని గుర్తిస్తారు. ఆ సమయం త్వరలో వచ్చుగాక! తథాస్తు.

అంధ విశ్వాసం వలన ప్రయోజనాలు, నష్టాలు రెండూ వున్నాయి. మనం ఎంచుకున్న గురువు (Guide) నిజంగా అత్యంత మహాసమర్థుడై యుండి, అత్యున్నతస్థాయిని పొందిన వాడైతే దీని విలువ అపారంగా వుంటుంది. కాని దురదృష్టవశాన్న కావలసిన ప్రమాణస్థాయి లేకుండా, తన పాండిత్య ప్రకర్షణ గాని, మహిమా ప్రదర్శనచే కాని మిమ్ములను ఆకట్టుకున్న వ్యక్తితో సంబంధాన్ని పెట్టుకుంటే, అతనిపై వున్న మీ అంధ విశ్వాసం మిమ్ములను పెడత్రోవ పట్టించి, ఆత్మ వంచనలకు దారి తీస్తుంది. ఆ సందర్భంలో అతడిని గ్రుడ్డిగా అనుసరించ

పూనుకున్నారు కనుక, అతడి లోపాలు కూడ మీద్యష్టికి కనపడవు. దాని ఫలితంగా మీరు లక్ష్యాన్ని పొందజాలరు. అందుచే ఎవరిపైన అయినా విశ్వాసం వుంచే ముందు ప్రతి ఒక్కరు రెండు మూడు సార్లు ఆలోచించడం అవసరం. నా అభిప్రాయంలో మార్గాన్న మనలను నడిపించే సామర్థ్యం కల వ్యక్తి మనకు తారసీల్లినప్పుడు మొదట అతనితో తగినంత సాంగత్యం ఏర్పరచుకుని దానివలన మన మానసిక పోకడలలో ఎంతవరకు మార్పు వచ్చిందో అంటే అవి క్రమంగా సద్దుమణుగుతున్నాయా లేక మామూలు పద్ధతిలోనే కొనసాగుతున్నాయా అనేది నిర్ణయించుకోవాలి. మన హృదయంపై అతడి సాంగత్య ప్రభావం చివరకు ఏవిధంగా వుండాలో అదేవిధంగా వుందా లేదా అనే విషయాన్ని అర్థం చేసుకోడానికి ప్రయత్నించాలి. ప్రస్తుత పతన కాలంలో అటువంటి మార్గదర్శకులు, గురువులు లభించడం నిస్సంశయంగా అరుదు. అందులో దానిపై ఆధిపత్యాన్ని కలిగిన వారు మరింత అరుదు. అస్తమితత్వం, కలతలు మన కాలంలో ప్రస్ఫుటంగా కనపడే అంశాలు. ఆధునిక నాగరికత కూడ చాలామేరకు దీనికి బాధ్యత వహించాలి. ఈ అస్తవ్యస్తస్థితిని అధిగమించడానికి ఎక్కువ సమయం, పరిశ్రమ అవసరం అవుతాయి. దివ్య ప్రభువు ఎడల మనఃపూర్వక ప్రేమ, భక్తి మాత్రమే దీనిని తొలగించ గలవు. అన్ని విధాల ఇది మాత్రమే దానికి తిరుగులేని పద్ధతి. విజయానికి అత్యంత రూఢైన మార్గం.

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10. ప్రాణాహుతి - మానవ సౌభాగ్యము

- శ్రీ కే. సి. నారాయణ

మనమనుభవించే ఈతి బాధలు షడ్విధములు. దేహమే ఆత్మయను బుద్ధి, మనము స్వతంత్రులమనే బుద్ధి, మనము పరమాత్మకు కాక యితరులకు చెందిన వారమనే బుద్ధి, మనలను మనము రక్షించుకొనగలమనే బుద్ధి, శరీర బంధువులే బంధువులనే బుద్ధి మరియు ఇంద్రియజన్య విషయములననుభవించవలననే బుద్ధి యనే ఈ ఆరు రకములైన భావములు వాటికి సంబంధించిన బాధలు మనలను బ్రహ్మాండమును చేర నడ్లుకొనును.

