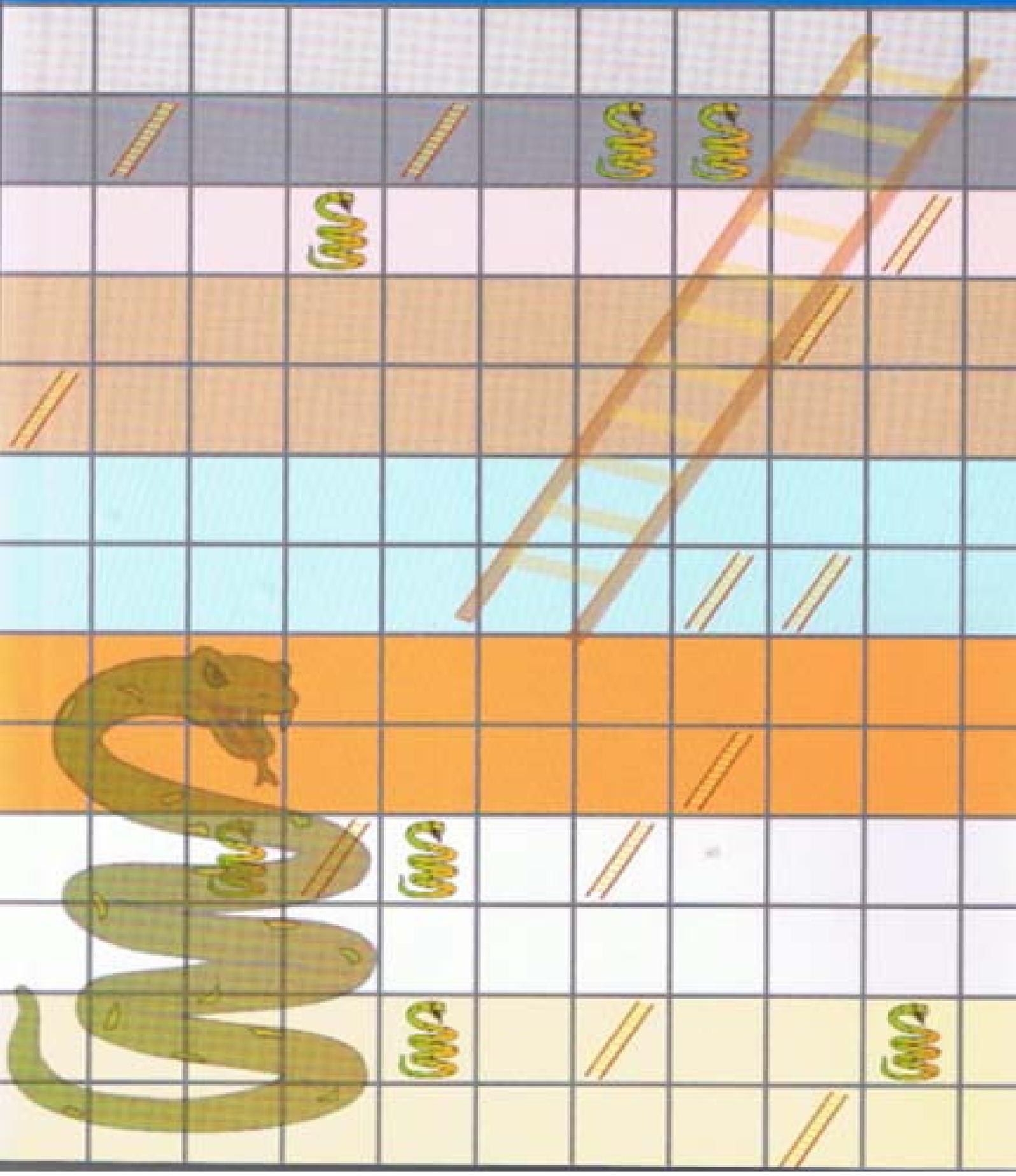


Ecstasy and Agony in the Journey to Infinity

(Notes on the Game of Life)



ఓం సత్యపథ సోపాన పఠముపై

వ్యాఖ్యానాలు

(Notes on the Game of Life)

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Publishers Note

We are glad to bring out this volume of the transcription of discussions during the preparation of the *Om Satyapadasopana Patamu* (Game of Life). The notes given by Rev. K.C.Narayana on these occasions provide an indepth understanding of the condition on the journey towards infinity.

Sri. S.S.Reddy, Sri.V.V.Avadhani along with the staff of Imperience helped us in getting this work done and we thank them for their efforts in making it available at such short notice.

We appeal to the abhyasi brethren to make good use of the material by properly understanding the concepts clearly and thus improving the quality of their sadhana.

R. Radhakrishnan

FOREWORD

It was a few months ago, that fortune favoured me with a copy of the second edition of the book 'Towards Infinity' published in 1970. It is a small book of about 50 pages. If we look at the book 'PATH OF GRACE' that has come out in the year 2006 expounding the various conditions and states, it gives an idea of the amount of research that has been put into it. The title of Bashyakar given to Sri Ramanuja for his expounding of the system of SriVaishnavism, is equally applicable to Sri. Rev. K.C.Narayana who has expounded the system of Rev.SriRamchandraji Maharaj of Shahjahanpur, U.P., India.

If the Path of Grace gave us an idea as to the conditions experienced in the path, the *satyapada sopanamu* is a more detailed insight into these conditions and has a certain amount of granularity giving us more detail so as to understand the conditions better. If the conditions given in the book and in the tables of the appendix are to be understood more thoroughly, these notes have to be read and imbibed.

The book has notes on 143 cells. Of these, notes till 110 give us insights into the various psychological conditions from the 1st to 5th knots. The notes from 111 to 143 deal with the conditions of Brahmand, Para Brahmand, Prapanna, Prapanna Prabhu and higher.

It becomes very clear that there are various progressions and regressions in the path and it is the *gurukrupa* alone that keeps one steady on the path. It is a 'Path of Grace' is what needs to be understood. Even as early as the stage of cell 15, it becomes invariably necessary for the *gurukrupa* which takes us along afterwards. That is reason why Rev. SriRamchandrajji Maharaj tells us that most people have not moved beyond that stage. There is a saying 'the higher you go, the steeper you fall'. As such, one's dependence on the *gurukrupa* to keep steady on the path is of even more importance, since the mistakes done at higher stages are dealt with more severely.

In the letter dated 22-10-1979 to Sri. K.C.Narayana, the Master wrote "You know Narayana that I have done whatever the need was for the spiritual life of man and the work is still continued. The system is there, my

support is there, yet it is for the persons like you to first educate abhyasis and then do further research. I have great hope from you.”

Towards this blessing of the Master, Sri. K.C.Narayana has been putting all his efforts relentlessly and the results are very clearly visible to us.

During the discussions of the game of life, Sri. K.C.Narayana has expressed that this work is a work in progress and that it should not stop like the traditional *paramapada sopana patamu*. It is hoped that aspirants take his words seriously and start girding up their loins to assist him towards the goal of the Master.

In the service of the Master

K.C.Srihari

1. సర్పము / ఉరగము (Uragamu)

This stage of serpent is universal in the development of Consciousness. Majority of us would like to swallow something and coil into a corner yielding to indolence. From this stage, the wise man moves on, hoping for something better than food and sleep, the basic needs and drives. No wonder, the saints have called this, an age of Kabandas.

In KUNDALINI YOGA Mooladhara is the seat where the serpent is coiled. It has to move from this plane to higher levels.

Kabanda means whatever we find, put it in the mouth. As a matter of fact that is a trait of every child. For a new born baby, whatever you give will be kept in the mouth by it. Possessiveness is an inherent characteristic of a jeeva. That is the problem here, we need to come out of it. That is why it is very difficult to get out of it. Once possessiveness is developed – it might be money, people, house or anything, we do not leave it. Give a chocolate to children and see what happens when you ask for it back. Even if you say, “I only gave it, give it

back” they will not give it. That is what we mean by possessiveness here.

Actually the temperament of serpent is, after it acquires a thing even if it is of no use to it, it does not leave it. On the other hand it invites on itself enormous amount of danger. There will be someone waiting to kill it and take the treasure. It is just like this – there is acquisitiveness – the person think that he has some money – there will be a thief who will rob it from him. The animal signifies this concept. Usually they earn by working hard thinking that it will be useful in their last stages. Their children threaten them with dire consequences if they don't part with the earnings. They say that they will not give and ask them to take it after they pass away. The children say pass away now. Acquisition seems to be a quality of jiva initially, but it really leads to *marmamu* (మర్మము). If

we say that there is a snake in pit and that it has a treasure in it, people will demolish it completely and kill the snake. There is no meaning in collecting acquisition. All spiritual people start like that. They get attached to it.

Wealth is that one, which we get attached to it, is likely to hurt you or bites you. Acquisition bites you and once it

starts biting; it covers until your entire body gets totally poisoned. In any spiritual approach, we always bring in serpent for the only reason that, this is the main thing that puts you into samsara. Acquisition of not only property, acquisition of wife, acquisition of children. Father is not acquired, but children are acquired. It's a running story. We acquire a partner in life. At the time of receiving the partner it appears very great. As and when you grow in life, then you understand what you have bargained for. We say "Is it all worth it that I should have bargained for?" This will come to every sadhakas. It must come. If it didn't come, it means he is not a sadhaka. It is not just wealth. That is why it is called *Daana*. *Kanya Daana* is something where one receives. Conceptually this is what we start with generally.

Indolence comes after acquisition. Only after my stomach is full, then indolence. Before that where is indolence? No *jivi* is capable of sleeping when it is hungry. Sleep is something that comes, only after the stomach is full. Indolence actually further affects your sadhana. Once you become accustomed to laziness, we feel it is enough and we will talk all sorts of philosophy. That is the psychology of a lion. When it has got enough food, it will

not go for hunting. Whereas the tiger will go and get another one. Lion will not go hunting, till the food it hunted is over. That is why Lions are supposed to be lazy.

Secondly, when we start sadhana we tie it with Kundalini. Kundalini is not sloth, Kundalini is serpent power. That is why we link up the first cell with serpent.

As per the tradition of Ramanuja all are seshas. He is the adishesha and we are all seshas. God is seshi. We are all only reminders, He is main. Whether we are there or not, it is fine. Sesa-Seshi bhava is a big subject in Vedanta. Sesa-Seshi bhava is a second knot condition.

When we get a big amount and divide it, we end up with a remainder (sesha). Nobody bothers about the sesha. Ex:- When you take measurements, of say 20 bags of rice using a measure, some of it remains and they leave it to the servants. In Dr. K.C.Varadachari's books there will be lot more, like this.

For kabandha story refer Valmiki ramayanamu. For more on Kabandha, refer Dr. KCV's article.

2. చీమ (Cheema)

The ant is a stage of collection and storing. The human being as he is today has not only the trait of collecting and storing but also promoted it in the name of savings for the rainy day. The person who has faith in God and confidence in himself will never hoard. Saints in all religions did not promote savings.

Suppose it is saving for the rainy day, there is nothing wrong. The misfortune of it is, the associated concept with it is greed. Instead of saving for the rainy day, you tend to hoard and this is the lapse. Ants hoard. I am not questioning the saving aspect of it. This savings aspect has got a tendency to get into mode of hoarding, which is detrimental for society and to spiritual development.

How to come out of habit of hoarding? You can come out of every problem with determination, which is the only way. You recognize the problem and make a determination to come out of the problem. These two things, if it is not there, you will never come out of the problem, any problem for that matter.

You can come out of the problem through Sadhana. There are ways in the sadhana by which you can come out. One can come out, through meditation, through A and B or by Guru's blessings. These are the alternatives that we have. Most of it is by only determination. The only way out is by strictly adhering to sadhana and persevering in the path. Take for example: People indulge in the stock exchange. Only when there is enough money with you, you can play in the stocks. People who do not have extra do not go into stocks. Suppose if you move around with those kind of people, the chances are you will go too.

So, in every determination we have to add 'aanukulyasya sankalpa and pratikulyasya varjana' i.e. you must move with such people, who are determined to get out of that and you must avoid such people who tend to go in that direction. If you give reasons saying 'why can't I go just one time?' that is enough for you to slip. You slip and you never come back. Determination is the main problem.

Performing acts of sharing and charity, will not enable one to come out of it. It is the consequence of having come out of it. It is a change in behavior. Once I

determine, I will not hoard, then I will start giving. By giving, I will not come out. If that suggestion was to work, Marwadis who put so much money in Tirupati hundi should all be not hoarding next day. The only reason they give money is to hoard and also ask God to hoard.

3 .ఉడుము (Udumu)

This animal has the characteristic of holding on to what it possesses. A person who acquires something tries to hold on to it firmly and never leaves it. At this stage, one develops attachment (మమకారము) and there is an awareness of acquisition. Any threat to ones possessions by others is defended with enormous determination. The positive character of this stage is determination.

4. చేప (Chepa)

This stage characterises slippery nature. A person who is not able to defend his acquisitions (lapses) will slip out of the situation like a fish.

This person will give excuses for all his lapses. He keeps escaping like a fish. If you ask, why you earned this much money, he will be beating around the bush instead of giving a straight answer. What is our subject? It is materiality vs. spirituality. When it comes to materiality only, acquisition comes. By lapses alone, he collects money. Unless he would have done something not correct, he would not have acquired. For a person who is earning a normal salary where is the question of acquisition? Such person will have acquisition of debt only.

A person who acquires, when we ask as to how he acquired, he gives some reasons. My father-in-law gave it. If you ask someone, he slips like a fish. He will give excuses to slip away from the question. That is the day-to-day parlance. Giving all sorts of excuses for our

acquisition and escaping, that is our thought. That is a state of mind.

Which animal has such a tendency to escape? It is there in the fish. Actually, it is survival instinct there. It is not saving something and then wants to go away with what it has saved. It wants to live. So the subject is not tallying a little.

It is slippery nature, trying to avoid and escape. If one is going to wrestling, he would apply castor oil all over his body. We can't catch him. There are such jokes. We can't hold him. Even if Income tax department fellow comes also, he can't get him.

5. ತಾಬೆಲು (Taabelu)

At this stage of development a person learns to control his senses and does not behave disproportionately. He is capable of moving either on the earth or in water - an adjustment capacity to live in a settled way. This is elementary stage of Viveka.

A stage of Indriya Nigraha. Till now, all the senses were let loose. This is a stage where there is control over limbs. The concept of Yama and Niyama have basis in this form of expression.

The tortoise teaches us the discipline of Asana, which demands that the senses are withdrawn. However, it is found that many people are happy doing the Asanas and forget about the Goal. For them the asanas have become the goal itself.

When a hunter comes, tortoise will pull in all its legs inside. The head is taken inside. It will be sitting like a stone. It is indriya nigraha. It is able to pull back the legs. That is why *kurmasana* (tortoise seat) is suggested for

sadhana also. *Kurmasana* is a good seat. Nowadays no one is using it. Not sure why it is gone.

For meditation they use *kurmasana*. It teaches you, that you should control all your senses. You use deer's skin (*Krishnajeenam*) also for that purpose only, to say that you should be as satvic as that. Those who want to have *Indriya Nigraha* do this. The seat itself reminds you of the goal.

To withdraw means, the question may arise if it is like an ostrich or like a tortoise? The tortoise will be safe, where as ostrich will die.

A tortoise when it is being hunted, the first reaction it has got is to withdraw all its limbs and it survives like that. Similarly here, to avoid bad company, the fellow who is trying to pull us out, when he would ask us to come somewhere or other such activities; in all those cases, we should be in a position to withdraw like a Tortoise. The tortoise teaches us a lot of lessons. To our knowledge, the only big temple we have is Sri Kurmamu, in Srikakulam.

6. స్థిరత్వము (Sthiratvamu)

At this stage the person is stable in all his dealings in spite of the obstacles encountered. The determination learnt earlier in iguana stage coupled with the control of senses acquired at tortoise stage makes the person discriminative to some extent with discipline.

It can also be termed as steadfastness in the purpose.

Dogs might be barking, but the caravan will keep going. How ever much the dogs bark, they won't pay attention. When we do sadhana, we get ridiculed by some who say that "all of a sudden he has become a *jnani*". We shouldn't worry and move on. This ridicule starts at home. Why do we need steadiness in the path? So we are able to handle the ridicule. If we want to go satsangh in the evening, they will say "It is not as if your god is going to feel sad if you do not go". Our response must be "yes, he will be sad and will cry if I don't go" and leave. Even though a caravan is shown in the picture to depict this in the game of life, by identifying with stability, it basically helps one to come out of ridicule.

7. బాతు (Baathu)

At this stage of development, a person's discriminative intelligence, which is developed at the spiritual stage of tortoise gets refined. He learns to differentiate between purity and impurity the way a duck differentiates between water from silt.

If we want to understand the sense of discrimination, we need to know the behaviour of a duck. It will take in everything through its mouth, but it will not take in the dirt. It will take in only water and worms. It has got discrimination. The discrimination of a Swan is superfine, this is gross. Milk can't be differentiated, without a meter. It is in Zoology textbooks. The duck won't swallow dirt. It will only take in worms and water.

The tortoise in the previous cell withdraws with sense of discrimination, due to the *pratikulyasya varjanam*. Here it is discriminative intelligence of superior variety. Here it knows what it wants and what it doesn't whereas the tortoise has withdrawn limbs out of fear, with any kind of sound. Viveka is getting refined is the point to note here.

8. మకరము (Makaramu)

A person who can move in two planes namely the earthly plane and the watery plane. The earthly plane denotes the basic needs and drives. The watery plane denotes feelings and attachments. The crocodile is more stable in the watery plane. The crocodile is also symbolically denoted as samsara depicting low type of sensualities.

The story of Gajendra, the elephant king goes like this. He along with his queens enters a lake and enjoys playing with them. This denotes the state of a person lost in lust and mirth in Life. Badly disturbed by their noise, a crocodile living in the lake gets annoyed and catches the foot of Gajendra. Gajendra roars and tries to wriggle himself out of the clutches of the crocodile. Seeing his pitiable state, all his queens desert him to fend for himself. After a laborious struggle, the elephant cries to God for help who intervenes to kill the crocodile. This legend is meant to tell the truth that in unfavorable circumstances, it is only God who helps.

9. ఉదూత (Udutha)

This stage denotes a sense of service and discrimination. The squirrel here refers to an incident in Ramayana where it has served the Master, though very insignificantly, and got blessings of Lord Rama. The act of service gets us into a state of belief. The elevation in the game to the stage of Belief signifies this.

When the Vanaras were building a bridge, a little squirrel climbed all over, rolled on the sand and dipped in the sea, trying to deposit the sand from his back into the water, and help in the construction of the bridge. Rama delighted, picked up the squirrel and stroked it and everyone can still see the imprint of Rama's three fingers in the three lines that are obvious on the back of every Indian squirrel.

10. జపము (Japamu)

If you do not get into a stage of service to the Master early then you must perform austerities and penances, to come out of the clutches of sensuality.

Japa does not mean growing a beard and sitting under a tree in a forest. Even what we do under our meditational practices is Japa. As a matter of fact, if we take the Hindu culture, if we take any temple town, there will be people in the verandah of the house doing Japa. They will be doing Gayatri mantra, Rama japa, Tirumantra, and other such prayers. They are not going to the forest with a beard. That would be sanyasi logic.

A person doing japa will be remembering God. There need not be a reason for it. We call it Jikar in Urdu which is of two types. Japa done in the heart and Japa is also done with the uttering of name loudly. Japa is not restricted to Hinduism. Christians also use rosary beads. We see it in Islam also.

If we want to come out of the clutches of sensuality, and if there is no assistance of Pranahuti, if there were no Point A and Point B, we have no other option but to do

Japa. Then comes the question how many times? Is it a 1000, 100000, 108? There will be a count. If you do no service to God - service to God is what was done by the squirrel. If you don't do any service, then austerity and penance are inevitable. If you don't get into a state of service to Master early (as mentioned in the story of Squirrel), then you will have to do severe practices of Japa (austerity).

What is Japamu? Japamu is part of austerity. What is austerity? We say austere practices. What does it mean? It means reduction of wants. Practicing severe restraints on food. The main point is, they are severe practices. Instead of eating two times, you eat only once. Stomach should not be full. Instead of being full, it should be half full. These are some of the austere practices. We observe fast on certain auspicious days. All these come under austerity. Severely restricting the intake of food and other comforts. Sleeping on hard floors is another way of observing austerity, sleeping less for a maximum of 5 to 6 hours.

11. తపము (Tapamu)

If you do not get into a stage of service to the Master early then you must perform austerities and penances, to come out of the clutches of sensuality.

Tapamu is neither a person performing penance on one leg nor a pious person sitting in ashram. Both can not be considered as Tapamu. Tapamu is a meditation on something, it is actually meditation.

Austerity word if we need to exactly apply the right word is Tapamu. Japamu means meditation. Austerity and Penance always comes together. We cannot differentiate both words Austerity and Japamu. We do Japamu, what is that we are doing? We are doing Ramchandra's Japamu. In Japamu there is no heat producing element. Tapamu means it produces heat. There is no heat getting developed in Japamu, the matter of Tapamu is that it produces heat. When the horses are whipped, naturally they are all work with full vigor against that. When we are trying to control it, we may resist more, in that suppression, we may kill our efforts.

So Japamu is all satvik. In Tapamu there is some element of rajasik, but no element of tamas. If per chance Tapamu is taken to the level tamas then it is asuric. We do in a rajasik way with a kind of determination and discipline. So Japamu is meditation where as Tapamu is equal to Austerity and Penance. *Tapassu* means it should generate heat in the body. This must have been your experience too. When we do meditation for long hours enormous heat gets generated from mooladhara. If we pursue further, this heat will be there upto head. In between mooladhara and head it may not be showing up, except the vibrations at heart. So is the case whoever practices meditation, it is customary/traditional to give milk or almond (badam) milk to reduce heat. Rev. Babuji Maharaj used to take milk with almonds and even Dr. K.C.V garu too. If some one substitutes with almond chocolate, glucose, it is not substitute for that. Our attitude is to substitute. If we follow as advised it would be good instead of substitutions. Chavanprash also can be taken along with milk. I don't take that.. Heat will be there, enormous heat will be there. The heat will be produced even in the eyes.

12. అహింస (Ahimsa)

This is the beginning of the development of Universal Consciousness.

Ahimsa is a stage of development, which arises as we progress in spirituality and is consequent to the development of empathy and sympathy. Practicing non-injury, develops in us the qualities of sympathy and empathy. The picture in the game of life shows a Jain saint. Jains are the best example of expressing ahimsa and they close their mouth with a cloth lest any insect might enter and die in their mouth unwittingly.

Only when universal consciousness comes, ahimsa will also come. Only when Inferior type of super consciousness as mentioned by Pujya Babuji Maharaj comes then this quality also comes. It is superior consciousness but of an inferior variety. The qualities that come in it are Satya, Ahimsa, Asteya, Aparigraha and Brahmacharya. Only when we get these qualities, we can start talking about spirituality.

13. వివక్షత (Vivakshata)

Having come through the stage of Japa, Tapa and Ahimsa the man develops an attitude that he is superior to others and starts thinking high of himself boasting of his qualities and naturally falls a prey to his own heaviness and falls to the stage of crocodile. One becomes a victim of sensuousness. Here, it is the sensuousness of ego.

When we get into the aspect that one is superior and other is inferior, then there is vivakshata. In the past days, one couldn't go to hotels. Only white people could go to hotels. Not sure if it is there any more. That is the first knot condition.

If you consider brahmins, he would have done some japamu, tapamu. Because he has done it, he considers the rest of the world is all lower class. So don't come near me is his approach. Others should get away from him. When they are coming we have to move. Similarly, when King is coming others should move. Similarly any elderly respected people come also others should move

away from them. This is caste discrimination. We are not talking about caste discrimination in this cell. We are superior and the other person is inferior. If you go to an astrologer, he will not take the papers by hand. He will ask you to leave your papers there. Same is the position even if a brahmin goes to the astrologer. Discrimination is a bad quality that comes out of first knot.

Have you ever been to Nambudri temples? Kerala temples. Brahmin there will leave the 'Harathi' - camphor plate at a place. He will not touch any body and also he will not let any body touch him. Irrespective of the person, he does this. His thinking is, as if he is very religiously disciplined and may become impure when others touch him. I am pure and you are impure

In our childhood days Acharyas used to be there with 12 upright marks on the body, religiously disciplined and used to move separately. Where they eat, we can't even go. Even when they come to our home and eat, we can't be around. They are not in any enclosure while eating. While the recitation of Purusha suktam goes on, they will be eating. Till they finish, no one should eat is another

rule. Acharyas are different and disciples are different. It is purity vs. impurity. It is not social discrimination.

If we take the concept of prefects and preceptors, they are a separate clan and others are separate. Is this really there or not? Despite our efforts to come out of this, still we getting into it or not? We are superior and other person is inferior. We don't know why other person is inferior.

Another example for Vivakshata is Nandudu-Chanakyudu. Nanda won't allow others and say they alone can be seated. Chanakya questions the greatness of the Nandudu. They are ready to precipitate for a quarrel, then Chanikya leaves from the place. It is also discrimination.

It is more in ladies. We can't go in to the kitchen while they are cooking. What ever they are using, the vessels you can't touch. They will throw the vessels, if you touch them. Those days are gone, but that vichakshana is there. It is not caste

In the Udipi temple, the God is turning the other side. There is a window outside and we can see the God from outside. As the story goes, a devotee wasn't allowed

inside the temple and he prays and God turns his head, to give him darshan. There is an opening in the wall for that. In Krishna temple, even now, only if you want to look at close quarter you need to go inside. Your vision of the Lord is not affected from outside.

14. జిజ్ఞాస (Jijnasa)

A person who is serious in getting to know about real values in life.

15. వానరము (Vaanaramu)

Interest generated at the earlier stage never leads automatically to steadfastness. Various other things attract us, which seem to be apparently similar to the goal. Before development of Goal clarity, the mind plays monkeyish jumping from one to the other. When discrimination is lost we end up in the stage of a monkey.

The cricket player confuses himself with the tennis player. A dancer in Bharatanatyam would like to have the hand in Kathakali. Before development of goal clarity, the mind plays monkeyish jumping from one to the other.

If a person having Jihwa Chapalyamu (Gourmet) means not having discrimination. He does not discriminate. He should eat food. Its all scuzziness. If you keep several varieties of food , which one to eat and the mind is monkeyish. Jumping from one to other and he falls to this cell. You come to the stage of Monkey, not only from Jihwa Chapalyamu (Gourmet) from many other places. For our convenience we kept this snake from Jihwa

Chapalyamu. One may come to this cell from where ever discrimination is lost.

Vivakshata is lack of discrimination, same as indiscrimination. Monkey is also like that. Give a laddu (Sweet/ Dessert) it takes that. Then keep a banana, it leaves the Laddu and takes the banana. If you keep a coconut, it runs towards that. Why it runs towards that is not known to anybody. After all it is having something to eat. It will not keep quiet. The attitude of let's eat the food and go will not be there.

Now a days we see the buffet. Some body takes food and some other person comes and says the ice cream is good. This person who is eating Gulab Jamun (Sweet/Dessert) will leave this and goes after ice cream. There are two aspects here. One is the nature of dog and the other is that of monkey. Like dogs, all run towards one item. The moment food is ready all run towards it. If we say buffet culture ,on humor/lighter side you may, on lighter side, watch yourself and watch others educationally.

16. గురుకృప (Gurukrupa)

When we are interested in great things and if luck were to favour us then one comes across a person who helps in the path. Most of the time the help is accidental as we feel it at that time but we learn later, that the whole thing was somehow programmed by God and we got the Guru we needed at the appropriate time based on our deservancy. The guru like a kangaroo keeps us in his pouch and takes us through leaps, which is arduous for us to go through by self-effort. It is great that you have landed here.

Guru krupa here means taking assistance of Pranahuti from a co-traveler.

Coming here, the sadhaka now learns, that the physical presence of the guru is not necessary and he gets grace of the Master from nature, from books, from feelings during meditation and by many means which are not conventional. They look conventional, but may not be conventional. With guru krupa one travels to Anima.

This is a jump through ladder. One crosses *vivekamu* (discriminative intelligence), *lobhamu* (possesiveness), *satya sandhata* (truthfulness), *atmarathi*(self adoration), *mohamu* (attachments).

Once guru krupa comes, Guru will take us through. Pujya Babuji says 'I will take you'. Once a person reaches there, these are to be developed.

While you are transported from those planes in the bosom of the Guru it would be to your advantage to gain the intermediary stages in spiritual development. This is the advice that is given while playing the game.

17. వివేకము (Vivekamu)

A stage where the difference between permanent and transient nature of things is understood and there is a definite leaning towards permanency. When a person stabilizes at this stage and has a discriminative understanding of all five sheaths of life namely physical, vital, mental, aspirational and bliss, he can be said to have proper discriminative capacity. This is the first stage of spiritual journey. The swan is legendarily known to separate milk from water.

No person stops at this cell. A person having Viveka moves on, never stops. If person does not have viveka only then he stops. One marches further. Temple, Idols are meant for people not having Viveka. Though people who go to temple may maintain a higher level, general notion of people who go there are those who are stuck to that God/Deity. If you show the image of Venkateswara Swamy, that person says that is the ultimate and never tries to listen. This characteristic is felt by almost all the

saints and none can be said to have become stagnant at this stage, depicted by a person who meditates.

For more reference – Basic writings of SriRamchandra,
Reality at Dawn

18. లోభము (Lobhamu)

Greed is one of the five obstacles in the path of spiritual progress. The other four are *kama*, *krodha*, *moha* and *ahamkar*. This is purely cultivated by the human mind and should be got rid off by following the right path.

Miser is a greedy person. What is link between *viveka* and *lobhamu*? That is the game of god. One thing he gives and side by that the trap is also there. He will be watching. If you fall, he observes your fall. It is not enjoyment but amusement.

19. సత్యసంధత (Satyasandhata)

This is one of the preliminary stages insisted upon by all religions for one on the path of spirituality. Harishchandra, the emperor, has never compromised on the principle of truthfulness even if it meant the loss of kingdom, loss of wife and loss of son.

20. ఆత్మస్తుతి (Atmasthuti)

After coming to the stage of Truthfulness one comes to the stage of loving oneself. By now one has acquired non injury, discriminative intelligence and truthfulness. Therefore one starts thinking that he has accomplished something and starts loving / enjoying himself. This is also capable of degrading the sadhaka to the level of finding faults with others for everything. There is a possibility of developing negative quality of complacency too.

Avadhoota is a fellow who is not conscious of anything. Atmastuti is state where you are happy. This is a good state. However it has got the negative quality of keeping you bound to the condition itself and progress becomes impossible. This should not be confused with a state of narcissism. This should not be confused with narcissistic love, which ends at the physical plane, which is essentially at the physical plane.

Atmastuti is a very dangerous of mind which will mar spiritual progress. That is what leads to smrtibramsa.

Once self-adoration gets in, one of the worst dangers is unnecessary criticism. As if this person is perfect and others are not. This goes on with him. So, you go on indulging in that nasty habit of finding fault with others. You have got every right to find fault with others provided you have got restraint. If you are not capable of rectifying, you must shut up your mouth. Either by counsel or other means, we must be in a position to give alternatives. What is the use of finding fault with others without giving alternatives? When a person is in this state and faces a circumstance of the other person lying, he will not look into the condition of other person, at what stage the other person lied cannot be understood by this person. He keeps on talking. Self adoration and unnecessarily criticizing others are worst. They go together always. Once the first comes(self adoration), the other automatically follows. You go on praising yourself, you will definitely do that. Possibility is that one gets into this state. For the sake of dignified warning we use the word Possibility instead of writing definitely

21. స్మృతిభ్రంశం (Smrtibhramsamu)

If you falter in sticking to the universal principle of Satya, Ahimsa and other virtues, any acquisitions of power or authority will be lost at the critical moment. This loss of memory leads to loss of intellect leading finally to ones end.

In Mahabharat, Karna, the son of Kunti is known for his valour, loyalty, charity and many other good qualities. He gains the Brahmastra from his Guru, Parasurama by concealing his identity as a Suta Putra and also lying that he is a brahmin. This falsehood led to the punishment by his Guru that the weapon would be forgotten at the critical moment.

The complacency that may arise due to preliminary accomplishments would lead to loss of memory of the goal and these attainments namely ahimsa, viveka, satya sandhata, may get treated as goals in themselves.

In complacency we forget our goal, the purpose with which we started the life and almost get into a state of

*moodha, lose our way. Smritibhramshaad buddhinaasho
buddhinaashaat pranashyati (Srimad Bhagavad Gita 2-
63)*

The point to note here, the reason why the link is given to *Guru Drohamu* (Cell 114) is, when betrayal of the Guru is done by someone, he loses his smriti, he loses his buddhi. He comes to one stage lower. What actually happens when *smritibhramsha* happens is, we all know the story of Karna. His guru tells him that at the time of most need he will not recall anything. Karna story is typical example of *smritibhramsham* and *guru drohamu*

22. విశ్లేషణ (Visleshana)

The power to identify one with the smallest atom. This states the mastery over the earth element. It also means the capacity for analysis.

Kanaadudu is the founder of Vaishesika philosophy. He came forward with the atomic theory, and has used analysis and deductions as the method to seek true knowledge and clear perception. Kanaadudu is the first person who has analyzed and came to the level of atom. *Kanamu* means atom.

23. సంతుష్టి (Santhusti)

It is a condition of a happy person. The positive aspect of this is the sadhaka finds a state of balance and this should lead to a state of contentment. This is the initial stage of accepting everything as a gift of the Divine.

Santushti means being Happy. Any happy person, contented person. It is a level more than *tripti*. Any practicant of the path is happy. Happiness too is there and there is nothing wrong about it. The only trouble about it is, he compares. You must just get into a state of just. An implicit state of acceptance where he feels whatever he gets is just.

While a person is happy, he also feels he is infallible. We see some people who are of the opinion that they are doing their sadhana extremely well, that nothing will shake them and they are perfect. They are not persons who are not practicing. They follow Ten Commandments also. The person, who has santhusti, follows the commandments but then he thinks he is infallible.

The question may arise how a person might think he is infallible after he has accepted everything as a gift of the Divine. Both feelings are there simultaneously. The person will say that since everything is a gift of Divine, God has given this capacity. This rider comes. There are many case studies relating to this. We can only say this much that it is guaranteed that these feelings come one does fall. We would have seen in our cases itself that we would have stopped doing meditation for sometime, most definitely we would have stopped. The feeling that what is there is do more would have come and we would have definitely stopped. We slide. The path is such. It is a slippery zone, it always keeps sliding down. We commit this mistake with happiness only, there are no intentions. Happiness along with it gives big stomach right? A big stomach along with it gives enormous gravitational pull. The weight increases and it gives gravitational pull. It is one of the common problems of a sadhaka.

Tushti is felt only when we get what we want. *Santhusti* is the next stage after complacency. When we come out of complacency, we fall into *mohamu*, if we escape that we fall into *santhusti* which is again due to complacency.

It will not allow you take further action. There will not be motivation. It will not propel you for further action. Only if we have a disturbed condition can we move forward. You should remember the logic of restlessness of Rev. Babuji always. You must be restless even at the state of peace. It is not understood as it is a matter of experience. Every one of us feels balance, quiet and happy during our meditations, but are we happy? No. We feel restless. So this 'poison' of restlessness is a positive aspect of our philosophy

The condition is that of restlessness always. It is not that of happy and this is one of the reasons why we evaluate the system low. Lot of people have a doubt that even though they are in a high condition, since they did not get *santhusti*, they have not reached. And where have they mentioned that we should have *santhusti*? They have said it in Vedanta. It is a problem of Vedanta. They have used the word *santhusti* meaning we are supposed to get that. How do we get contentment when we are restless? It should be contentment in restlessness. In these parts it goes by the name of '*pilla temarlu*' where a very light wind is blowing, it has disturbance but we enjoy it. Our condition will be like that.

Looking at it from a different angle we can say this. Let us look at the aspect of serving the Master. We have willingly accepted to serve. When the abhyasis come, do you feel like receiving them with the warmth that you will receive a Master, or you are just consider them as unnecessary people who are coming and disturbing you? Please introspect. Not always you consider you are receiving the Master, unless you are telling a falsehood. Truth is many times we feel 'this fellow is a nuisance who has come', 'what is the great urgency of this fellow has got'. These kinds of feelings come. I am only sharing what I personally feel, many times I have felt it and that is what I say that is the slippery zone. Instead of recognizing him as the Master who is coming to you, because every person has to be accepted as the Master, correct? As far as philosophy goes it sounds very good, but do we actually do it? You are happy with your condition, therefore you do not like that person. This is nothing new to us, every saint has felt it. There will be one saint, he will be in his own state of mind. There will one more coming to him, the one who is coming is also a saint. The first one says, 'why did you come to me, don't

you have any other work, could you not go somewhere and meditate?’

This has been put in poetry also. Say, a person will be in the thought of Lord Krishna, he is lost in it. When someone comes for him from outside, he would have asked if there no other work. The other person would say that they have to go to the temple. The person who got disturbed would say that ‘you are an external person, you go to the temple, I will sit here and continue my meditation, please go’. That is how they used to be, this discussion goes on. The person will be doing his sadhana at home, someone will come and keep disturbing them that they have to go to the temple. The person will be saying that the people disturbing have no other work. The people would ask that if the person does not come, how will others learn? This discussion is also there. So, you can see the attitude. The person is in happiness but comparisons do come.

24. మోహము (Mohamu)

Almost every great seeker has fallen a prey to infatuation. The stories of Sage Viswamitra and others indicate that in spite of being on the path and having all the qualities of determination still one can fall a prey to infatuation / seduction. It is seducing actually. A person who gloats in the glory of his achievement as in the state of the *atmastuti*, easily falls a prey in infatuation because he thinks he is infallible. The characteristic of feeling infallible is the sliding factor to get into infatuation in spirituality.

The story which depicts Mareecha coming in the form of a golden deer typifies the stage where a person falls a prey to the asuric forces in him, trying to possess the impossible. Mohamu means trying to possess the impossibility. Every wise man knows there cannot be a deer which is golden. The woman in the Sadhaka, falls prey seeking after this impossible things and loses the game. Please refer the story of Ramayana for further details.

25. అస్తిత్వము (Astitvamu)

The self is experienced as an inevitable expression of the Divine. Also the self is the signpost to the presence of God.

Astitvamu means the feeling that 'I am there'. *Astitvamu* is a gross state, it is not the superior "I"ness that we talk about. For ex. if we take a peon in the office, he says that when I am there, why did you enter the office, why did you enter ignoring me? He will prevent you from going inside.

It is a stage at which awareness of self is predominant. It comes in the second knot. We are talking about the awareness of self in the sense of 'ahamta'. The self is experienced as an inevitable instrument for the Divine. That inevitability is the illusion, that if they are not there, what will God do. Also, there is a feeling that the self is a signpost to the presence of God.

The Dwajasthambham in front of the temple is a flag post to the temple. It feels its inevitability and that without its presence the temple/Divinity cannot be known.

26. అసూయ (Asuya)

The self is experienced as one giving happiness to the Divine however it wants the Divine exclusively for itself and becomes jealous of Lord's attention to others. The religious bigotry has got its origins here.

Explanation: Satyabhama, one of the eight consorts of Lord Krishna, she was always jealous of Rukmini. Tradition has it that Rukmini is Sri who is always with the Lord and Satyabhama is the Mother Earth. The Mother earth, though is most beloved by the Divine, is always away from Him. She is always jealous that she is not able to live with her Lord. In this episode of Satyabhama, we find the Lord granting her request and pampering her. Satyabhama has never lost her position, she was always having her position. She came to some stage of being nearer the Lord in one particular life. Of the two she is more loved by God because it is only here that He expresses. To explain it further, Sri is barren whereas Bhudevi has got all the children of God, all of us are children of the Mother.

27. మోసము (Mosamu)

A stage of development in spirituality, when a person behaves as something, which he is not, the beginnings of egoism. Pseudo saints, pseudo Masters' are not any rarity. Beware of becoming one!

This story from Aesop fable is given to elaborate this further. A fox, a lion, a leopard and a camel become friends. After some time due to drought, all four animals barely get anything to eat. The fox plays a trick on the camel, where it offers its own meat for the survival of its friends, the friends reject it. Next the unassuming camel offers its own meat for the survival of its friends. Pouncing at the invitation, the lion kills the camel. The fox here behaves like a true friend, which he is not and this is cheating.

28. నిరాసక్తి (Nirasakti)

These are the beginnings of real vairagya. The discriminative intelligence (Viveka) that everything belongs to the Divine develops into a stage of Vairagya but this does not lead to Nirvyapara or a state of no action where there is need for action. The proper attitude is to discharge the duties as the command of the Master. That is the state of King Janaka.

In one of the incidents in King Janaka's life Ashtavakra meets him. Having heard about the disinterested state of mind of King Janaka, Ashtavakra asks him to give away his kingdom if he was really disinterested in being the King. King Janaka immediately gives away his kingdom and walks away and this was the state of disinterestedness of King Janaka.

These are the beginnings of Vairagya, developing a sense of non attachedness through disinterestedness. Non attachment arises through disinterestedness. So we are proceeding towards vairagya.

During the period of Ramayana, people have gone to Janaka for knowledge. Saints' children were sent for training. Saints themselves went to him for clarifications. A very great person. He is very high and Babuji says so, Janaka's condition is such.

Other examples of disinterestedness are Emperor Nero and Aurangzeb. They used to practice vairagya and disinterestedness. Aurangzeb in particular was always detached in life. Every one of us is a complex bundle of several qualities

Kumbhakarna is another good example. He did not want anything, whatever his elder brother told, he did. Else, he used to keep quiet. Just as the song playing on the road does not have any influence on us where we are least bothered about it. That is due to certain amount of viveka that we have got. Suppose we are like this in performing essential duties, we will not be able to perform. So, the person works when he is reminded of his duty. That is how Kumbhakarna was. That is the attitude that we should have and at the same time work as a command of the Divine.

29. పరిగ్రహము (Parigrahamu)

This tendency to steal appears to be a quality of the ape, which we tend to get. Therefore the picture of Apes is shown in the game of life.

One tries to steal someone else's glory as His. This state is an obstacle for the development of attitude of surrender called anubhava virodhi. These are the obstructions for surrender. The ape/monkey (actually called *konda mucchu*) means thief. It is terribly intelligent. The other type with a red face is not as much intelligent. *Konda mucchu* is intelligent

It is not covetousness. This is the same problem that comes at the stage of prappanna. We have prapanna prabhu and before that prabhu. The problems of *mucchu* are linked to that.