కృష్ యంటే అపరిమితము, ణ యంటే ఆనందము. కృష్ణ యంటే అపరిమితమయిన యానందమునిచ్చువాడు. శ్రీ కృష్ణుని అనుగ్రహముతో మాత్రమే బ్రహ్మాండము చేరి దానిలో సంచరింపవీలగును. ఇది భగవద్గీత నుడివిన సత్యము. ఆకాశతత్వమును పరిపూర్ణముగా నెరిగినవాడే యనగా పైన నుడివిన ఈతిబాధలనధిగమించినవాడై కృష్ణతత్వములో నిరంతరము సంచరించువాడే బ్రహ్మాండములో సంచరింపనర్హుడు. హృదయములో కాంతి లేని జ్యోతిని లక్ష్యముగా నిడుకొని ధ్యానము చేసే మనకు ఆదిలో కాంతి కనిపించినా పిండ దేశమునధిగమించునప్పుడు అభయమొసగే కారుచీకటి అనుభవమునకు వస్తుంది. అయితే పూజ్య బాబూజీగారి కృపావిశేషఫలితముగా మన గమనం

కొనసాగించి బ్రహ్మాండము ప్రవేశించేస్తాము. శ్రీ కృష్ణ శ్రీ రామచంద్రుల
 కలయికచేకలిగిన గంగాజామునీగా మనము నిరంతర మనుభవించే ప్రాణాహుతి
 ఈతి బాధలనుండి మనలను విముక్తి గావించడము సాధకులనుభవము. శ్రావణ
 మేఘములు కారు మబ్బులకూ విద్యుల్లేఖలకూ విశేషము. శ్రీ కృష్ణ
 కటాక్షమూయంతే. వీటినే మన ధ్యానములో అనుభవించడము జరుగుతుంది.
 మనకు కలుగు అనుభవములు మన సాధన వల్ల కలిగినవనడము సగము
 పొల్లు సగము నిజము. ఈశ్వర కటాక్షము లేనిదే పదే పదే మనము వివిధ
 గ్రంథులలో యాత్ర జరిపినా వాటిపై ఆధిక్యత పొందలేమని మన గురువు గారి
 లేఖలద్వారా తెలుసుకొన్నాము. అయినా శ్రీ కృష్ణ అవతారము మనకు
 చెప్పినదల్లా "సర్వ పాపేభ్యో మోక్షయిష్యామి" యని మాత్రమే. పాప
 పుణ్యములు పిండదేశములో మన ప్రవర్తన బట్టి యుంటుంది. బ్రహ్మాండములో
 పాప పుణ్య ప్రసక్తి యుండదు. అందువల్ల భోగ భాగ్యముండదు. ఇక పయనం
 మాట ఏముంది. అందువల్ల అచ్చట మన ఆధ్యాత్మిక పయనము
 పిండదేశములోని స్థితులకు కలుగు పరిపక్వత, వైశాల్యము మాత్రమే. అవే
 బ్రహ్మాండములో ప్రతిబింబించి ఉన్నతమయి మరియు సునిశితమై సూక్ష్మతచెంది
 మన పురోగతికి తోడ్పడుతుంది. ఇది గంగాజామునీ గలిగిన ప్రాణాహుతి ద్వారా
 మాత్రమే సాధ్యము. ఇది శ్రీ కృష్ణ శ్రీ రామచంద్ర ప్రభల సంయోగము మరియు
 ఐక్యత వలన కలిగిన మానవ సౌభాగ్యము. మన సంస్థకు అధిపతియయిన శ్రీ
 కృష్ణ జన్మదినము మనకు పరమ పవిత్రము. శ్రీ కృష్ణ ప్రేమను పొందిన

గోపికలకన్నా, యుగపురుష యుగళముల ప్రేమ గలిగిన వారందరూ ధన్యులే.
వారిలో మనమూ యున్నామని తెలుసుకొని మనుగడ సాగించడము మన
బాధ్యత మరియు మన అదృష్టమూ కూడా. తథాస్థు.

శ్రీ కృష్ణ జయంతి, 2004

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ఆరాధన

మానవుడు దైవాన్ని ఏరూపంలో ఆరాధిస్తే ఆయన ఆరూపంలో
సాక్షాత్కరిస్తాడని గీత చెబుతోంది. కాని సామాన్యంగ ఉండే యిబ్బంది
ఏమిటంటే జనులు ఏ రూపంలోను దైవాన్ని ఆరాధించరు; దానికి బదులు
కేవలం రూపాన్నే ఆరాధిస్తారు. అందువలన మూలమున ఉన్న
సత్తత్వము పూర్తిగా అదృశ్యమవుతోంది. నిజానికి యిదే పెద్ద పొరబాటు.

- పూజ్య బాబూజీ మహారాజ్

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The Bhagavad Gita, too, deals with the state of surrender. It is not an ordinary thing to be achieved easily. It begins after complete negation of all senses and faculties for which we proceed by elementary rules of devotion. We submit to our master, thinking him to be a super-human being. We love him with faith and reverence trying by all means to attract his attention and favour. For this purpose we connect our link with him in the light of the worldly relationship only for the sake of facility. We think of him as father, brother, master or beloved.

- **Pujya Babuji Maharaj**