You start thinking that you are the Master. It is a very common thing that is happening. There will be someone in the office. He behaves as if he is the one. He will be

taking all decisions. Actually it is a reflected glory that makes him talk like that, do like that.

A house thief is approximately one aspect of the story. This fellow stays in the house and then he steals. In the above case he steals the glory of the Master but he is the loser. In the example of the house thief, the thief is not the loser, whereas in the condition of the prabhu gati, we must also point out that the person who steals, is the loser.

Instead of giving credit to the Master for the work, one tries to steal from him for oneself, or allocating the capacity to ourselves which really belongs to him.

To start enjoying as if one is the Master and that experience, the anubhava itself becomes a virodhi. An example would be like this. We are working for the Master. We start thinking that it is ours. The feeling that it is I who is doing it comes. We say that it is the Master alone who is doing it. What happens is an abdication of responsibility.

The tendency to use for one's own enjoyment the objects that ought to be dedicated to the service of the Lord

There are two exceptions here. One is the classic example of Sabari. She enjoys the fruit before giving it to the Lord and the justification given is her love for him makes her taste it first and then only give it to him. It must be said then that in such circumstances anubhava virodhatva does not come. If your dedication to Master is of such a great degree then it is not necessary. Otherwise for you and me we should not taste the fruit before giving it to the Master.

Suppose we offer prasad on any occasion to thank our Master. We cannot say that we will taste it to see if it has come out well or not. It is not permissible. There is an exception there. When we go to a temple, we take fruits along with us. Do we check whether the fruit is good or not by tasting it? Or do we take it as it is by purchasing from the shop? We don't taste it, correct? While cooking at home (not prasad) they might taste the food. They will take liberties with you. If it is prasad that is being made, they will not taste it. They will not allow you to touch it. There will be an area earmarked for it. They would have kept some jaggery or sugar for it. If you go and touch it, they will admonish you. Some may think that it is not enjoyment, but you take it for enjoyment only. When you

take it, you start enjoying. You have already tasted it, you have no business to give. We cannot give something to the lord after tasting it.

The second example is that of Andal. She first puts garland for herself and then gives it for God. She has no business. On this only there is a big fight. Upon going to the temple the priest scolds and is told that it is no fault of her and then God himself answers. That is the story.

These are exceptional cases. The anubhava virodhatva can be applied there. Since their surrender, layavastha with the master is so much, they could do that.

There is one more case like that. Govinda is asked to make bed for Ramanuja. He makes the bed and then sleeps on it first. Someone sees it and asks as to why he did it. Govinda says that it is meant for Ramanuja, so we have to see if it is correct or not, otherwise he will not give. This is a less known episode, the two others are well known episodes. We can try to apply anubhava virodhatva there also but their laya with the masters is such that you can't do that.

This is a human consciousness, not only monkey's. Parigraha (stealing), kleptomania, all these come under

this category. Unless you get out of this, you will not get settled in the inferior type of super consciousness. If you want aparigraha to come, then parigraha must go. Aparigraha is the negative word, from parigraha to aparigraha. Parigraha means taking what is someone else'. Parigraha is stealing. There are different stories attached to this. Ravana's story is there, the story of Vali is there, Indra's story relating to Ahalya is there. In the case of the story of Indra and Ahalya, it is a case of stealing daily. The punishment he gets is that he will have his entire body with eyes. That is his curse. That is why he is called *sahasraaksha* (one with thousand eyes)

30. నమ్మకము (Nammakamu)

Faithful to the Master's cause, a missionary, the Vedas. The picture in the game of life depicts Dattatreya. The Vedas are depicted as dogs. Dogs lead us in hunting; similarly vedas lead us to God.

Dattatreya had descended into the realm of world as progeny of Atri and Anusuya, a sage couple of the Vedic age. Anusuya became very famous for her devotion to her husband. She was the embodiment of chastity. Such was her spiritual power that hard, uneven earth turned soft and smooth for her as she walked about. This pious woman induced jealousy and envy in others, however, and the three Gods decided to prove these doubting elements how wrong they were.

They transformed themselves into mendicants, approached the hermitage of sage Atri and begged for alms. At that time sage Atri was away at the river offering his daily oblations. Anusuya came out and offered food to them. They made a strange request; the food be prepared and served to them by Anusuya, in the nude. In

the Indian tradition any 'athithi' (guest) cannot be turned away, as they are considered to be an aspect of God. Hence she was placed in a dilemma. She smiled to herself and reflected thus: 'I am totally purified by the long association with the holy sage Atri. What harm can the god of lust ever do to me? So I do fear nothing. As they have sought food from my hands, I look upon them as my own children and not as strangers and grown up men!' Her thoughts – the thoughts of a pious and chaste person – instantly became reality; the elderly guests became babies!

Sage Atri on his return to the hermitage saw his wife Anusuya fondling three babies. Anusuya said "These children are the gift of God to us who have been childless so far". Sage Atri was overjoyed and named them Datta, which means 'given'. At this the three Gods reverted to their real forms and disclosed the truth. They extolled the power of chastity and purity of Anusuya which vanquished the combined and colossal powers of all three of them. Sage Atri and Anusuya prayed that they should remain as their sons. They consented and the three Gods merged into one body.

31. కపటము (Kapatamu)

The intentions are to cheat, take advantage to oneself, appearing all the time as if one is helpful.

In Mahabharat, the deceitful nature of Sakuni is well known. He always posed as a well wisher of Kauravas but his intention was to wipe off the Kaurava clan.

The story of the tiger posing itself as a deer. The intentions are to cheat, take advantage for oneself, appearing all the time, as if the person is. There are lot of people we see outside who pretend as if they are good people. Actually his intentions are to kill you. He is feigning. There are a lot of stories on this in *mitra laabha* ex. The jackal appears as a friend and in turn tries to kill the sheep.

32. సత్సంగ్ (Satsangh)

It is a fortune that comes to you as God's gift. There appears to be no apparent reason except our good deeds of past life, which might lead us to the company of good people. This helps in firming up our Goals and in developing attitude of service to others.

Only if we had done some good fortune, will we be meeting others. There is some good thing that we have done to each other, therefore we have come again to do service. Otherwise we will not meet.

33. కామము (Kaamamu)

Many people consider this to be the goal of life. Enjoyment is what hedonists have always held to be the goal of life and so did the Charuvakas of the East. Today modern life seems to be opting for this. This covers desire for varieties of food, company, drinks, women and host of other things.

There is a difference between *kama* and *moha*. *Kama* is much more strong, the desire. One of the heaviest traps we have got in life. This covers desire for food, desire for company, desire for various varieties of foods and drinks and women. This can never be satisfied and therefore has to take recourse to denial of reincarnations through rebirth

34. సోమరితనము (Somaritanamu)

Excess of indulgence in pleasures drains one's own energies to such an extent that there is no alternative except to become slothful. Indulgence leads to sloth. No useful purpose can be served by such people who end up here either for themselves or for the society. Such lives are wasted and the hopes of the Divine are belied. The only way to come out of it is to take advantage of the satsang.

35. ఎ బిందువు పై ధ్యానము (Point A Meditation):

The Great Master Sri Ramchandraji Maharaj of Shajahanpur advocates Meditation on points A and B.

Location of points A & B: From the left nipple measure two finger width straight towards the right. Then proceed straight downwards upto three finger width. This is the position of point "A". Further on proceed two finger width more in the same downward direction. This is the point "B".

Note: Measurement is to be made with one's own fingers.

These are the discoveries of the Master and a gift to the humanity. The meditation on this point checks the improprieties of our conduct and brings the urges to moderation. The point has to be located as given in the picture and one should meditate in the following way thinking that "All people in this world are my brothers and sisters and that they are developing true love and devotion to the Master / Divine" for not more than 10 minutes before going to bed.

Once we come to this stage of controlling the excessive control by desires, we come to a state of balanced settledness.

36. సుతలము (Sutalamu)

In inferior type of super consciousness we get satya, ahimsa, asteya, aparigraha and brahmacharya. Only when these qualities are present we should talk about spirituality. Talking about the 'U' level, Rev. SriRamchandraj Maharaj says, this is where inferior type of super consciousness is present.

Sutala is a stage of consciousness where balance or settledness is there, which is the positive aspect. The sadhaka has not totally come out of feeling self importance and has not stabilised in the attitude that everything is Master's command. Therefore he settles in super consciousness of lower type. This is one of the seven inferior types of super consciousness. The others being Patala, Talatala, Rasatala, Mahatala, Vitala and Atala.

The picture in the game of life depicts Vamana pushing Bali Chakravarthi to Sutala. He was pushed because he interfered in the work of other functionaries. The difficulty with King Bali was, he was capable of understanding that

God is there but he was always confident that he can do.
He made other functionaries not function.

Sutalamu is some sort of plain. Sutala itself is a low stage of lower plane of consciousness or one of the nether worlds. There is a positive aspect of it, in the sense there is a balance. Sutalamu is stage of balance, not excessive indulgence. Indulgence is there, but not excessive. If we analyse ourselves, majority of the people who are on the path are only somewhere in the sutala.

Out of 14 lokas, 7 lokas are below. The upper lokas are Bhuh, Bhuvah, Suvah, Mahah, Janah, Tapah, Satyam. The adho lokas are below and Sutala means balanced plane but it is of inferior type, it remains below. If you are going to look at it vertically, from top to bottom, you will be getting into troubles. For all seven of them, if we take posterior and anterior, if you take a bright side and dark side, the dark side is the lower and the bright side is higher. That is the real meaning. If you keep it one above the other, we get into confusion. We don't see so many centers in the body. There is always a darker side for every center. There is a brighter side and there is a

darker side, both can be seen. So, when we say that is lower, the other one is higher.

37. *ààààà (Brahmacharyamu)*

Is it celibacy? This principle is many times confused with celibacy but it is essentially one of being in the company of the Divine and moving with the Divine in the form of the master. The guru is the only person as Brahman who is of any concern for the seeker. Celibacy means only that. Due to the firm attachment to the guru, the student is not bothered about anything else and does not indulge in any desire.

38. గురుకృప (Gurukrupa)

It is necessary that sadhaka now learn that physical presence of the Guru is not necessary and gets help of the Master from Nature, Books, feelings in meditation and by many means, which are not conventional.

Whenever there is guru krupa, it means pranahuti. Without guru krupa pranahuti is not possible. To think about pranahuti without gurukrupa is out of question. It does not happen. After brahmacharya, if you do not get guru krupa, vairagya will not come. After getting viveka, one would do meditation on Point A. Why majority of the people don't meditate on Point A is that they have not got viveka. If they had, they would definitely have done it. It's a must, if one has viveka i.e. that he is a slave of his wishes, only then he will come up. Pranahuti is necessary to push one from brahmacharya.

When you are progressing, this is by the grace of Guru you are going and we cross several stages. While slipping though, that is not the case. When we climb up

the stairs, we go up one by one. While falling, it is sudden, there is no need for stairs to fall.

When we climb a mountain, we climb by stages, but while falling we fall all of a sudden. The help of the guru takes you through, otherwise, you go through the staircases one by one. So, Master lifts us like that.

Many times we face life situations. We would be doing our sadhana, we would be alright and move on to next stage. Then we slip. It is not that we are left down there and that nobody lifts and takes us to the higher condition. When guru krupa comes, wherever he wants, we will be taken.

The fact is when we make a mistake, we are going to the guru. That guru is capable of taking you beyond.

39. వైరాగ్యము (Vairagyamu)

Giving due importance to every aspect of life as service to the Master is Vairagya. Discharging duties as a trustee. It is not renunciation. Renunciation truly means nonattachment with worldly objects and not the non-possession of things.

It is a quality that gives equal importance to all aspects of life. That is what we mean by vairagya. Our interpretation of Vairagya is to give due importance to every aspect of life as service to Master himself, discharging duties as a trustee. Vairagya mean discharging duties as a trustee, not renunciation.

40. క్రోధము (Krodhamu)

A gift of God, essential for leading a life of activity. In its subtlest form this may be defined as life impulse symbolically represented through bursting of seeds breaking open the beans.

Krodha is a burst. Life bursts, that is the basic, represented by the planet Mars. Venus represents *Kama*. The beginnings of the zodiac. Aries is ruled by Mars. The zodiac starts with Mars and ends with Jupiter. The lord of Aries is Mars and the lord of Taurus is Venus. So, life starts first with activity. Activity expresses itself in life. The zodiac starts with *krodha* (burst). Next comes *kama*. The third one is Gemini, that is, the two opposites start meeting. Gemini is symbolised by brother and sister. They are not husband and wife. Lot of people confuse us on this. If you see the whole picture, Mercury comes behind, then comes the moon followed by the Sun afterwards. The way in which the whole cycle is put is entirely different.

My own vision of the Zodiac is the other way. I think the Zodiac starts at Tula. There was balance in the beginning and then the will for expression came, and therefore it is Venus. That will is to activity. Activity does not lead to will, will leads to activity. So, my way of looking at it is, the zodiac start at Libra. I know nobody accepts it. I look at it from my own angle. I am logical in this. Life starts with balance. So, where should the origins be? It cannot be Aries nor do I accept it is 1⁰. I take it as the 14⁰. I have my own perceptions. My theory is that the 14th degree of Libra is the beginning point. I have not done much research in this, I have left it for quite a few years now.

Many people had misunderstood me in Path of Grace. I was not referring to planets there. I was talking about the origins of planets. It is not astrology I was referring to, I was referring to origins as to what started where.

It can also become a negative quality that develops essentially out of disproportionate attachment to one's possessions including ideas or ideologies. This leads to a state of mental imbalance.

If we want to come out of *krodha*, it is not so easy. We need guru krupa.

Krodhaatbhavati sammohah. It is a mental imbalance of excessive attachment to oneself. *Sammoha* means that the person has *moha* towards himself. Attachment to one's own ideas and possessions is *sammohamu*

Krodha is not the anger that one gets. When it comes to *krodha* there is a vengeful attitude. It is not rage, which is excess of anger. An example is when mustard seeds are put in hot oil, they burst very spontaneously. If one goes near by, there are chances that our face may get burnt by that bursting. It makes no sense, *krodha* is also mostly like that.

If an example be given for *krodha*, it is Parasurama that best describes it. It was with vengeance and definite knowledge that whenever a kshatriya was born, he would be eliminated. He is still considered as an avatar.

Aswatthama is another person who had *krodha* who had killed the upa panadavas. It was not only a retaliation by him but he was very competent also. Even if one wants retaliation, if there is no competence, then *krodha* will not come. Such a person would become a cheat like

shakuni. *Krodha* is not a trait, while *kapati* (cheat) is a trait.

41. గురుకృప (Gurukrupa)

Gurukrupa means transmission. It would mean our getting in touch with our trainer or any master who lifts us from a state of consciousness to its superior state. This is done through PRANAHUTI, which is of the nature of fomentation of a particular type of vibration, which elevates the status of the person.

Actually, if we take the message of the Master, we can take the words where he says unless you come across a person who can foment you to a higher condition.

Gurukrupa leads us to a state of *prakami*, which is the initial state where a person would be in a position to feel empathetic. Empathy is a state where one feels for the other, by becoming one with him. Without this pranahuti does not happen. It is a fundamental point. One has to be at a minimum in this stage. That is why Rev. SriRamchandrajaji says he will do yatra upto second point. The reason is nothing will happen if we are lower than that. Fifth knot is the minimum in our institute, but second knot is a must. If it is not there we cannot have

empathy. The person will not even have an inclination to work. In olden days, they used to say that one with *prakami* has the capacity to enter the body of others. It is not a very high state actually. Lot of people think that it is a very high state. If you remember the stories of *Bhatti and Vikramarka* you will come to know that it is not such a high state. In the stories, one person would be entering the body of another. The stories are very clear but we use our own imaginations. There is nothing wrong in tradition, the wrong lies with the person who tells the tradition incorrectly.

Many people say they feel jerks. It is to be noted that every case of jerk is a problem that has been sorted out. One may not be aware of it but if a jerk is felt then it definitely means that there was a problem and it got relieved. This happens without the knowledge of both persons involved. The question comes then how does it happen? It is because of the *prakami* that it has happened, otherwise it will not happen, but it is an inference that it has happened due to *prakami*. It is not something that can be told direct but resolution of conflict is observed. In majority of cases neither do we know or the other person knows. The person says that the

problem was there till recently but is not there now.
Every case of a jerk is connected with it.

When we have come to twist and turns, if one twist is removed, it is definitely a relief. Every case of a twist is not necessarily a behavioral problem. You may not be even aware of it. It may be just at the unconscious level.

42. జిహ్వాచాపల్యము (Jihwachaapalyamu)

It is well known that people who, having attained high states of knowledge, suffer from some weakness or the other, most common among them is being a victim of one's own taste *jihwachaapalya*. *Jihwachaapalya* is not necessarily be connected to food, slander also comes under that i.e. having no control over tongue. People who talk excessively can also be considered as *jihwaachapalya*. A person who falls victim to this naturally fails in his sadhana and becomes victim of disciples who cater to the needs of the tongue. This could happen to a person who has developed Viveka and Vairagya.

Persons with *jihwachaapalya* becomes victims of the disciples. The disciples make a monkey of the guru and make him dance to their tunes. The poor fellow also goes from one house to another, citing a lunch at one place or the other. It is as good as the life of the monkey that is made to dance on the streets, probably the only

difference is the lack of the rope tied to the neck. From this naturally they come to the level of bhakti.

The *jihwachaapalya* referred to here is not the the initial stages of *jihwachaapalya*. It is *jihwachaapalya* as relates to a person who has developed viveka and vairagya meaning that even persons having developed these will have it.

An elucidation on this – When we are in the *annamaya kosa* the first knot is cleaned. A rational mind would demand that *jihwachaapalya* also must be cleaned. A rational mind naturally demands that this should be done by then but in our system it doesn't happen. We move on from the 1st knot to 2nd knot even having some of these traits and this is nothing unusual. Traditionally also we have seen people who have moved onto the higher plane. Ramakrishna Paramahansa cannot be accused of having *jihwachaapalya* but still he had the quality of liking candy. Vivekananda cannot be accused of suffering from *jihwachaapalya* but has a particular liking to sandesh. Lalaji cannot be accused of suffering from *jihwachaapalya* but he had a *chapalya* for arvi. So, it really doesn't die, there will be some residue and that

residue keeps getting cleared in the second stage, third stage. Even then some remains, some nominal residue. If the question is raised whether it should be there or not, we can only say that some of it remains, because there have been people who have conquered it but they haven't advanced. If the question is put whether Lord SriKrishna had *jihwachaapalya*, when Kuchela, his friend brought oats to him, he took it saying that he wanted it. So does he have *jihwachaapalya* or not? There are things that are not understood by the rational mind.

We should know where we should put our mind down saying enough is enough. So, for many things we don't have answers. We know that it is not relevant. There is no answer for how it is not relevant. There is something more that tells us.

43. ప్రశాంతత (Prasaantata)

A state of mind where not only balance of opposites is surpassed, but where a positive quality of tranquility is experienced. Generally it leads to a state of attentiveness without alertness. Lack of alertness many times leads to missing injunctions or orders from higher states of consciousness. This is a state where there is enjoyment in attentiveness.

It is a state of mind where we are attentive but not alert. The implication is that we are enjoying the attentiveness. We remain admiring the condition.

It is not indolence, it is not sloth which are already lower conditions. It is not *stabdhatta*. The person is attentive but not alert. It is like people who are attentive in the sense that they look at God, look at somebody, and get lost in that. They are not alert to not only inputs from other people but including the person who he is attending to.

44. సంధానకర్త (Sandhaanakarta)

A person having developed the capacity to enjoy from everything heard or seen achieves the capacity to enter into the body of others. This denotes the mastery over the element of water. The property to enter into the body of others is not any miraculous achievement. Love and sympathy or empathy implies this power. Only then is a person capable of introducing another into the path.

45. భాగవదాపేక్ష (Bhaagavadaapeksha)

It is the stage of development of dependency on God and interdependency in life. Every devotee appears to be a worshipable entity. The concept of Bhaagavata is derived out of this idea. All saints have got this quality.

The Bhaagavatars following the principle used to do *namaskaram* to anyone who was going to the temple.

There is no way to serve the Master directly. By serving you, serving another Bhaagavata, what happens is you are in His consciousness. Here is a person who is making somebody turn his attention towards me. What is it a person can do? If you remove idolatry where there is a possibility for service to an idol, what is the other way by which you can serve spiritually? Spiritual *Bhagavad Apeksha* or trying to please God, would only mean service, nothing else. Service to seekers is the essential service, that is why Babuji puts it saying spiritual service is the greatest service. The way by which you can get *Bhagavad Apeksha* is to do the work of the Master and

not go on saying that 'I am not capable of doing any work for the Master Sir'.

We must display that we have *Bhagavad Apeksha*. The work done to get the grace of God is *Bhagavad Apeksha*. If one has to display that he has *Bhagavad Apeksha*, there is no other way except to serve. People who try to think that they will please God, by putting a few flowers or few grains on an idol, they can only fool themselves, they can satisfy themselves. They will not be in a position to fool God because by that you are not going to get anything. We offer clothes to God. It is ridiculous that the man who is giving you the clothes, you are telling Him you will give back to Him. What is it you are going to give?

ambaramE thanNNeerE sorE aram seyyum

emperumAn nandagopAIA ezundhirAi--- (Tiruppavai,
pasuram 17)

So, the sky is given by Him. *Ambaram* means cloth, not only sky, it means protection. The sky is a cloth for all of us. It protects us from enormous radiation from other

sources, it is a cloth. He gives water, what is the advantage of giving water to Him? We want to perform *abhishekha*. By all means, do so but don't think you will please God. Say you will please yourself. If you want to please yourself by saying that you need something to do, by all means do so. It is not a state where you have already got the attachment, you seek that attachment and how to get that attachment is just like when you go to your boss's house, try to please the dog. You go to your boss's house, you try to please the dog by giving biscuits. You tell him he has a beautiful dog and such, he may think something, similar to that. You should have some humor also in life, why should we always be serious. What is the way to please God? To serve his people. Except the love of God, you don't seek anything else. Not for any material reward, no other motive.

Bhaagavadapeksha means serving the devotees of Master. We must keep the story of Vipranarayana in mind. Bhaktha-angri-venu, one takes the dust treaded by the *bhaagavatars* and applies to this forehead. In tamil it is called thonda-adi-podi. Thondar means devotee, adi mean feet, podi means dust. In sanskrit, bhaktha-angri-venu. In the case we know of Vipranarayana, he

worships the bhaagavataas as more important than God.
So in SriVaishnavite tradition, when someone says
'daasan', we are supposed to say 'daasanu dasan'.

46. నిర్మలచిత్తము (Nirmalachittamu)

By making one's mind pure by a process of cleaning one enables oneself to receive intimations from higher planes of consciousness. The intimations inturn purify the mind like water falling from a height on a person giving certain amount of purity.

You can say that a person who receives intimations from the higher planes of consciousness gets his mind purified even as at the physical level waters falling from a height on to our body gives certain amount of purity.

The point is the grace is flowing from top to bottom in our meditation. The waters are supposed to be purifying.

47. సత్సంగ్ (Satsangh)

Satsangh after the state of Nirmala chittamu is a must to stabilise in the realm of devotion and surrender. The Nirmalachitta or tranquility gained is likely to lead the aspirant to complacency and enjoyment of his own state of mind. Satsang here would help in pushing the aspirant further on.

48. వాత్సల్యము (Vaatsalyamu)

Vaatsalyamu in spirituality is more than just the affections or tenderness of the mother towards the child. The quality of vatsalya includes cleaning the calf of the superficial dirt by the process of licking. The kindness of the Masters' is such that they take the dirt of the disciples as a matter of tender love.

49. దయ (Daya)

An attitude of forgiving for the lapse. An invariable concomitant of Vatsalya.

This picture in the game of life depicts a person saving a scorpion from water. The person tries to save the scorpion from water with the help of a leaf. As the scorpion comes out of the leaf and touches the person's hand, it stings and the person leaves the leaf and scorpion falls into water again. The person again tries to wave and the story repeats. The moral of the story is that the nature of the scorpion is the sting and the nature of the person is to save. This quality of the person is Daya.

Daya is a willingness to forgive. Daya improves willingness to forgive, an attitude of forgiving. When there is an element of sin or mistake on our part, then the question of daya comes. If you take christianity, Christ has got daya for all. He is prepared to forgive all our sins and then plead on our behalf.

50. ప్రేమ (Prema)

The inseparable feeling of oneness between the Guru and the disciple is a pillar of spirituality. Here, the lessons can be harsh as in the case of Laila Majnu.

If there is forgiveness in *daya*, in *prema* there is attachment, love. The inseparable relationship between the guru and the disciple gets established. The attitude of love need not necessarily mean no difficulty for the disciple. The lessons can be harsh also, but still the love is there.

God is ugly, he beats you again and again. He is never kind, inspite of it we love God. That is the same position of Laila - Majnu. Laila was an ugly woman. Inspite of that, this man goes on liking that girl. She goes on beating him, whenever he goes there. He come back feeling happy for the fact that she has beaten him, what more does he want? That is he revels in punishment also. That is the real story. This is not what they showed in movies.

This is the sufi story, that is the real love. Love for God is not when he gives a *laddu*. When he throws stones at me, I should love him. Repression, ridicule will all come, then respect will come. The concept of respect is not there in case of Laila Majnu story. It is always a question of defeat, disgrace, and defamation. These are Laila's gifts to Majnu. In spite of it, he was always loving her, that is what real love means. Real love is one which doesn't expect any reward from the other side. It is not like I give a gift to you and you give a gift back. Or that you have given half of the gift back as we do when we go to the temple expecting half the coconut back. It is neither bhakti nor prema. It is complete selfishness

51. *करुणा* (Karuna)

Protective spirit is there in karuna. It does not necessarily mean the person has committed a mistake. A person to whom such protection is given need have committed any mistake. The helplessness of the person brings in the feeling of karuna in the guru. A superior state to love is karuna i.e. accepting the helplessness of the person in the path. The divine is willing to take care of you tenderly, tenderness is there. Stiffness is not ruled out in love, kindness is what is established in daya

These are the three shades that we have got to develop. We must be kind to people, we must love them, we must also be able to tender. We must be capable of all these things.

For daya, the element of committing a mistake is there, where as for karuna, you don't have to commit any mistake. There is an element of helplessness present. When we look at it symbolically, we show lambs for depicting karuna. They do not commit any mistake, they

are poor creatures, helpless and likely to be killed by something else, so you show them karuna.

The picture of Shibi Chakravarthi in the game of life, trying to protect the dove (prey) from the eagle (Predator), shows the protective spirit of Shibi towards the helpless dove was such that he offered his flesh as an alternative food to the eagle exhibiting the quality of compassion.

52. నిర్మోహము (Nirmohamu)

At this stage, one gets into the state of non-attraction or non-attachment to any person. With the qualities of Vaatsalya, daya, prema and karuna already developed, a person, because he does not get attached to any other thing, generally gets to the attitude of trusting a master and serving him all the time. The orientation instead of to any individual becomes only to one's master and he works for it

The purpose of the picture shown in the game of life, of a King watching a dance in his court is that the King wants to test himself about the extent of non-lust he possesses so that he could serve his subjects in a fair and just manner.

53. నిష్ఠ (Nishta)

If the stage of *nirmohamu* or non-lust or non covetousness, non attachment does not develop, the seeker has to strengthen his sadhana by being more assiduous called by the name *nishta*. There is no alternative and Hanuman is a state where the person has got all the qualities of pure mind, kindness, love and also discipline. *Nishta* is a discipline, a total control on all the sense organs.

Nishta is spiritual discipline. An ex. of *Nishta* is Garuda who keeps waiting for Lord Vishnu. *Nishta* means that he will not think about any other person, except that for one. Clarity of goal, practicing only one thing are the qualities of a person having *Nishta*. A person having *Nishta* will be non-deviated. Spiritual discipline is what is taught in here.

The story of Sabari depicts the quality of *Nishta*. She waits for Rama for ages. She doesn't look for anybody else except him. All the time she will be waiting for Rama, for ages, in that direction. Somebody has told her

he will be coming from that direction. Without any concern for food or shelter, she will be waiting.

Another less known story, but may be more applicable, but difficult in explaining. Urmila, the wife of Lakshmana, follows Lakshmana through out. She is supposedly laying down, somewhere sleeping in Ayodhya but her astral body travels along with Lakshman through out. She is a yogi of one of the highest types. She was attending to him with *Nishta* all the time because Lakshmana does not sleep. The sleep of Urmila is known to everyone, but the second part of that is she follows him astrally through out is not well known.

54. भक्ति (Bhakti)

Bhakti is a stage where one moves from acceptance of superior force to yielding to that superior force.

55. చంచలత్వము (Chanchalatvam)

The *chanchalatvam* talked about here is not the initial state of disturbed state of mind (*kshipta*). If the lessons are however not learnt, the mind gets disturbed. If there is any deficiency in the development of *nirmoha* and not accepting everything as a Divine gift then this problem becomes acute. The *nirmalachittamu* that is had earlier is also lost and one wanders to many temples, churches, mosques, synagogues and other places of worship. Firming up has not yet taken place.

The person has a *viskhipta* state of mind, but this not the state of *kshipta*. It is fickle. Many people suffer from this. Someone might come and say that 'if you visit that Hanuman temple, you will get some advantage', he will go to the temple. If another comes and asks him to go to a Hyagriva temple, he will go to that temple. He will be roaming around, also called *chanchalatvam* but he is sticking on to one thing. He wants to know about the super natural power, he has that determination. It is not *kshipta*, definitely he has got a goal in his head, not in the

path. So, it's a stage of *vikshipta*, seeking alternatives and not yet firmed up. So this becomes a possibility

Actually Hanuman is a state where he was fixed but he was not prepared to accept anybody other than Lord Rama. Even if Lord Krishna comes he will not pay his respects. He will say it is of no concern to him. That is a defect at the state of Hanuman because he is not capable of seeing the Lord everywhere, in all forms. He wants a particular form to be there and particular name to be there. However highly evolved a soul he is, this is one problem that he has got. This is no statement against him, even here we have got many people attached to Babuji. They are not prepared to accept anything else, they will not accept.

I would not call it a blemish. That person is having that particular idiosyncrasy. It is an idiosyncrasy, we cannot say anything about it, we have to just keep quiet. Will it be something preventing him from having mukti? that person should decide by the time of going out.

Now, when we do meditation, several thoughts are there. We clear them off, we get into a state of tranquility which means that the dark clouds that were there on the

horizon got cleared and there is clear sky during meditation but during the day again all the clouds come back. So, even though we have come to a stabilized state we have fickleness. Majority of sadhakas have got this problem. During meditation, they have got the highest states of purity of mind but when it comes to day to day, they get into a mess. They are not able to translate that experience into an active day to day. So, recurrent attempts of cleaning go on.

We have *nirmalachittmanu* to some extent. We know in our meditations that divinity is there, but we wander. So even though we have deep meditations, the thoughts arise as to go to some temple or other. It is not the initial state of disturbed state of mind *kshipta* but this is *chanchala*.

The picture in the game of life does not show any of the conditions sought to be expressed here but it is chosen to show the similarity of the Indian woman who changes her choice of the saree in a cloth shop putting the salesman and others into almost a state of despair

56. ఆడంబరము (Aadambaramu)

Trying to present oneself as somebody before others and misguide them though unintentionally. The goal itself is forgotten and attention to oneself and one's capacity is sought to be projected as a magnificent achievement. One develops the quality of self-love or self-adoration.

Ostentatious people who would like to show what all that they have got. The *chanchalatva* that was developed earlier because of lack of goal clarity, continues due to the quality of ostentatiousness.

We are entering the second half of 3rd knot. The *aadambaramu* that we are talking about here is ostentatiousness. Why does *aadambaramu* come here in the 3rd knot? It is because this is stage where people tend to become gurus. The person coming to the 3rd knot has to have some viveka, vairagya and has to have developed some bhakti. Once these develop, he starts thinking that he is a guru. He can now talk anything, he puts on the robes and the others also promote that. They keep a throne and place him on it. The ostentatiousness

we are talking about here, is not the ostentatiousness of a lay person.

Aadambaramu means a show off. Some sort of a person who displays tricks like a magician. A classic example is like this. When we mix camphor, *vaama* crystals and *nimma* crystals together it becomes a liquid immediately. Since we have a head, we have a headache. Now, a person gets these these and it becomes a liquid. The surrounding people applaud saying it is a miracle. If we get the same ingredients, we will also get the same liquid, it is the quality of the chemical. When asked at the ayurveda store, they say it is a standard medicine that is given to everyone. So such people display tricks. So, he was able to show off something, which you do not know. Trying to show yourself off before somebody else.

This problem is more so in spirituality. There will be an abhyasi who would have joined recently. He is impressed upon by saying that it is not easy, it is very difficult etc. Don't go to Narayana, he might scold you or beat you. He will show off as if he is nearer to me. This is the drama that is most common in spiritual life. This can be seen everywhere, they make a guru of anybody.

This come there, when you know some knowledge about the guide. The other person is exploited taking advantage of his ignorance and is cheated.

It is the same even in temples. Suppose we go to a Tirupati temple, the person starts thinking that he will get the darshan, that he knows everybody, and puts on a big show. Even if someone comes and says that he went directly, we will say that this person will show it better. This is *aadambaramu* What is the example you will give?

అల్పదేవుడు పల్కు ఆడంబరముగాను

సజ్జనుండు పల్కు చల్లగాను

కంచు మ్రోగునట్టు కనకంబు మ్రోగునా

విశ్వదాభిరామ వినురవేమ!

Gold will not make noise. Bronze will make noise, bronze will appear like gold.

Perhaps, boastful is a better word than ostentatiousness. Trying to display something, however little it is, as if it is very big. That is what a show off is, trying to project oneself as a big thing to be recognized, where as in fact it

would have been a small thing. The Goal itself gets forgotten and attention to oneself and his capacity is sought to be projected as magnificent achievement.

57. విక్షిప్త (Vikshipta)

A state of mind where we get numerous ideas, apparently similar to the goal and many a times the mind gets into a state of enjoying the apparent alternatives.

This itself is sufficient reason for many of us to enjoy that condition. We don't complain. We would have seen in our cases, on a particular day we would have got various thoughts, upon enquiring we would have said that everything was good. It is because we have enjoyed the alternatives. So a sort of *samprajnata samadhi* state also is possible here. A type of *samprajnata samadhi* also is possible here. Prajna is there, your mind is settled, enjoying the alternatives. I think this is one of the problems with which the computer fellows get into troubles. They keep asking if it should be done like this, or like that etc. They tell you so many alternatives, enjoying that thing.

The same thing you will find in a saree store also. They will be showing umpteen number of sarees. They ask us to look at the one on the top, then the one on the bottom.

We are very happy to show us the alternatives. We don't come to a decision. *Vikshipta* is a peculiar state of mind and you enjoy it also. Do not accept the philosopher's interpretation that *vikshipta* state of mind is not right because you are enjoying. The reason why you go to exhibitions is only that, you are enjoying it. We don't think alternatives are enjoyable, alternatives are also enjoyable.

In *kshipta* state of mind, there is a lot of confusion where as in the *vikshipta* state of mind there is enjoyment. One would say that yesterday's discourse by such and such person was excellent and today's discourse by another person was even better. He would have enjoyed both. Do not think that *vikshipta* state of mind is something to be condemned. It is there, it is very much enjoyable. They are not good for the goal. From the point of view of achievement of goal, they are not correct. We must not say that *vikshipta* state of mind is bad. That is the reason why people read different philosophies. As a matter of fact, everyone of us has got this. We read various literatures because mind is still in a *vikshipta* state and we are enjoying that. So, to say that one should not have *vikshipta* state of mind, means you are not going to do

any *vichara* at all. If we do not get the condition of *vikshipta* then *vicharanugata samprajnata samadhi* will not come. Meaning that we are examining the alternatives and the mind is settled on that. I know what is my goal, I know what are the alternatives, and I am examining them very safely. It is one of the most common states of mind we have got.

The idea of *vikshipta* is that when a person's mind, after reaching a stage starts evaluating different paths and is fluctuating. It is daily situation, not only a religious one. For example, in day-to-day life also, you have offer of an employment, then what is your state of mind? Should I remain in the existing job, should I take the new one, if I go there what will be the benefit, should I go to another one, should I start my own, these will be running around. This is the *vikshipta* state of mind. Thinking about alternatives is *vikshipta* state of mind. The person has not yet come to a steady mind. He comes from a *kshipta* state of mind to a *vikshipta* state of mind. He hasn't yet got *ekagravritti*. Typically, always you should think about cockroach. If you apply DDT on it, it will lie still. That is the *moodha* state of mind, it won't move. If you still rub or brush it, it will go a little further and remain still. That is

a *kshipta* state of mind. If you apply more, it will look for ways to escape, that is *vikshipta* . Finally, it finds a route and through that it walks out, that is *ekagravritti*. Applying it to yourself, it is the same thing.

58. శ్రద్ధ (Shraddha)

This is a stage of faith in the method (means), faith in oneself (confidence) and faith in the Master (Goal). The method is understood as the only way to come out of the disturbed state of mind. The means gets established, traditionally called as a state of *upaaya nirnayam*.

Bhakti is towards Guru. Shraddha is towards the method. Faith is the confidence, method is the means and Master is the goal. Confidence in the means and Goal, *arhata, upaya and upeya*. *Arhata*, means, am I fit? Many people think they are not fit but the question does not arise. Every person is competent. Is *arhata* there? yes.

Traditionally, it is told that to get *arhata*, you have to do japa for a number of years prescribed, and then come for further progress, or you are asked to do a puja and come. Then only they used to say we have *arhata*, otherwise not. Atleast you are asked to wear the sacred thread, otherwise you are refused teaching. If brahma vidya has to be taught, then the person is asked if

yajnopavita is there, otherwise they are denied. That is the *arhata*, that is the basic.

That is not our concept, our concept is, every person is entitled to have this knowledge. *Arhata* is not based on birth, the caste or certain rituals. It is only the aspiration. If you got the aspiration, you have got the right. *Arhata* is the question of deservancy or eligibility. The concept of *arhata* is there in buddhism also. A person does not become eligible unless he follows certain rules. *Arhat* is the first stage of spiritual development. Here in our system, we don't insist on that *arhata*. Any person who is willing to learn, we are prepared. All that we are saying is you have the confidence, do not think somebody else knows, you don't know, you cannot know, you are not entitled to know. This type of notions, we need not have. Second is the means, *upaya* is the method and *upeya* is the Goal, the Master. In shraddha we stress on *upaaya nirmayam*. In our concept of shraddha, all three have to be there. In all three of these, we get confidence. Now that you have covered already some distance, you definitely know you are very competent. Although in initial stages, we may not have had the confidence when we started the journey as a serpent, but as we come to

this stage, we definitely feel that we are capable of knowing. You come to that stage.

If you read Reality at Dawn, Faith chapter, this is the Sraddha that is talked about.. Traditionally it is called *upaaya nirnayam*, for us it is sraddha. The chapter on Faith is Shraddha.

59. *matamaudyamu* (Matamaudyamu)

The preliminary step of devotion that was had earlier, coupled with sincerely following the method, may lead to fanatical adherence to the system. There is refusal to keep one's consciousness open and tolerate to others ways of living.

60. గురుమత (Gurumata)

The method naturally leads to the master in the path and one follows sincerely the master's commandments.

Gurumata means the person adheres to the Guru. (ref. Basic writings of SriRamchandra – Reality at Dawn – Self Surrender)

Babuji Maharaj's acceptance of a person is because you have come through an order. He is the final person through whom all of you are to get oriented but actual situations are different. Majority of the people who are coming to the institute are people who have never seen him and we are also moving on in the institute to a stage of removing the pictures of Babuji Maharaj also. Slowly we are moving towards that and still there are so many people who are prepared to accept Him. You accept the person, the personality, and not the physical person.

Manmata means oneself, going by one's own will is *manmata*. Gurumata is going by master's will. The

chapter on self surrender in Reality at Dawn of Basic Writings of SriRamchandra deals with this subject.

Gurumata is unflinching acceptance of the master ex. Ekalavya – when asked to cut his thumb and give, he gave it. That incident of just accepting what the master says is what is relevant in that story of Ekalavya. Such a person is one who is in gurumata. It is simple obedience of the master, implicit obedience, without going into alternatives.

61. మహాభక్తి (Maha Bhakti)

It is a state where the person has got the qualities of pure mind, love, discipline and total control over all the sense organs.

He is totally self-controlled and abides in the consciousness of his Master. He is so deeply engrossed in the remembrance of his Lord that he becomes oblivious of his prowess.

62. పరనింద (Paraninda)

The attitude of obstinacy to one's own faith generally leads to criticizing others with or without cause. Denouncing others is a very bad spiritual quality that develops because of one's awareness of one's own supremacy. The attachment to the Master and the method with sincerity unfortunately gives a boost to the ego resorting to indiscriminate criticism of others. All religious fanaticism has led to this unfortunate consequence.

The previous cell 59 of religious fanaticism may look similar, but there it is purely related to one's own self. We do not bother about others, we do not hear others or go after them. Here it is worse, which is what christian missionaries do. We do not mind that someone is a fanatic christian. Why should he come and criticize somebody else?

We are all also firmly sticking to our Hinduism. We won't change because Hinduism is not a religion at all. If anybody considers Hinduism a religion, he does not

know what he is talking. To accuse somebody else is against the spiritual principle of respect to others. Spirituality means respect to others, another fundamental spiritual truth

This attitude of finding fault with others is not restricted only to spiritual facets of life. Once this trait develops it becomes universal and in all aspects of life you find fault with others.

63. అశుభ (Atma Kshoba)

This is a spiritual state where the person is unable to come out of his obstinate attachment to various methods and at the same time being aware of the possibilities of freedom from all this, suffers from a crisis of conscience. This may be the stage of change over of gurus, change of paths and certain times this may be also due to the weakening in the original determination of the goal. This is a preliminary state of experience of hell.

The electrons are orbiting around the nucleus in different orbits (or different energy levels). For the electron to change its orbit would mean shedding away or gaining enormous energy causing a great disturbance to its existing state. The mental anguish of a person at this state is similar.

Turmoil is a physical concept, anguish is psychological concept. In some sense, they may be the same, this is psychological equivalent. Master passed away, that is a physical problem. You are attached to him, you don't know the alternatives. Should we continue with him or

should we continue with the next person? Several alternatives have come. You have got one group pitted against the other, one alternative against the other. What is your state of mind? So, the stage of leaving a guru, gets forced on you at certain times. Now, in this case it is a physical veiling. In some cases, because of the grace, you come to know what to do.

Disillusionment is the consequence of it. This is the state earlier, the anguish leads to disillusionment, the first stage is anguish.

Any person, if you are going to get yourself attached to one person at physical level, you are bound to have this problem. When you magnify it beyond a proportion, this is what will happen. That is why no sensible guru has ever claimed himself to be God. In spite of all the qualities that Master had, he never claimed himself to be anything other than another human because you will not have this problem. Most of us survived this shock mainly because we have accepted Him at our level though we know that He is a very great person and we also came to know about spirituality, we survived. Those who could not survive this shock, went immediately to the next

person, compromise. 'What is our fate? What else can we do? We have got to have one person'. Those people who are not strong spiritually, naturally seek some support. Whatever they get, they catch hold of it. It is not their fault. There is nothing wrong with people who go to someone, that is their level, but anguish has led them to that conclusion. Don't think they have not gone through anguish. Everyone of them has gone through anguish. That is their choice. They thought that they are not sufficiently strong enough. So, where have they got astray, in shraddha before. They were not feeling that the means, and confidence in themselves was not sufficient for that. And the Goal, they had to bring it down, to the physical level, they had to. So once, they brought it down to that level, they were able to accept. So, the living Master is a compulsion on their conscience. They cannot otherwise live, something they have to accept. Otherwise, they will become sick, mentally sick. Even in day to day life we keep seeing a guru, we know that he is no good, yet we are helpless. If you had trusted a guru who was boastful, this state is unavoidable. You come to know later that this fellow is a crook.

The anguish that is felt when someone laments leaving their pujas and other things is of a superficial level. It is actually a problem of ahamkar. Someone had once come and asked whether their sadhana has gone waste since they had not done A and B. The reply was it is basically that. They were doing many other things, incidentally also they were spending some time here. It is not as though they were meditating. Even as a grinding stone, they were sitting quiet physically. We don't have to bother about such anguishes. The place where the difficulty that has come with our system is , Lord Venkateshwara is compatible to Satya Sai Baba is equal to compatible with Shirdi Sai Baba is equal to compatible with Meher Baba. We say unfortunately RamChandra Ji is not compatible. The moment you accept the compatibility here, the problem is solved. Allow them to put this photo also along with the other things in the room, no problem for them and no problem for you. That is the best solution for that. We don't have to take them seriously.

Someone asked why we don't permit others to do meditation with us saying what they did also was meditation. In other systems, anyone can sit and keep

doing meditation. Here since something called transmission that happens, if they don't accept that, then it becomes troublesome for us. It is only to protect ourselves, we do not permit them. You must know how to meditate at least here, and they should be in a position to receive the transmission. If you deny that and say that you will sit in meditation, and something may happen to you, then we are responsible. We will be responsible for it, that is why we do not permit. Otherwise, it is a very simple question. Any person will ask you saying that you are meditating, I am also doing meditation, what is the objection you have got? I am not creating any disturbance, I am not going to scratch your head nor your back, I want to sit along with you. Why don't you allow me to sit? Because here Pranahuti is there, we got the link with the ultimate source of consciousness, we do not want people who do not know how to meditate, to sit there. If you know now to meditate on the heart, we will permit you to do it. If they sit and start doing bhajan, problems will come.

An example - There was an agricultural officer in Tirupati. Babuji Maharaj had come to Tirupati. Rev. K. C. Narayana came away saying that his guru has come.

The officer also wanted to come with him. All the discussions ended and there was no problem. All of a sudden Babuji Maharaj said that those who are not introduced into the system, may kindly withdraw. This officer was sad, his ego had been hurt. Upon asking why Babuji said so, Rev. K.C.Narayana said since he was not introduced, he must leave. The officer asked is that it? The reply was that's it, compliance means compliance. He was fretting and fuming. He asked am I not fit, don't I do meditation, am I not pure? The reply was that all that he was saying is correct, but the Master has asked you to leave, please leave. Generally Master never used to say that, but he said on that day and this person was the only person not introduced. This is a preliminary level of *atmakshoba*. It a problem that comes with ahamkar.

That is not what is intended here. What we say is when there is a problem that arises when there is a real change of Master, we don't know what to do.

Another incident – Bro. Seshadri had come crying to Rev. K.C.Narayana's house. Upon asking as to why he was crying, the reply was that Babuji Maharaj had passed away. He was asked to calm down and then enquired

upon if he has taken a bath. Upon asking why, it was explained to him that since he had brought the news of death, his heart is sad and he must take a bath. After he had taken the bath, they sat in meditation. After meditation, upon asking if he had felt the transmission or not, he replied in the affirmative. He told that Babuji Maharaj had not gone anywhere and that he was with us, and did not speak after that. That is the practical way of telling. He is available with us. So long as he is available, he is very much with us.

In olden days, when husbands used to die, the wives used to feel sad a lot, beating their chests and cry. When the guru passes away also, the same situation arises. One of the brothers, Bro. Sarnath when asked as to how his state of mind was, replied 'What is to say Narayana, it is a state of widowhood'

For various reasons we may feel anguish. Here, the anguish we are talking about it is, we going on a path, we have come to know this is not the correct method, or we have been cheated, all this, that anguish is different.

Behind the physical body (*bhautika sarira*), there is a *bhuta sarira* that continues after the death also. It has all

the feeling and all the emotions connected with it and attachment also. For sometime it is restricting itself to the physical location. At that time it is called a *preta*. *Preta sarira* ceases after sometime, but the *bhuta sarira* continues. It is this that goes through the torture of the tamasic world of hell and enjoys at the rajasic world of heaven. The *preta* may be present for about 1 day or the traditional 13 days and may persist even after that. For sometime, it gets attached to the physical place. Unless it is disgusted with the body, it would like to be with the body.

Experience of hell is a separate subject. It is when the mind is tamasic. There are two stages – one, tamasic and the other, tamasic coupled with rajasic. These are all place of kshob, absolute misery is felt. You know that you are attached to it, you will also try to be angry. There will anger, anguish, everything. The next stage is of enjoyment. There are four layers actually, rajasic, rajasic and satvic and other two before. You can definitely move into it and see your people. It is question of confidence and enormous concentration is required and not worth it also, but there will lot of anguish. There might be some happiness at the higher levels and every person is

pushed out to the higher plane. It is a generalization made by purohits that people who do some good and lot of bad first go to the higher plane and then come to the next plane. And your experience of two worlds will also depend upon the people with whom we are associated earlier. It might be your family, sometimes we don't know how to recognize them also. They don't know how to recognize you, you don't know how to recognize them but none of the ancestors stay in this plane for more than 20 years. They either come down or go up. For satvic people also, they stay at the satvic layer for sometime and may come back, because liberation is not there.

Kshoba is an experience. Hell means *kshoba*. The approximate equivalent I know about in the physical plane is the giant wheel.

The question may come as to how one can enjoy hell. For anyone who has tasted beer, they enjoy the bitterness. That is the answer. When we go to a cinema we know what kind of emotions you get there. Why do we go there? So, by option you are in hell. If someone asks if a man can be in hell by option, we can say this is the example. The truth is we punish ourselves. It is our

action which gives the punishment. God does not punish us. A cruel God is somebody who is known to the west, not to the east. Ours is a benevolent God.

Only people who have ill will, envy, jealousy, greed will be in this plane. One who has crossed this will remain above. So this *atma kshoba* also is something that we get out of attachment. If you are attached to Him, there is no *atma kshoba* as in my case because I never accepted that he has left me. A person called me offering a ticket to Shahjahanpur, I refused to go. He said, why don't you come, you love the Master so much. I love Him so much, that I do not see the separation. You love him only so much in body, that is why you want to run. For me Babuji is never a body. The problem is getting stuck to the body. If there is no body to cling on to, where is the question of *atma kshoba*. The *atma kshoba* that we get is when people are not true to the system and are spoiling His name. That hell is what I have gone through and I know what it is. That is why when someone does not present the system properly, I get upset. I cannot take it easily, it is my *kshoba*. That is my attachment to it, because we are not making a good system available to others. We

are depriving others of a good system. So long as attachment is there, *kshoba* will be there.

The problem of Hanuman himself was that. He could never accept Krishna. His attachment was always to Rama. He was not prepared to accept. There was always this problem for him. The same thing Jambavanta also had. They could not accept the change of the Master. They don't accept that the same Master has come now. Unless you show me I will not accept, but the feeling at that time is *atma kshoba*. Both of them accepted later but during the period they had the *kshoba*.

64. స్వాభిమానము (Svabhimanamu)

It is a shade of ego. In spirituality it can be understood as an attitude of unacceptance of the superiority of a guru bhai and demanding equality of status.

Drona and the pandavas are amazed at the archery skill of Ekalavya who fills the mouth of the barking dog with the arrows without hurting to quieten the barking dog. Here, Arjuna because of his self respect cannot tolerate the superiority of Ekalavya's archery skill and insists his guru to take the fees due to the teacher by asking Ekalavya to cut off his right hand thumb and exhibits a poor quality in character - svabhimanamu that is respect to self to be preserved ever at the cost of loss to others.

When a person does *paraninda*, he loses goal clarity because your object of attention has gone to others. If you criticize say, Sikhism you forgot your goal, your mind is on that, on something else, your energy is focussed on something that is low and so the goal is lost. When, as Babuji puts it, several channels for your mind have been created, this is what happens. Now, instead of being

constructively thinking about somebody else saying that he is also moving on the right path and let him at his own pace, why should the hare taunt the tortoise and say it is a tortoise? It had no business. If it want to run, let it run. The story of the hare and the tortoise, if you see, the problem was the hare comparing itself with tortoise and then thinking that after all it has come a long way, let it take rest and then the tortoise takes over. Whether the tortoise crosses or not, the point is the hare has lost the game. The hare loses its goal clarity. Instead of running the entire race, it stopped and stopped because of comparison to something else. Comparison brings you to the state of null. If we don't drag the story to its usual end but then take a spiritual diversion, then we will see what has happened to that hare. The hare lost the game, alright, but before that it lost the goal itself. It lost the game because of lack of goal clarity. Losing the game is not because of anything else. It is mainly because it lost it's goal clarity. I will attend to my business, let that fellow attend to his business. In any race, if you try to look at the other person, you are lost. You must go ahead. It is because we compare with others, why do we compare?

This *swabhimanam* is another thing that comes mainly because, of this earlier attitude. The *Atma kshoba* is there, then you do not want to give up your method, you know that some other method is available that perhaps is better, guru needs to be changed, better guru is available, but *Swabhimana* will not allow you to do that. My attachment to my faith – attachment to faith is a better word, my attachment to my faith is the worse word. That is the *swabhimanam* and secondly we are not prepared to concede that what we have done so far is wrong. It hurts us to think that all our efforts have gone waste. If you want to cross over this you need a good friend, good counsel. So, if you look at it, 63 *atma kshoba*, 64 is *swabhimanam*, 65 is *maîtri*. Logically you can not come out of it unless somebody is there who is going through or gone through such pangs and suffering. He alone can guide you.

Majority of the people not accepting another path is only this. They are devoted, they have *sraddha*. Everything they have got but they will not change because this is standing in the way. The self is standing in the way. It is one of the states of ego and only when you find a

company, in which your ego can be diluted, because of the company of maitri or friendship.

All our swabhimanam is super finest attachment to the lower mind. Abhimanam is out of question in the case of the upper, higher mind. So any person who considers that it is a matter of self respect and all that, the "self" here is small "s". When the small "s" becomes big "S", the universal self, then there is no question of the self respect because what is self respect? It is your ways of behavior, your attitude to things, your opinions about certain subjects, makes you firmly grasp them all the time, thinking that they are mine. You own those things and then when you are not prepared to compromise on that and if you have got to compromise on that, you think that you are committing a suicide.

Majority of people who commit suicide are people who are suffering from that. No person dies because of physical need, nobody commits suicide because of physical need. It is a rare case, very rare case. Physical need, he will also commit suicide, mainly because socially he will be ostracized. Society will consider him good for nothing fellow, not capable of feeding his

children or his wife and therefore the entire family commits suicide. This we have seen. Again, this is not because of need, it is because of *swabhimanamu*. Life refuses to kill itself. If you are living at physical level you will never commit suicide. Suicide is unknown to animals, so long as you live at animal level you never commit suicide. Can you show me one case of animals committing suicide? They will fight it out, they will die but they will never commit suicide. Suicide is mainly because of *swabhimanamu*. Somebody has thrust it on his head he is the father and he has to protect his family. He comes to a stage where he cannot maintain them. He can always maintain them by begging, he is not prepared for it. He can live at a gurudwara, the entire family will be given food. Anytime we can go to a gurudwara, nobody in this world need complain that because of food he is dying. It is because of your *swabhimanamu* that you don't go there. Nobody has lost his kingdom as king Nala has lost but he did not commit suicide. The faith in God was such that he lived.

Swabhimanamu is the reason for majority of the fights unwilling to compromise our position, all our fights are due to this. You compromise here there is no fight.

Every saint has been asking it does not matter much to give it up, give up your position, let the other person take it and every person who is other than saintly has questioned it. That is why in tradition, the transition from 3rd Knot to 4th Knot is an impossibility always, without developing this particular quality of giving up. This buffer is the toughest.

Actually, when we take the condition, unacceptance of the superiority of a guru bhai, and demanding equality of status. This is the problem that comes in this condition. We have gone to Babuji Maharaj. Some people have been more serious about sadhana, some people are less serious, some people were not prepared for it but all of them were only guru bhais. This person who has not done sadhana, does not want to accept somebody who has done sadhana as somebody who is more advanced and he is not prepared to learn from him and though the Master may say 'here is some one who knows, you tell him', he will come to Master, he will not go to him. Still Babuji says, 'no you go to him only', he will not go to him, he will go home. That actually is the *swabhimanam* that we are talking about here

65. मैत्री (Mytri)

The qualities of Daya, Prema and Karuna developed earlier bring in the state of *maitri*. This is where it is possible for a man to live in a consciousness of brotherhood with awareness of common origin. It is the real consciousness of brotherhood. Attachment to divine alone makes us live in the consciousness of fraternity.

In the Upanishads, two golden winged parrots are shown as perched in the branches, one in the upper branch watching and the other in the lower branch eating a fruit. The relationship between the two representing the Brahman and Atman was sought to be explained as friendship or Maitri. Though the Divine has no interest in the worldly fruit, it keeps a close watch on the other parrot till it finishes enjoying the fruit of this world so that they can fly off together.

These qualities (*daya, prema and karuna*), which we have developed at the third knot, develop into a state of *maitri* and this is where it becomes possible for a man to live in the consciousness of brotherhood, real

consciousness of brotherhood, not just speaking, which is possible at the stage of *daya*, *vatsalya* and *karuna*. You can talk about brotherhood there also. You must come over those states and get stabilized in bhakti, then only it becomes possible. Bhakti towards divine, attachment to the divine alone makes it possible for you to live in brotherhood.

Swabhimanam goes with *maitri*. Somebody should help you. When he helps, he becomes great. Now, If you are aware that you are great, your consciousness is great, you will never yield afterwards. You have to yield there. *Naityanusandhanam* becomes an impossibility for a person on the path. It requires a Master to help us, we cannot move ourselves, that is why surrender is not a joke.

67. నైవ్యానుసంధానము (Nychyanusandhaanamu)

It is an advanced state of Prayer.

In Puri, it is customary for the King to sweep the streets before the start of the annual Rath Yatra of Lord Jagannath thereby expressing his lowly attitude before the Divine.

One should adopt this attitude as a means for progress. Accepting of lowliness is the beginnings of surrender. It is a difficult task and requires the help of the Master. An attitude that a person develops deliberately knowing full well that he is a person capable of Maitri, Bhakti and Guru Nista and he has got everything but he takes an attitude that all these things are only some good qualities that he is having but he has got enormously bad qualities with him. The person thinks that the positive qualities are given by the Master though he has acquired. This is an attitude. This is a means not a stage. One has to develop this consciously by always thinking about the Master and keeping lowliness before Him.

We attach ourselves to Nyachya. This is an exact opposite of *swabhimanam*. We accept our lowliness and we take it as means for progress. If we develop the quality that we are lowly, we will be in a position to conquer certain things. It is accepting our lowliness. This is beginnings of surrender, without that there is no surrender at all.

Swabhimanam goes with *maitri*. Somebody should help you. When he helps, he becomes great. Now, If you are aware that you are great, your consciousness is great, you will never yield afterwards. You have to yield there.

Nyachyanusandanamu (నైచ్యానుసంధానము) becomes an impossibility for a person on the path. It requires a Master to help us, we cannot move ourselves, that is why surrender is not a joke.

Everybody uses the word surrender, but nobody surrenders because you have to surrender yourself and your greatness. That is not the end, you must also accept that you are lowliest of the low. *Nyachyaanusandaanam* is an attitude that a person develops deliberately, knowing full well that he is person who is capable of *maitri*, is a person who capable of *bhakti*, *guru nishta*. Everything he has got but he takes

an attitude that all these things are only some good qualities he might be having, but he has got enormously bad things with him and these qualities have been gifted to him by the Master. Though you have acquired them by his own merit, still you will take it as a thing given only by the Master. It is an attitude. *Nyatanusandhanmu* is an attitude. It is a very crucial attitude we have got to develop. Religions stress this the most, people again made that into a virtue and made it a stage by itself. It is a means it is not a stage

It is developed consciously by always thinking about the Master and keeping our lowliness before him and this attitude if you can put to the other person in the street consider him also as the Master, then you will be definitely develop this attitude. It becomes easier for you develop. Otherwise, knowing full well your capacity if you want to know, you will not know, it is an impossible task.

You have to put something else and put the Master out. Master is always inside and He will continue to be inside, but you have to project Him outside. See good in everybody or rather see good only in others. When you do that, you start seeing the blemishes in you. It is a

must, unless you create some vacuum, divinity will be there. You have to make yourselves low, so that the divine grace flows.

Unless you meditate on divine light you will not have Pranahuti because there is no emptying at all. People who meditate on the form of Master are bound to lose it. The form of Master comes here. If you know your lowliness and if you could keep his greatness in Mind accepting your lowliness before him. It will be useful here, if the guru nishta can be converted into the worship of the Master here. Nytamu we accept, before whom? Lord Krishna answers it in his own way. He says it that a person who is prepared to accept the dog and the dog's meat as good enough, that person can be considered as stabilized in the path. It is not very much stressed by many people because nobody eats dog's meat. He uses that word. We have to accept *nychyamu* at that level. Are you prepared to accept that *nychyamu*? Not that it happens to you or to me. This is an *anusandaana*, acceptance. Accepting everything as divine gift and accepting every person as Master himself.

If you want to get yielding, this has to come. If you want yielding to come, you must know your lowliness, otherwise yielding will not come. One does not stabilize in surrender. It is not as if the attitudes of surrender will not be there. They will be there, not to its perfection.

The lowliness of oneself, which is stressed at the time of prayer, enhances in quality and one feels lowliest of the low and accepts that attitude. I am yet a slave of my wishes putting a bar to my advancement is a type of *Nychyanusandanamu* but that is only the beginning. As we advance more and more in spirituality, the state of prayer improves, to a state where we feel we are the lowly, lowliest. In the prayer we say in reference to you. God, you are the great, I am low. Next we come to a stage, where every other person in the path seems to be higher than me, I am low. So, I take the position of the lowliest of the low. That is *nychyanusandanamu*. So, that increases the vacuity in us and then brings in more Grace. It cannot be imitated, it has to be developed. The lowness here is restricted to the people who are already in the path. He is paraya, shudra, vysya or brahmin is not the point. They must be people who are already in the spiritual path. Then only they accept. He is a guru, I

am the disciple, we meet on the way. Even before I fall at his feet, he will fall at my feet.

This is one of the things insisted in a different way. When a person comes to you for a sitting, he is giving you an opportunity for you to serve him, therefore you are lesser than him. The person who serves is lesser than the person who is served, right? That should be our attitude. So it is *nichyanusandanamu*

All the Alvars have practiced it. One says 'daasan', another replies 'daasaanudaasan'. One says 'vriyasya vritya', another replies 'paricharika vritya'. Vritya means a servant. Paricharika is an apprentice. So this person becomes a servant's servant's apprentice's servant. That is the attitude. Only if we cultivate this attitude is any grace possible. If you sit with *swabhimanam*, it will not come.

68. భగవద్వ్యామోహము (Bhagavadvyamohamu)

It is a state of attachment to the person who is in the same path. The typical case is that of Vipranarayana. Here attachment to a co-traveler takes over and the company of the co-travelers is cherished more than the company of God and the goal is forgotten. While the attachment to the person (guru) in the path is bound to be there but to get into infatuation is wrong. Nobody can take the place of God. This generally happens in spiritual life where the trainer or guru or a person who is guiding becomes an alternative to God Himself.

Parabhakti is capable of making you again stuck up there. You feel very happy and we will not go beyond that. Without *gurukrupa* the chances are that the aspirant would get into a state of deep absorbency in the *bhagavatvyamoha* and *parabhakti* and gets stagnated similar to state of avadhoot hood in the *bhakti samrajyam*. You will not go beyond that. The journey has to happen between the 3rd and 4th knots. Otherwise you will remain there. You can always be singing

'sangeeta jnanamu bhakti vina sanmargamu.kaladu'.
The person will be remaining stagnated in *sanmargamu*.
He will be in avadhoothood, jumping and singing. If there
is *gurukrupa*, you are pushed out.

What is *Vyamohamu*? We are in the negative quality of
the 4th knot. There is something called *vyamoha
prasavokshadam*. The *vyamoha* in this context is
superior at this level. We are using *Vyamoha* at this level,
which actually comes much below, if it has to be
considered as some sort of attachment to all sorts of
things. *Vyamohamu* is *mohamu* but this is a unique
situation. It is a unique situation, the attachment is to a
person in the path. While the attachment to a person in
the path is bound to be there, that being guru, who also
calls himself a co-traveller, to get into a state of
infatuation with him is wrong. He cannot and should not
replace the goal itself

This generally happens in spiritual life, where the person,
trainer or guru, or whoever is the person guiding us
becomes an alternative to God himself. The attachment
goes to very extreme extent and they go to the extent of
saying that I do not bother if God is there or not.

Sentiments of this type are expressed even by Babuji Maharaj, when he talks about his Guru and Babuji Maharaj adds in his own book, that if He happens to be a person of highest order you are saved otherwise you are doomed and he considers himself lucky in having had a Master like that. We have to see in which context Babuji Maharaj has told what always. That he (Rev. Babuji) has gone beyond his Master, He knows, and I think His Master knows. Still for our sake he has kept an example and said I am still not equal to my Master because that is etiquette. If you read the message of Master from his autobiography on 23rd Sept, 1944, He will be telling the same thing. Lord SriKrishna says it shows your etiquette. Krishna is pleased with the etiquette. It is etiquette, it is not reality. Let us not confuse the issues. A stage comes when we feel infatuated, we feel attached. A stage comes when we will go beyond that, if you can maintain your balance as long as you are in the body, that he is the person. *Bhagavyamoha* will be there, *acharya* vyamoha will be there, it is *vyamoha*. Everyone can fool himself that he had a Master like that. This is possible, not only in our system in any other system for that matter. People tend to worship their Master. Unless the next

stage of *parabhakti* i.e. bhakti towards the Divine develops, it is very difficult to come out of this *vyamoha* because *nichyaanusandaanam* actually accepts some other guru as most important because the feeling there is 'I am very low before my Master'. Then there is possible that you becoming attached to Him to such an extent that you forget the goal itself and that is the stage of *vyamoha* that you get.

That can be co-traveler actually and if it were to be Vipranarayana, if were to be case of attaching to co-traveler belonging to opposite sex, social criticisms can not be ruled out. You get into that problem. That is incidental to the whole issue. For our issue of spirituality it is incidental but social repercussions are possible, slander is possible.

Dhanurdasa keeps roaming around with a knife saying if he sees someone he will kill him. It is *vyamoha* only, we cannot say no. He is attached so much to the Ranganadha temple, he thinks if anybody talks against it, he will kill.

Gorakhnath was also attached to a woman, in the path only. She was a righteous woman and the disciple was

so much upset that his guru has gotten into troubles. The point here is *vyamoha* is a possibility that comes. If the question is put whether *vyamoha* is something that comes at this stage, yes it does as is seen in these cases. The reason is not because of a sensuous attachment to people, including Jayadeva for example, these people have erred from the social point of view, or the fellow Kshetrayya, same story, the story of muvvagopala story. So, a person in the gets attached, for some reason.

We are not reasoning as to why one wanders because that is a possibility. If we ask, is this feeling there, yes it is there. Will the person fall, yes he will unless he develops *parabhakti*. If we see whether *bhakti* is there, yes *bhakti* needs to be there *para bhakti* needs to be there. Next we come to *parama bhakti* also. All bhaktis are not the same. The misfortune of English is you do not have different word, for everything it is called devotion. So when you read Masters you get into troubles because they use the word devotion. What exactly they are referring to? Because for *shraddha* also they use the word devotion only.

The co-traveler is accepted as a Divine only. I take you to be Divine only. The other person in the path is the Divine. Why are we all sitting together if we do not accept unity among ourselves? I accept you, you accept me because of Divinity only. Otherwise, why should I accept you? It is not lust, not out of lust. Divine infatuation as contrasted to the infatuation, one of the earliest stages. Take Meera's bhakti to Lord Krishna, is it not *vyamoha*? Isn't that *bhakti* that type of *vyamoha*? Are they singing saying Mohana Krishna? Why do they sing like that? It is *vyamoha only*. It is *bhagavatvyamoha*. It cannot be confused with lower thing. Bhakti has the shringara rasa, we cannot deny it. The whole story of Andal, the entire *amukta malyada* is that, the whole book is *shringara rasa* only. Krishna Chaitanya consciousness is that, it is Krishna vyamohamu, whole of the cult is based on that. You cannot claim the status of Master to Chaitanya because Babuji accepts him. Babuji has quite a few messages that he has taken from him. He uses the word Gauranga. Chaitanya is what we have added. Sri Krishna Chaitanya is the title given to him, his name is Gauranga only.

It is an emotional state, it is *vyamohamu* only. There will be either a *bhagavatvyamohamu* or a *streevyamohamu*. I think it is a question of you having gone through a state. A feeling that He is very dear to me and he the dearest I have. It does not matter much if you add a he or a she. If you do not know how to adore a woman, you will never know how to adore a God. This is the basis of grihastha life itself. You should be so much attached, there is certain amount of inseparable oneness, it is *vyamohamu* only. We cannot say that it is not so. That is a state, there is no other word, I am helpless. That is negative, I know but I find it very difficult to come down. Because if I come down, you know it takes over the entire heart. There is no other feeling that comes to you except the Master. Just for a person who loves his wife so much or any other person, he has no other thought expect that, under any circumstance. You go to office, you go to school, you go to college, anywhere, the same thought come. That is *vyamohamu*, it will not let you work as a matter of fact. You will not do anything else, you will get into a state where you will not do anything else, the effect is only that. You must remember that there is something called *bhakti paaravasyam* where you become totally

besides yourself. That is possible only with vyamoha, nowhere else.

If you have not gone through it, I cannot say anything else, but, as a person who has gone through that stage, definitely I know, you feel like that. All of a sudden, we want to take a train and go, why do we go all the way to Shajahanpur? Tirupati is far off from Shajahanpur, why should you go? If we don't have anything else to do, we just leave everything and go. Why? No other reason, just to be with Him. I am not able to stay here, I must go, what is that state? *Vyamoha* also can be *munimanopravritti*. A muni's manopravritti is vyamoha only. If you want to define a muni's manopravritti, a person who thinks about the qualities of that muni as I have described just now, a person who is in ecstasy in *bhagavat gunaanubhava* is a muni. If that increases, then we get *vyamohamu*. A person who thinks constantly about his Master or his God, wife, father, whatever it is, what is the *manopravritti*? *Vyamohamu* is a *manopravritti*.

I had an interesting senior colleague, who also was a judge of the tribunal, he came to the office once. He asked 'Narayana, where can I get that divine *vada*?' He had come to the office the previous day, I had ordered the *vada* for him. The next day when he came, he asked for the Divine *vada*. That word(Divine) is much abused. What am I to do about that Divine? Words can be abused. There are many ways of looking at that word Divine, similarly the word *vyamohamu*. I don't have an objection if you want to call it *bhagavatvyaamohamu* but will not agree if you say that it is not a *vyamohamu*. If you have not gone through that stage, ok, let us say that you have not gone through that stage. Very few people get opportunities to love. Majority of people think they love, very few people also know what is love. It is a great madness. If you get into that stage, you cannot come out of it. If you feel it during meditations only that is a one thing. Less fortunate people like me who do not live only at the meditation level, we have gone to Him also. As far as I know, it is a very very emotional state of mind and you can come out of it only by His help, you cannot come out by your own.

69. పరభక్తి (Parabhakti)

It is bhakti towards the Divine and unless this develops it is difficult to come out of Bhagavat Vyamohamu. Para Bhakti involves not only attachment to the Divine but also the Divine accepts the person. A stage of initiation.

Saint Mirabai is well known for her love and devotion towards Lord Krishna.

In para bhakti, the bhakti is more to the Divine i.e. it is not connected with you but is something more. In bhakti, it will be as you want it. You want to enjoy it here. In *parabhakti* we try to get attached to the param. Goal is not replaced now. Instead of one form, we try to go above.

Parabhakti involves not only your attachment to the ultimate but the ultimate also is yawning towards you. You know that the Divinity wants you. You have the vyamoha to the Master but the vyamoha is lost the moment he accepts me. No more vyamohamu because I have reached him. Actually this is the state where a

person gets initiated. You must get into that state of vyamoha. Once *nychyaanusandana* and *vyamohamu* get crossed, then we will accept whatever he says. When *bhagavadvyamohamu* becomes my *manopravritti*, then bhagavan accepts me, that is the *parabhakti*. Its a state of initiation.

Though the awareness of the goal is there, there is no contact with the goal at all. People can delude themselves that they have got the contact from first day, there is nothing wrong. Nothing prevents his world. You have got contact only to the guru, guru bhakti must start. The person who is training you, has to be given the proper place, in your heart, then that becomes the bhakti. The *gurunishta* spoke of earlier matures itself into a state of parabhakti. At that time, the guru also says I am prepared to accept you, that is the state of initiation and the *atmanivedanam* that we have talked about, has to happen first to the guru, then it becomes one of doing it for the Divine because the Guru has already offered his atma to Him, you also along with him offer. The purusha sukta which talked about the purusha medha actually, where the God himself comes out as many, *ekoham bahushyam*, as Babuji puts it, happens at the stage of

parabhakti. i.e. the divine yawning towards you, it accepts you. The two way process, till that time it is a one-way process. So, the nivedana can either be before or after, though in our map it has come after. It does not matter much. Then this comes into a state of *paramabhakti*. i.e., even the master whom we have got, we know that he is there, and we have offered ourselves to him, but we start feeling the presence of Divinity. The breeze of Divinity starts, that is the state that we get at a higher plane which matures itself into a state of prapanna. This *paramabhakti* becomes prapanna gati later on. It transforms itself into that condition. So, till that time, the Divine infatuation that we talked about earlier, is only infatuation, *vyamohamu*. Atmanivedana happens and it finally turns out into parama bhakti, where not only He becomes, God himself becomes a matter of adoration for us, everything that He has created becomes a matter of adoration.

70. సత్సంగ్ (Satsangh)

A person who develops to the stage of *nytaanusandaanamu* and *bhagavat vyaamohamu* naturally develops into para bhakti and at certain times would loose himself in ecstasy. This can also lead to garva or ego. Satsangh with a master is a must to overcome this obstacle. Here satsangh means not a group congregation but to be in the presence of the Master himself.

71. మధము (Madhamu)

One of the five makaras that comes in the path of spirituality. It is supposed to get increased in a person who feeds himself with a lot of fat. The greatness of the person both in form and trait makes him ignore others with a nonchalant attitude. It is a mental disease that comes out of opulence. In the field of spirituality, religious intolerance has shown its head earlier and if that was not cured by assiduous practice of cleaning and removed by Master's Grace then it may result in the development of this character.

A person with money will have this, as also a person who has a large build. Spiritual growth also gives arrogance. The feeling that you are nearer the Master brings about a feeling of arrogance, resulting in *paraninda* and brow beating. The flaws of oneself also will be dumped on others.

Banasura is taken as equivalent to veerabhadra because he had so many qualities. Siva has to protect him. So the fight is between Krishna and Siva. Siva gets

defeated there and Banasura is about to be killed. Parvati then comes and interferes saying that she has accepted Banasura as her son and asks Lord Krishna not to kill him. Krishna removes all his hands, except two saying that he is arrogant because he has so many hands. She accepts and the makes Baanasura equivalent to Nandi and he becomes a Veerabhadra.

72. గురుకృప (Gurukrupa)

The aspirant would get into a state of deep absorbency in the conditions of Bhaagavat Vyamohamu and Parabhakti and gets stagnated which is similar to the state of Avaduthood in Bhakti Samrajyamu. The Guru Krpa here is the only way to come out of this situation and also the Madamu that one has.

73. నిర్మలీకరణము (Nirmaleekaranamu)

Purification leading to the state of constant remembrance.

The temple tank generally called as Pushkarani, it is believed that the devotee visiting the temple gets purified both in body and mind by taking a bath. The same faith is there in respect of rivers like Ganges.

It is a part of your Sadhana. Taking refuge under a guru if you want to get rid of your arrogance. Then you have to move to purification, where you will be cleaned, which leads you to the state of constant remembrance. Constant remembrance is a state of consciousness, that develops in the 4th knot and if it is helped with a pure mind assisted by the Guru's grace, the person can get into catapulted in to state of Prapanna, which is only the other side of constant remembrance, coupled with the *nichyanusandhaana* that the person had earlier, the state of surrender gets stabilized

74. సతతస్మరణ (Satata Smarana)

Constant remembrance is a state of consciousness. The purified mind that is had earlier coupled with Guru's grace, catapults the person to the state of Prapanna which is nothing but the other side of constant remembrance.

Prapannatva is the condition in the 9th knot. Constant remembrance is a very high state, provided you develop that. Constant remembrance would again mean *nychyaanusandaanam*, with the *parabhakti*, with the guru krupa, with the purity of mind. Then you have got the *satata smarana*.

If we keep saying that we are always repeating the name of the Master, that does not work. That is not what we are talking. *Satata smarana* would mean that you are not capable of thinking any thing other than the Master himself all the time and you are resigned to his Will. There is no self effort in *nychyanusandaanam*. It is a state where there is no question of self effort at all and you feel that you are incapable of doing anything.

Perfect state of *nychyanusandaanamu* is a very high state. If however we miss this, and we move on to a state of *uparati*, that is fortitude, we are transported to the state of surrender with the help of the Master.

Satata smarana if you can develop earlier you can go up to Prapanna, where as you do not develop *Satata smarana* there and you think that you are still person to do something, and are prepared to accept everything as fortitude, you have not denied yourself your 'self'. I am prepared to put up with the suffering, where as in the constant remembrance, if it is backed by *nychyanusandaanamu*, there is no question of self effort. You resign yourself to the will of the God. So one goes from *uparati* to *saranatva*. If you miss that also, you get *upeksha* (endurance).

75. ఉపరతి (Uparati)

If however we miss the constant remembrance, we move on to a state of *uparati*, which is fortitude. Then with the help of the Master we get transported to the state of surrender.

Uparati is a vedantic word for tittiksha, concepts related to forbearance, fortitude. *Upeksha* means endurance. For being in a state of endurance, we come to a state of of fortitude, we go naturally.

76. ఉపేక్ష (Upeksha)

Here one still thinks oneself as a person to do something and is prepared to endure. Development of *satata smarana* would have given *prapanna gati* whereas in the absence of it, one is in a state of endurance.

Upeksha is waiting. The person is almost getting neglected. It is almost as if in an interview, a person is waiting, without giving him an interview the person is made to wait. The fellow will be waiting outside.

Upeksha is depicted in the following story - Sage Narada on the way to Vaikunta met two sages. The first one asks Narada to enquire with the Lord how long it takes to get salvation. The second sage also asks for the same. Sage Narada on the way back meets the first sage and tells him that it would take three more lives. The sage gets dejected. Then Narada meets the second sage and tells him that it would take as many lives as the number of leaves on the tamarind tree. On hearing this, the sage becomes ecstatic about the possibility of getting salvation even if it takes thousands of lives exhibiting the quality of

forbearance. The Lord appears immediately and grants salvation to the second sage.

77. స్థిరచిత్తము (Sthirachittamu)

At this stage, it is a balanced steady state of Mind.

The Sun depicts this stage perfectly. He is steady, does not swerve from his path, is always on duty and committed to service.

The steady state of mind is a reflection of the *chameekara*. When we study the chit lake, if it is steady then it is *sthira chitta*. At that time, the type of light that we find is the reflection of the *chameekara*. *Chameekara* means Surya. The Sun is steady.

Sthira chittamu is a condition. If we want depict to someone who has this, it has to be Lord Hanuman. The funny aspect is that it is the so called monkey has got it. Another depiction can be of Lord Shiva, of whom Anjaneya is a reflection, who is always in the remembrance of Lord Narayana and has sthira chitta. Of the 16 arts that he has, Shiva has kept the steady one on the head and left the unsteady. That is what is our waning and waxing.

78. అత్మనివేదనము (Atmanivedanamamu)

It is a state of offering oneself totally to the Divine.

All the prophets have totally offered themselves to the service of the Divine, like Jesus Christ, Prophet Mohammed, acharya Adi Sankara, Bhagavad Ramanuja and Madhvacharya. Their entire being was dedicated to the Divine.

In the life of Rukmini, what we see is she has offered herself entirely to the Lord.

If there is no *atmanivedana* then surrender is not possible. It is the stage of offering oneself totally to the Divine, total harakiri. You have to kill yourself. You should be in a position to give yourself. As Babuji Maharaj says 'sheesh diye yadi hari mile, to bhi sasta jaan'. That is *atmanivedana*. If your head is given to get God, it is cheap, the bargain is cheap.

Atmanivedana, you have to offer yourself. Nothing is superior to us except the cause of the Master. Love for God you should have, we should be prepared to kill

ourselves. The process of tonsuring the head in Tirupati,
is the sublimation process to symbolize this.

79. నిర్వంద్వము (Nirdwandwamu)

Surrender has been made to only one person - Univocal state of mind. The goal clarity gets strengthened further. Fanaticism is crossed. Tolerance is not lost but conviction in one's own path is sustained. Now the steps on the path are steady and firm giving no scope for any alternative expression of oneself.

A state of non-dual i.e. straight forward. *Nirdwandwamu* is non dual plainness. It is a state of mind where we do not accept something else, where the goal can be only one. Goal clarity gets strengthened here at the higher level. The surrender has been made only to that person.

An approximate english equivalent is univocal. We use the words *spashtamu*, *nirdwandwamu* to mean without giving scope for any other thing or no ambiguity.

In *nirdwandwamu* you would not entertain anything other than the goal, we have already moved out of *dwandwa*, you do not entertain anything else. There is a conviction, we don't accept anything else. A state of consciousness

where fanaticism is crossed, constant remembrance of goal is achieved and the steps are now steady and firm giving no scope for any alternative expression of one self. Tolerance is not lost, but conviction in one's own path is sustained. *Nirdwandwamu* means without mincing words, what ever you do, you are convinced. It is a firm conviction you do not go back.

An incident depicting Karna (the great warrior of Mahabharata) –Karna is informed by Lord Surya that Indra would be asking for the natural armour and ear rings from him. Karna cannot be vanquished in a battle with these. Indra in the form of a Brahmin seeking alms comes to Karna and asks for his armour and ear rings. Though Karna recognizes Indra, he gives them without any hesitation. This shows the non-dual plainness of Karna who sticks to his principle of charity even if it means a great loss to him.

80. కార్పణ్యము (Kaarpanyamu)

The helplessness felt at this stage is had in spite of competence.

Arjuna was in a helpless state in spite of being the best warrior of his times. He sought guidance from Lord Krishna at the start of Mahabharat war.

81. వ్యర్థప్రసంగము (Vyarthaprasangamu)

Wasteful, irresponsible, idle and futile talk.

Sisupala the king of Chedi, a cousin of Lord Krishna is known for his loose talk. Rukmi, brother of Rukmini promises to marry Rukmini with Sisupala. Rukmini who is in love with Lord Krishna seeks his help. Lord Krishna marries Rukmini and takes her off. Sisupala waits for an opportunity to take his revenge. When Yudhishtara honours Lord Krishna first after the completion of the Rajasuya Yaga, Sisupala insults Lord Krishna in the assembly. Lord Krishna calmly hears to the outbursts for some time and later kills Sisupala.

Sisupala cannot be categorized as a lower being because he was killed by God. Lord Krishna did not come to kill you or me, by definition he is in the higher plane and he goes to God. He is the third incarnation of Jaya. Vijaya as dantavakra goes earlier. It is waste talk but not idle talk. No one will listen to you. Sisupala is known for his irresponsible talk. Not only when he was

killed but also much before, he indulged in wasteful talk.
He is a friend of Jarasandha.

82. నిశ్చలతత్వము (Nischalatatvamu)

At this stage, there is further stabilisation of consciousness, which feels unperturbed under any circumstances. However this state is not enjoyed through out in the sense of inactivity. It is an unperturbed attitude under all situations, represents better this state, a state of balance

After coming to know through Sampati, about Sita being held a prisoner at Lanka, all the vanara warriors ask Jambavan to take up the trip to Lanka. Jambavan says he is old and infirm, and that he would be able to go to Lanka but would not be able to return. He suggests that Hanuman would be able to make the trip and come back successfully. The settledness of Jambavan enabled him to think properly and take a correct decision.

83. శరణాగతి (Saranagati)

The conditions of *uparati*, *upeksha*, *atmanivedana* and *stirachittamu*, when matured, it transforms itself into the state of *saranathvamu* or surrender where the individual will is removed and the will of the Master alone functions.

You can see counting from 75, 76, 77, 78, 79, 80, 81, 82, except *vyartha prasangamu* all are related to the development of *saranatva*. From the condition where we talk about *uparati*, accepting things, accept everything as a Divine gift, you have to develop all these concepts to come upto that. They are various intermediary buffers. They are enormous states starting from *uparati*.

In actual life, you will know what it is. Most of us know in situations where our will seems to be different from what is happening and there is always a conflict, always a fight. There is a lot of friction, for that friction has to go you have to surrender yourselves, submit ourselves. Then you have to develop steady mind in that condition. Then you should know there is no difference between your Will and other person's Will. Then you should have

the capacity to excuse the other one. You must get *kripanatva*, you must get *karpanya*. Even if someone makes a mistake, forgive them saying it is ok. Then we get *nischalatva* comes. Then *saranatva* comes. People who say they have surrendered, only when these are there, comes surrender. Everybody says they have surrendered. Nothing wrong in aspiring but one should know these are the states. Otherwise, you will be indulging in *vyarthaprasangam* (wasteful talk), talking unnecessarily that you have surrendered to Master. Why this wasteful talk comes is it is a wasted time. You go on telling that you are surrendered to the master, trying to re-assure yourself that you have really surrendered. It is more of re-assurance, wasted time, talking unnecessarily.

The picture in the game of life depicts Vibheeshana seeking refuge with Lord Rama, a well-known example of surrender. The incident goes like this, when Rama and his army are camping on the other side of the sea, Vibheeshana tries to reason with Ravana and urges him to return Sita to Lord Rama. At this suggestion Ravana becomes furious and throws Vibheeshana out of Lanka. Vibheeshana with four of his followers leaves everything

(friends, family and property) behind in Lanka and takes refuge in Lord Rama. Lord Rama accepts Vibheeshana and promises his protection. This is the act of surrender of Vibheeshana to Lord Rama.

84. *Ormi* (Ormi)

To be ever waiting in attendance on God for getting entrusted with work. Here one should have patience. The degree of perfection in the state of Ormi is dependent upon the extent of surrender.

Garuda, the vehicle of Lord Vishnu is ever ready with his wings open to take off immediately at the call of the Lord depicting the quality of endurance and patience.

Ormi is another attitude of fortitude. It is a peculiar state where God is there and around God umpteen number of *saranas* are there. You will find God entrusting the work to some person and always only to that person. You are also a competent person according to you, you are also a person who surrendered to him but no work gets assigned to you. So you lose your balance. At that time you should maintain your *ormi*, that is the point.

We get envious also as to why only the other person is given the job. That is when we have to maintain patience, we need *ormi*. An incompetent fellow does not

have *ormi*, he will be sitting outside. A peon also will be sitting patiently outside the office from morning to evening, but a competent fellow will be unable to do so. Majority of clerks in the office don't stay at their desks because of this reason only. They are capable of better work, we are testing their *ormi*.

To be ever waiting in attendance on God even though work is not entrusted to us is *Ormi*. It tests our patience actually. This you could have seen several times with the Master also. Some one in his presence get up all of a sudden, there won't be any work. He will say he is getting the hookah. The person who gets the hookah is different. You become restless, impatient, because no work is entrusted to you. You are competent, you are surrendered, you are available for work but no work is given to you, you have to wait. That is where lot of people lose their patience.

This is where we find some humorous situations. You would have gone out thinking the master is not giving you any work. Exactly at that time, he calls you and you are not there. Apart from Master the co-disciples also test Him.

Ormi is waiting in attendance though there is no call. The person has single pointed orientation to the Master only and anything else is not visible to him, though work may not be entrusted to Him. He has to wait for his turn on divine attendance.

The person having *ormi* has let go of all emotions, come out of the consciousness and has come here. That is possible only when *satatasmarana* is there, *nischalachittamu* is there and the mind is steady.

An example is Garuda who is ever waiting, always in attendance, always with his wings open. The wings of Garuda never close as we see in temples. He also has single pointed attention towards God.

85. చామీకరుడు (Chameekarudu)

A person whose mind is *sthira chitta* (mind is firmly fixed) on the Divine and who is in all respects fit for Divine Work.

A *chameekara* is one who expresses the Master's glory. The Sun does not express his own glory, it expresses the glory of the Master. It is sharp, straight forward, straight from top to bottom when the rays are perpendicular as against early morning sun. It is a state where greatness of Master is revealed. A good time for meditation, however, not advocated in the system.

Chameekarudu means Sun. *Chameekara* is when the Sun is in full glory expressing the Master, so it has to be mid noon sun. Morning sun will have Chaaya, as also evening sun. There is no Chaaya in the mid noon sun. Chaaya is the wife of Sun God, always with him. In *Chameekara*, even she is not there. He is only responsible for God at that time. He is not bothered about anyone else, nobody else will be present there. In the afternoon sun, he is all by himself only in the thought

of the divine. What story you will write there? The reason why afternoon is given importance is because Surya is in single point orientation with the Divine at that time. If we meditate at that time on Him, we will also be single pointed towards Divine is what Rev. Babuji Maharaj says. Since it is not possible for people in general, he said that he did not insist.

86. వసు (Vasu)

A person stabilised in pind desh and is entrusted with the spiritual work of a locality. The nature of work he does is the proper adjustment of everything in action within his jurisdiction in perfect accordance with the demand of nature. He introduces the required elements within his sphere and removes the unwanted ones.

Vasus are persons who are responsible for atmospheric cleaning. In spiritual life, vasu is a person who is in charge of locality, cleaning and all. There are many vasus working. Vasu is a status, a designation, it does not come under the 8 vasus or *ashtavasus*.

87. పాండిత్య ప్రకర్ష (Panditya prakarsha)

Panditya prakarsha is another shade of ego. The panditya here is not concerned with spiritual knowledge but the awareness of the whole thing i.e. He knows enough of the Nature's workshop. The person not only feels that he is a pundit but also expresses for purposes other than that of Divine.

Chaamikara is one who will express for Master's purpose. This person is one who will express his not necessarily for the Master's purpose to show his importance. This is common disease of majority of the people who are in the path of spirituality. When they talk about the Master, you should talk about the Master only. All your knowledge should be utilized only for telling His greatness. There are unfortunately many people who would try to show their knowledge of things, which may not mention that of the Master. i.e. knowledge has not been surrendered to Master. Everything else has been surrendered but not this knowledge. So, a feeling comes here that you may be knowing more than the Master and

you will go to the extent of saying that yes, this particular knowledge obviously He can not have it, because he is not a student of medicine, I know more.

That is why I tell people to develop the attitude that the knowledge that we have is gifted by Him, otherwise we will not get yielding. You are competent in the field and admittedly He is not competent in your field, but still you have to get feel that whatever you have got is only because of Him. This becomes possible when you identify your self with him totally and He is yourself. Then there is only oneness, there is no twoness and oneness prevails, only then it is possible. When can you think your knowledge is His? When He is you. Then there is no problem. This is not intellectual, it is a state, one of the highest states of surrender

A gross example of this is Sreenadhudu, the famous telugu poet was going in the palanquin and Pothana was standing near it. Sreenadhudu tries to exhibit his power by holding the palanquin without any support from the bearers to show his vanity and pride.

88. విహంగ (Vihanga)

It is the power of levitation. This is an achievement over the element of air. This is the capacity of the mind to soar high leaving its attachment to the lower plane. It is perhaps better understood with the words dignity and venerableness.

Lagima is a control to go to the higher plane, a capacity to move on to the higher plane, a stage when you are able to go to higher planes of consciousness leaving our attachment to the lower planes. One has to come to the *atma sarira* and if they have to come to that, then they cannot carry all the lower bodies

89. గురుకృప (Gurukrupa)

It is natural for a person who has become light himself and has been in charge of the locality to get lost into parama bhakti, i.e., total surrender to the Master. This can be another stage of stagnation and Guru Krupa only will push the person out of this condition to that of pure unalloyed individual consciousness.

90. పరమ భక్తి (Parama bhakti)

At this stage not only God becomes adorable, but also everything that He created becomes so. Here good is seen as good and bad is seen as bad but the state of mind here does not try to distinguish between good and bad. Ethics get transcended. The consciousness here is incapable of finding fault with any thing. The breeze of Divinity starts resulting in reverential attitude to everything.

Every creature in the creation is seen as superior to oneself. Here *ahimsa* is matured, *astheya* is total and *brahmacharya* is established. The will of the Master is one's will, no questions are asked and there is implicit obedience to the Master. It is beginnings of the stage of *muni* i.e. one who silently obeys the Master.

There is beauty in *paramabhakti*. What is called *soundarya lahari*, the beauty of God comes here. To cross this we need *gurukrupa* which pushes us out. The question that is relevant here is, is there any thing like ugly? For a person in the stage of *paramabhakti*, there is

nothing ugly. One moves out of *soundarya lahari*. *Lahari* is water. *Soundarya lahari* is the gross distortion of the nature of the Mother. The mother is never ugly, which factor is known to every human being, he never judges his mother by her beauty. The mother may be the ugliest woman in the world but still it is the mother that one loves. The *soundarya* that is granted to the mother by the soul is always beyond *soundarya*. The Mother transcends the concepts of beauty. It is something more.

Paramabhakti means everything in the universe is treated as divine only. It is not intellectual, not even a question of awareness, the attitude is bhakti. To know that everything is Divine is one stage. '*isavasyam idam sarvam...*' sounds alright but that is not the stage here. It is not just the awareness of *isavaasyam*. The awareness leads to this tendency in you of reverence to everything - *bhakti*. There is nothing irreverential here, it is a stage where you can get into a state of *avadhoot* also, that is the misfortune.

Paramabhakti has also got a negative factor. A person in *paramabhakti* may again and again want to come back. Babuji Maharaj also says that he doesn't understand why

saints want to come back again and again. The feeling is to serve the Lord again and again here so that you can be useful. Behind that there is an ego, that only you can do service to Master. You are assuming that you will be given the same task. In this life, you are given an opportunity to serve others. When you come again, what is the guarantee that you will be given the same opportunity? So, by saying that you will serve again, you are already dictating a term to God saying that you should be given a opportunity to serve Him.

91. చైతన్యారామము (Chaitanyaaramamu)

A balanced state of mind, a realm of pure consciousness. The chief characteristic of this is Happiness. Here the transition is from beauty to Happiness. At this stage, coolness is also felt.

It is a state of peacefulness of mind. You feel as if you are in a refreshing garden or something. It comes in the 5th knot. You feel coolness also.

92. సంశయము (Samsayamu)

Here the doubt arises whether the stage reached is the goal itself because the bodies of the lower plane-physical, vital, mental and aspirational have come to a balance and it is *samadeha* or a balanced body. A question arises because of this balance of the bodies whether this is the end itself.

There is a desire to come back to existence again and again. That is why people who are in *atmananda* are reborn. If we keep *atmananda* as our goal then we definitely come back.

The doubt is not about anything else, it is whether this itself is the goal. The *atmasarira* has been considered as the place of satchitananda itself by many people and because there is an enormous expansion is there, happiness is there and the *chaitanyaramamu* gives a feeling of absolute calmness which is experienced in the 5th knot. Therefore doubt comes, you almost confuse it with the end

Sandehamu is actually a state of doubt. The reason for the doubt is mainly because the bodies of the lower plane - physical, vital, mental and aspirational have come to a state of balance and it is *samadeha* actually, it is balanced body. It is not *sandehamu* only. Doubt also is there but basically it is because of balance of all the bodies you start questioning if this is not the end and this leads to the feeling may be I can come again. There is a desire to comeback to existence again and again. That is why people who are in *atmananda* are reborn. If we keep *atmananda* as our goal then we definitely come back because *atma* can have this *ananda* only when the body is there. So we require a body and would like to come again. The desire for non-body is not there. The feeling that you would like to get rid of your body is not there. The *jeevatma* still would like to come again.

93. రావణ (Ravana)

A state of consciousness develops when one feels he has control over all the elements and this comes because of his control over the indriyas. This can lead the person to the feeling of invincibility.

Ravana, the emperor of Lanka did severe penance and appeased Lord Brahma and Lord Shiva and was blessed with boons. He had control over the pancha agnis and therefore became arrogant. He attacked Kubera, drove him out of Lanka and became the King of Lanka. He attacked many kings and devas and defeated them. Though he lost to Vali and Kartaveerya Arjuna, he considered himself invincible. His pride, arrogance, anger and lust became the cause of his downfall. After he abducted Sita, Lord Rama came to Lanka and vanquished him.

94. అనన్య శరణాత్వము (Ananya Saranatvam)

One's faith and loyalty to the path and to the Master develop to such an extent that one does not look any other way. This can go to the extreme extent of deriding other paths or Masters. This state of singular orientation is a must though one must get over it. But the persons who get over this experience know that though the paths are different they all are finally same. This is a kind of bridge that must be used to crossover.

Lord Krishna was angry when Gaya pollutes the sacred water being offered by Lord Krishna to the Sun God. Here, Gaya knowing full well that Arjuna alone can save him from the wrath of Lord Krishna and surrenders to Arjuna. This surrender to one and only one person is the state of *ananyasaranatva*.

Once we accept a Master, we should have that person only. This is all the problem but it is a stage that we must come to. For ex. If a question arises whether one has to go to Siva's temple or Lord Venkateswara's temple, one will say that he will go only to Venkateswara and will not

go to Srirangam. Another says that he will go only to Srirangam and will not go to Tirupati. A person who is attaching to Venkateswara swami will say that Srirangam is a useless god. That is *ananyasaranatvam*, only one person, that's it. It is necessary and at the same time a blemish. We must know to be submissive to only to our Master. We are not interested in others, it does not mean others are not capable. We will come to know later that it is same there also but before coming to that stage one should definitely be attached to one, *ananyasaranatva*

Now, we see people going from a Venkateswara's temple to a Padmanabha Swamy's temple to a Rama's temple and the Anjaneya Swamy's temple nearby. Why does one going to Rama's temple go to Hanuman's temple? It is so irresponsible that he is surrendered there and also surrendered here. We have to cross the barrier of indiscriminate attitude and keep *ananyasaranatva* at the same time we should also note that it is a barrier.

Without going through that bridge of *ananyasaranatva* you will not progress but that bridge is not the goal. We have to develop *ananyasaranatva*, only then love for the

Master, dedication and the mind get matured. The problems of vaishnavism vs saivism or saivism vs something else is only due to *ananyasaranatva*, the reason behind so many sects. It's a must, you have to have one person but they don't know that they can transcend that also.

The bridge becomes the goal, it is a bridge to cross-over. There are several bridges, in the same sense we have to take this. Each person is stuck to his own bridge ex. One to Shiva, another to Subramaniam, yet another to Ganesh, etc. They do not accept that there are other bridges to take you out. You must have only one goal. If you don't then you will be wasting your time. If there is someone who is competent to dig you out of the bridge you should accept it. Generally many religions advocate the philosophy that other than their way, there is no otherway. That is the problem of religion, that is how they got into a mess.

95. వాయసము (Vaayasamu)

Intimations of the Divine are communicated through Pitrus.

Vayasamu is a signifier of Pitrus. Another name for *Vayasamu* in Sanskrit is *Kakaha*. The actual meaning of the word *Ka* is Brahman. They are representatives of the Brahman. They are the messengers between us and the Brahmaloaka. The people who are in the higher plane, who may be reborn, to them the messages are carried. *Pindam* is kept for such people only. The *Kakahas* go and give it them. If you pass this stage, then there is no chance of keeping *Pindam*. So, at this level, the *Vayasamu* only can go. Messengers means, when a good thing happens or a bad thing is to happen, it is the domestic crow that forewarns. The domestic crow, in Hindu religion is equated with the Pitrus.

In the 'Book of Signs', you will find the crow. Basically you get to know what it is. After that level there is no chance of communicating, they only have to take the message. That is why offering *vayasamu* is a must for

anybody, everyday. It is not something that is kept only on shraadha days.

Vayasamu is a link between the pind desh and the brahmand.

96. *ఇంద్రధనస్సు (Indra Dhanussu)*

This indicates that we are crossing the boundaries of our consciousness to the super consciousness. Till this time we are at one level of consciousness and this is a bridge towards super consciousness, which is possible only through total purification of lower self. Upto this we have been having purification of lower self. Now we are moving towards the realms of super consciousness.

97. గురుచిత్తావలంబనము (Guruchittaavalambanam)

It is accepting Master's consciousness as ours. When we move on to the higher plane the first thing we do is we lose our will and accept the will of the Master as our will.

When we have moved on to the higher plane, the first thing we do is we lose our will and accept Master's will as our will. It is beginning of acceptance of Master's will as our will. *Guruchittavalambana* means that. When you accept the will of the Master, you tend towards principles of service, sacrifice and we become active in ordinary sense connected with the promotion of these feelings.

98. సత్సంగ్ (Satsang)

The Satsangh here refers to the company of the Master of a very high caliber who can stabilise the aspirant's thoughts on the higher ideal of Brahman; otherwise the person remains a worshipper of the Guru.

99. ದಿವ್ಯದೃಷ್ಟಿ (Divya Dristi)

This state gives a person to look at things and men with the eyes of not the self but the eye of the others. A radical shift in the way of perceiving things and happenings is what is indicated. This state is mostly due to the blessings of the Master. The same is what we see in Sanjaya, a character in Mahabharat who was given divine vision by Lord Krishna, to see what is happening in the battlefield so that he could recount the same to Dhrtarashtra, the blind Emperor.

It is a capacity to see that you develop. The development of prakamya, mahima and lagima earlier gives you better spiritual insight. The barriers of perception get removed.

Please refer Vision chapter of the Master in Basic Writings of SriRamchandra, Reality at Dawn.

100. నిర్లజ్జ (Nirlajja)

Consequent to the development of universal consciousness the awareness of independence and independent self is totally lost and one is naked (totally open) before God. The nakedness being talked about here is an attitude of being open to the Master keeping no secrets of self and possessing nothing as one's own.

The gopikas with Lord Krishna symbolically depicting the attitude of openness with the Master.

101. ఆత్మదర్శనము (Amtadarsanamu)

Realisation of self as an instrument of the Divine.

We are trying to clean our mind, we clean it thoroughly. When we try to look into it, we don't see us, we see the God from behind. When you purified yourself to certain extent, and your mind reflects, it reflects only the God and not you. So the image to be seen here is the God. The person who sees is yourself.

A person who keeps a mirror, his interest is that he wants to see himself. You clean your mirror, i.e. your mind, the whole of the *anthahkarana* is thoroughly cleaned. When it is cleaned, as Babuji Maharaj says, whatever you see is only that of the divine. Whatever you will, will be that of the Divine. So you can not see yourself, you can only see God there. We start with the idea of seeing ourselves, then we see only God. Many saints have sung this.

The whole concept of fifth knot is one of balance, the final stage of fifth knot. What do you get there? You are free,

you are as balanced as the sky. It is nakedness. The earth is decorated, the sky is naked. That is the state of mind you have got, that is the experience. So, *atmadarsanam* means you become one with that type of feeling. In that state of *atmadarsanam*, you know you are really nothing.

The *prasantata* felt before is what we have got here at the fifth knot. In the second knot we know that we are all inseparably related to the Divine. That is the nature of your self. You are inseparably connected with Him, you are dependent upon Him and you are an instrument of the Divine, all these three things come there. That particular awareness that we had at the second becomes full here. While we know that we are one with the Divine in expansion, we also know that we are instruments of the Divine.

If the mirror is the atma, it should reflect the God within me. That is why *Andal* goes on polishing the mirror, not to look at her face, but to look at God's face. She is looking into the mirror and the mirror is what we see. The mirror represents Lord Krishna. She will not see her face there, she sees the face of only Lord Krishna. When I

look in a mirror, my face shouldn't be seen. I see Master here, I clean this mirror more and more, so that the picture of God is clearer, not my picture.

Andal has so much love and dedication for God, Krishna, to such an extent she sees only him and not herself anywhere. Even when she sees the mirror, she sees only Him.

Refer Andal's story in the book *Alvars of South India* by Dr. K.C.Varadachari.

102. గురుకృప (Gurukrupa)

Having known the nature of self, one likes to discharge the functions that are aimed at serving the Master. Attachment to such work many times becomes a bondage and it is guru krupa alone that pushes a person to the condition of *jeevan mukta*.

The problem here is that the person wants to come again and again and serve. A very very sarcastic statement on this is what you find in Reality at Dawn where Babuji Maharaj says 'I do not know why people want to come again and again as bhaktas'. They wanted to come as bhaktas to serve the Master, that is also a bondage, a nuisance. We are drowned in a cup of honey, we have to come out of it. It is no doubt a happy state to serve the master. We start thinking why not I come back again and say 'there are so many other souls here that are not served by me. Should I not serve them?' and come back. We don't become *jeevan muktas*. Many people desire *mukti* but do they want? Once they know I think they will not ask for it.

This is where you get permitted to serve people in the path. Actually this is where permissions are granted. This is the stage you should own up and if you own up this then you are entitled to say that yes I am capable, provided the gurukrupa is there. A person can be at this stage still may not get gurukrupa. Any person who comes there immediately does not become a servant. A servant is servant by option and His acceptance. Your option no.1, and No. 2. His acceptance. We have to upto this stage.

103. జీవన్ముక్తి (Jeevanmukti)

A stage where one feels liberated from the shackles of body and mind and starts serving others.

A person who is a *jeevanmukta* will not serve. This concept of *jeevanmukta* is available only in advaita. It is not available in visistadvaita. A person who is a *mukta* does not have any responsibility, and a person with no responsibility will not work. So, Ramanuja refused to accept *jeevamukta* as a condition, he said *videhamukti* only. If you want to be liberated, you are liberated only after the body. Till your body is there, you better serve others. No exemptions are given, till you are there you better serve. Service is the means. When asked what the end was, he said that is the end. He refused to accept *jeevanmukta* as a goal towards which you can go. It is a very obstinate stand of Ramanuja. I think very correct also otherwise society has no meaning. If every body seeks of *jeevanmukti* and everybody comes to a state of standstill, the whole world will collapse. That is why advaita is impossible to practice, impractical.

When there is service, there is no individual, the individual has to be eradicated. You can do best service when you don't live for yourself. The mother serves the child because she does not live for herself. Such mothers who want to live for themselves, will never serve their children. Service and sacrifice are possible only when you are in the stage of *jeevanmukti*. There are many people amongst us. When we forget all our interests and we are prepared to do service for others. Those people who are not prepared to serve others without forgetting themselves, definitely are not liberated, they are not *jeevanmuktas*.

Take Babuji cleaning the latrines of the abhyasis at Shajahanpur. It is a fact. He used to go and clean around 2 in the night. These people never used to clean the latrines there. Temporary latrines used to be constructed. Around 2 o'clock in the morning he used to check if everything is correct, spray some phenyl. They are *jeevanmuktas*. They do not have awareness that they are gurus and somebody else has to do. They do not even think they are far higher than this condition, they will serve.

My acceptance of Master as a guru also is because of this example. First time I went to Shajahanpur, he asked me to go to inside his room, meditation room. I was lazy and was sitting down. In the meanwhile, Babuji Maharaj came and said 'I have kept hot water in the bathroom and you can go and take bath'. It was a shock to me, his going to put the hot water there. The service done by such people is service. People will laugh if we say our service is service.

An incident in Swami Vivekananda's life is depicted in the game of life here to understand the condition of Jeevan Mukta. In 1898 a severe plague broke out in Calcutta, India causing many deaths. At that time, no one volunteered for service, as they were afraid of getting infected. Swamiji not bothering about him self, cleaned the streets of Calcutta of the dead rats and helped in controlling the epidemic. This gesture of Swamiji shows the condition of liberation from Self.

104. ఆత్మనంద (Atmananda)

At this stage the person feels liberated from the shackles of body and mind and also understands the Universal self and then serves others.

At this stage there is awareness of individual self and also one is happy, contented, peaceful and liberated from all thing. It is a feeling of liberation, he is not liberated. There is awareness in *Atmanandamu*. You know the *atma* is there, that is a *samprajnata*. It is not *asamprajnata*. In *atmanandamu*, you are aware of your individual self, contented, peaceful, liberated from all these things, there are no attachments.

Contentment, happiness, all these are connected the *antahkarana*, not the *atma*. Even when we have cancer, we can be happy. He was definitely in *atmanandamu*. Enormous torture he used to go through, from a physical point of view but he was not disturbed. He was able to have a *sakshi* consciousness. The awareness that the body and the soul are different which is the beginning of *viveka*, gets into a pinnacle state here. It happens even in

the second knot. It happens here more. *Atma* is different from body. You have got *antahkarana*, you must separate yourself from the *antahkarana*. So, all the ills we talk about in the earlier stage, the ills of the world, good and evil all that, they are all related to *antahkarana* and not to the *atma*. That awareness must be passed through first, passed through in the earlier stages. When we go through that, evil and good don't have meaning, we move on further, *atmadarsana* happens, and we really do not get attached to this. Then you are happy with yourself but it does not mean the *antahkarana* is not groaning, it is groaning.

The body also should be respected, it is not to be condemned. It has to be maintained well. Even *Antahkarana* has to be maintained, *antahkarana* is hidden, nothing to do with me. *Sakshi* is experience, that is *atmanandam*. After *atmadarsanam* only *atmanandamu* comes. Once you know your nature, you are happy with it. In *atmadarsanam* there is still a question of the body being used as an instrument by the soul for divine work but in *atmanandamu* service is not there, it is on its own. It is the state that comes after this, not before this. It is not *atmanandamu* first, then service

to others. It is the other way. First comes service. Use the body fully for others, as an instrument, then you come to this stage.

Atmananda is not about laughing every time. It means that we are diverting our attention towards *atma*. It does not mean that body suffering is not there, that is still there.

105. జనలోకము (Janalokamu)

A realm where the principle of life is governed by service, sacrifice, camaraderie and fraternity.

A person must enter the field of service before he moves deeper into the realms of Universal Consciousness. A person who lives in the stage *janalokamu* is the one who will serve the world below. *Vasu* is one of those people who is utilized by this person. We move in the world of service of people, an opportunity to serve the Divine. Service done to the people here is service done to God himself.

It is a place of service, connected to fifth knot. This is the place of service, field of service. Where can you serve? The field of service is only in this world. We cannot do the service without the body. The world is a field of service. There is a different expansion for *janaloka*. You work for your wife and children first, then you work for society, then the city and then the world, then other creatures other than human beings. I serve only certain things first, then I go on expanding to other creatures.

The adorableness of everything in creation, gets materialized into a service and translated into action. First comes tolerance for all beings, then service.

If you remember that story of a person who gets into water, then a scorpion goes, and he tries to save it, and then it stings. He drops it back and again he saves it, again it stings. So, this field of service has expanded. Janaloka for him has expanded far beyond the human beings. There is an expansion of consciousness. That is not possible for you and me, unless we have also moved in that direction. Suppose in each stage we have got to stay in our system, we will never reach there, in one life.

Only if you get the *gurukrupa* you will get to this place. The goal of Andal and others was that they be given an opportunity to serve people, that itself was considered a goal by many.

106. మర్గదర్శి (Margadarsi)

Margadarsi is one who shows the path to the aspirant. A person who has arrived at the doors of the Universal Consciousness having relieved himself of the binds of the body and mind is fit to guide others in the path. In the system of PAM all trainers have obtained this stage and therefore are capable of guiding others in the path.

(For more details visit the site www.sriramchandra.org).

107. సంప్రజ్ఞాసమాధి (Samprajna Samadhi)

It is a state of consciousness obtained during meditation where there will be various thoughts but still absorbency is maintained. In spite of the presence of various thoughts which are distortions of the Reality, there will be samadhi. A taste of this is given in PAM to every person who participates intimating the higher super consciousness state one is capable of. This is made possible by the influx of Divine itself into the abhyasi/practicant at the very first stroke of introduction.

Samadhi is of four types:

1. Vitarka Anugata - Trying to argue out whether this is the state of Reality.
2. Vichara Anugata - Thinking about the object of meditation.
3. Asmita Anugata- Identifying himself with the state of consciousness.
4. Ananda Anugata - State of happiness in the state enjoyed.

All our meditations are only this. Every one of us gets into state of *samprajnata samadhi*. Only thing is you do not put those question, you do not have the time because pranahuti puts you out. If we pause and contemplate, we will wonder whether this is the condition.

Vicharaanugata, Vitarkaanugata, then you have got Asmitaanugata and Anandaanugata. All the 4 states of *samprajnata samadhi* are had by almost all of us in every occasion. In 3 to 4 months practice everybody feels it but they do not know that they have to analyse for themselves. The influence of vedanta has ruined us and therefore, we start expecting things.

Savikalpa and nirvikalpa is another way of saying, another classification of samadhi. In *anandaanugata* Samadhi, you will definitely have only one i.e. you are enjoying that condition. Whatever condition you have got, you are enjoying it. From that to *asmitaanugata*, where no enjoyment is there but you are there, awareness is there. *Asmita* is awareness i.e I am aware. *Ananda* means enjoying i.e. I am enjoying. *vicharaanugata* means I am examining. Before that there is a state called *vitarkaanugata* where we get several

alternatives and we have not come to the state of examination. *Vicharanugata* is not alternative, the alternatives have been collected. We are examining them as to which is correct one, the mind is settled on that job. We are examining the various conditions, still mind is only on one task.

The state of mind is *samprajnata samadhi*. On what is it *samprajna*? About the various alternatives we have got, on that. That ultimate goal is not remembered here. What is goal now? As to which road I have to take, that is all the subject is. There will be four roads, our mind is definite. Which alternative should you take? That is *vicharanugata*. For examining, definitely your mind must be concentrated on that.

Four states of consciousness are there. First stage is a state of alternatives, various alternatives we have got, then your mind is settled on it. A state of settledness of mind is called *samadhi*. In which it is settled upon? In seeing the alternatives, it is settled first, then second, in examining the alternatives. Afterwards it is a question of experience i.e. *asmitaanugata*. Anugata means you go towards that. We go towards *ananda*. So, that is the

type of *samadhi* you can have. When it matures into only one thing, then it becomes *advaitaanubhuti*.

108. అద్వైతానుభూతి (Advaitaanubhuti)

A state of non-duality, which is again a development over samprajnya samadhi of absorbency leading to no thoughts. Still the awareness is there.

While no twoness is felt they refuse to go. Though it appears to be funny at mental level, at the experience level we definitely feel that sometimes you are there and sometimes you are not there. This is a state of consciousness. A beautiful way of explaining this is through *ardhanaareeshwara*.

The Yin and Yang symbol has one half totally black, and the other half will be pure white. So, an optical illusion is created. When you see the picture, you will see either black or you will white, but both together is the truth.

They are exactly the opposite. The black portion and the white portion are the same, same in dimension. One is totally black. One is the night and one is the day. One is the plus and the other is minus. They are together always, advaita, you cannot separate. A day is neither a

day nor night. We use the word day, whenever it is bright. The other portion of the day is also day only. So, a day is neither a day or night. Two principles, negative principles and positive principles, both are together and that is the advaita. You can never talk about this separated or talk about this. Are they two? Yes, they are two, are they one? Yes, they are one. Is night different? Yes, it is different, Is day different? Yes, it is different. Day is the best example of advaita.

109. అహంబ్రహ్మస్మి (Aham Brahmasmi)

The left over feeling of self at the stage of *advaitaanubhuti* somehow takes importance and the person starts feeling as if he himself is the Brahman. This is considered as one of the high states of consciousness. However, in the path of reality, this too has to be crossed.

This is one of the *mahavaakyas* of vedanta. A state of consciousness where we feel that our thinking is not confined to the movement in the body and restricted by the *antahkarana* and we start feeling our expansion beyond our body. It is a state of no boundary consciousness.

When you come to this stage, the pind is crossed and you start moving into brahmand. So, you say 'aham brahmasmi'. I know I am this Brahman and not this atma. The aham is restricted only upto this.

Typically, we really don't know our head. We know only about our body, we don't know about our head. Similarly

is our expansion into brahmanda, so long as you are in body. Your awareness of the brahmanda is not a direct awareness but an inferential awareness or reflection.

When I try to know the condition of the other person, from a practical point of view, from a trainer's point of view, you try to know the other man's condition only by inference. You do not know his thoughts, his thoughts as reflected by you in your consciousness is what you can understand. Similar sound notes are experienced the same.

110. *అనంతానంద* (Anantananda)

This state is arrived at by the aspirant when he obtains laya avastha in the element of Ether and the knot connected with it is the Visuddha. Here a person feels clarity of purpose and also knows his real nature as an eternal vastness. The state of mind in such cases is happiness and joy in a gross sense of the term.

111. నిర్మలము (Nirmalamu)

The individual self that was contaminated by the various forms of dirt and grossness gets purified. The state of *amalamu* or pure consciousness is that of the Divine, which never gets corrupted by any dirt. The individual ray of the Divine or the Self acquires these dirt etc., and in the path of spirituality arrives at this stage where its impurities are washed out and the consciousness flows pure amidst the surrounding areas which may suffer from such defects.

There is a lot of difference between *nirmalamu* and *amalamu*. *Amalamu* is purity, *nirmalata* is purified. We have to know the difference between purity and purified. So, it is not purity, *nirmalamu* is purified, mala has been cleared. *Amalamu* never got into that state. God, in His essence never gets polluted. We are expressions of God who got polluted, we have got into that mud, and we have to clean ourselves and come to that state. So, we can become *nirmala*. God is not a person to be purified, He is pure being.

Definitely, *amalamu* is the quality of God. When we say God, if you keep a personality, you will get into confusion. If we don't get into that personality, then you can easily understand what is said here. If you keep His picture, it will be difficult. Even if that were to be Babuji Maharaj's picture or Lalaji Maharaj's picture, you are going to get into troubles. It is awareness, you feel that.

A state of purified consciousness is *nirmalamu*.

112. ఆత్మలయము (Atmalayamu)

The self, which was bound by the body consciousness all the while now understands its real nature, that is just thinking and moving but it is a thinking and growing being. This state denotes the set of the individual Sun. The Sun set here leads to expansion in the realms of Sandhya where one is faced with neither light nor darkness. Experience of the middle path starts and realm of Balance begins after the set of the individual self.

In *atmadarsanam* that we saw before, we find our role. Laya means the atma is lost, then you start living only as Master. The consciousness becomes that of Master. It is *laya* in *atma*. The *atma* has become *laya* with the Master. The body consciousness has gone long back, it is the soul consciousness that goes now. Though identity is there, individuality is lost, totally lost. Before this stage of *atmalayamu*, a stage comes where you feel that the *atma* is dancing in happiness, the dance of the soul. You are really terribly happy at that time.

The idea behind it is the active self, traditionally represented by sun as the *atmakaraka*, sets, having expressed from morning to evening. The dusk represents the soul which goes back to its origin on its way, the process of *laya* commences. We have come as souls, expressing ourselves, expressed ourselves, we have moved to the fag end of the day and then we are going back, seeking. We will be getting back to the origin. So it is the cycle of the soul that we are talking about and represented by the concept of *atmakaraka*, the sun itself.

Atma is always designated by Sun and Mind is always designated by Moon. So the end of the day is the end of my journey.

113. అమృతాస్వాధనము (Amritaaswadhanamu)

One who has moved in the path of spirituality and has known the real nature of his real self, understands that he is imperishable and starts experiencing his immortality. The fear of death and the nether world is totally lost. Here one finds the enchanting beauty of the Divine.

It is the experience of immortality. *Amritamu* is also called as nectar. What we are talking is the drinking of immortality. We are finding ourselves as, because once the circle is over, when you have entered into the *atmalaya*, then you are immortal. When *atma* comes again you are mortal. When *atma* is born again it is mortal, when it continues to be in *laya* state it is immortal. *Amaras* are persons who will not die. One who has done *amruthaaswadhanamu* becomes an *amara*. Do not confuse yourself that we will not be reborn, you can always be reborn. Provided we keep our head, we will not be reborn.

In the story of the distribution of the Nectar by the lady divine, Mohini an avatar of Lord Vishnu who distributes

the Nectar after the churning of the milky ocean by the divine and undivine beings (forces). The lady distributes the Nectar to the divine beings only, indicating that only the good and divine qualities in us get the advantage of this imperience at this stage and the undivine forces in us do not get any chance to taste the Nectar granting immortality. Immortality is for the divine forces only and the undivine shall perish now or later.

114. గురుద్రోహము (Gurudrohamu)

At this stage of development the consciousness of the aspirant has chances of tripping into the grips of greed. Somehow or other the object sought for has to be obtained, is the main theme of the consciousness. Then the aspirant does not mind concealing his real intentions from the Master whose help is paramount. This leads the person to punishment awarded by Nature to go through forgetfulness of the condition obtained by concealing and cheating.

Actually, it means an imposter here. The *gurudrohamu* talked about here is nothing to do about any person. A person coming upto the highest state of consciousness, and having become Divine, may develop the unfortunate trait of working against the will of God. These are unfortunate souls, who some how get influenced by satanical attractions, they are disciples of satan.

If a person crosses the hurdle of feeling great and invincible on his own right enters into the higher state of *brahmapada*.

An example not directly connected with the condition at this stage is of the famous warrior of Mahabharat, Karna who obtains the Brahmaastra by concealing his real identity from the guru Lord Parasurama, God incarnate.

115. బ్రహ్మపథము (Brahmapadamu)

After having known the limitation of the individual self, and crossing some hurdles of seeking and declaring ones' independence with the Guru even by cheating him, one who perseveres in the path of spirituality moves into the realm of Brahman. The self now not only moves but also grows in his consciousness very vast.

It is expansion in consciousness. We move in path of Master i.e. we are moving towards universalness, which is ever expanding. There is no end to the expansion of the *brahmand*, which for purposes of classification is called by some as *parabrahmand*.

Brahmapadam means we are moving in the brahmand, in the path of Brahman. *Brahmalaya* is where we get into brahmalaya. *Atmalaya* comes before. This *atmalaya* has been taken as *brahmalaya*. When we come to the *parabrahmand*, this *atmalaya* becomes *brahmalaya* and we move into the realms of *para brahmand*, a realm which is not discussed in the majority of the philosophy books. In vedanta, no one talks about parabrahmand,

they talk about Brahman because direct reference of parabrahmand is not there either in the Vedas or Vedanta. It is available only in scriptures, in *smṛti*. Brahman is the Ultimate in Veda, there is no concept of Parabrahman in Veda. The words *Parabrahmane Namaha* are available only in *smṛti*, not elsewhere. We get words like 'aham brahmasmi', 'tatvamasī' but we do not get parabrahman in Vedas. The concept of parabrahman is required in religion.

The rings of different hues of light shown in the picture in the game of life are indicative of the expansion of consciousness which usually appear as yellow or orange or violet and certain times as simple white light. But in the vastness that is experienced many times, we are mostly in achromatic regions.

116. అసంప్రజ్ఞాసమాధి (Asamprajna Samadhi)

Now the state of consciousness is such that there is no disturbance at all of any type, where even the awareness of the self and God is lost in the gross sense of the term. The nearness to God makes one feel the inseparable oneness. However, ripples of the thought patterns indiscernible cannot be ruled out.

A state where you are not going to have *samprajna*. It is non-awareness. Samprajnata means aware, asamprajnata means non-aware.

The nearness to the Divine consciousness that we have got there, makes us feel almost an inseparable oneness with him. It is an experience that comes around the 8th knot. The main point is there is no awareness. It is not as though there is no awareness, there is some awareness. Aware in the ordinary sense of the term is not there which you get to know at the next stage. You don't get to know here. I think it is a Divine function. The expression comes down, as it comes down in 7th knot, it takes a twist. If you concentrate on that knot, you get

asamprajnata, that is the main point. You can't even call it as peaceful mind, all that happens is *asamprajnata*. I think that is what happens to lot of people who come for meditation, after a particular stage, they are not aware of anything.

117. మానస సరోవరము (Manasa Sarovaramu)

Chit lake is also known as Manas Sarovar. The Great Master Sri Ramchandraji says, if anybody wants to search at the ocean in the human body, it is Chit lake. It is a vast expanse. The Chit lake is observed in different colors in various persons according to their mentalities. Grey is the medium colour of the ordinary man while it turns out to be ruby colour in case of a perfect human being. Darkness is predominant in dull minds. The extent of vibrations in the Chit lake indicates the extent of calmness of the mind. One's chit lake gets influenced by the external environment and vice versa.

The condition of this lake reflects the state of aspirant's sadhana.

The vibrations are there and Nature also regulates them. It has no relation with the Ajna Chakra. The Ajna chakra has some other purpose. It only distributes the power and energy for the consumption of the human organism, while the Chit lake works in thought force. There are different colours found in people of different mentalities

Grey is the medium colour in case of ordinary human being who has risen a little higher. In case of a perfect human being the colour of the chit lake at the end turn to that of Ruby. The colour ruby is discovered by Dr. K. C. Varadachari at Tirupati by his observation and is entirely correct.

So the perfect person is one in whom you will find the colour Ruby. It does not mean that blackness is not there, blackness is the reflection of the society, atmosphere, it will always be there. It is not his individual impurity, it is the impurity of the environment which casts its shadow on us, affects us there. If you accept impurity to be of different varieties and accept different phases of Moon to be connected with different phases of impurity, then we will understand the effect of the Moon on us. Moon is an external object, still has got influence over us. This should at least make us understand that thought of others can affect us.

As it gets purified, mind is pure, redness will be there which moves on towards the Ruby. That is not a stable condition, again and again it gets distorted. It is not only grey, many times it is blue, it is my observation. Just as

the ocean, you know when it is calm and when it is disturbed, you will also have a spiritual angle.

The chit lake if it is attended when you are in a state of agitation, the agitation will be more. When you are in a state of agitation and if you attend to your chit lake and then clean it and bring it to a state of normalcy, then there would be agitation, general agitation throughout the body. There will be disturbances at various places, the media may not be telling much but you will be restless. There won't be any reason. The BP will normal, the sugar will be normal. So, even though the Chit lake is being cleaned, the mental sphere of the outside is so disturbed. If you are a person moving in the Brahmanda, basically you cannot be keeping quiet. The index of your being in the Brahmand would be how much agitated you are, not how calm you are. When you are in society like this you ought to be agitated and your work then becomes much more because your cleaning yourself, your trying to become balanced your self will have an effect elsewhere. You will not know the link. So, everyone of us has to do this tapas.

So, when you are in the higher plane, you have got to maintain your thought but most of you do not feel it. The reason for that you do not live in that plane because of our excessive concern for something else at the lower level, all the time bothering about silly things. They will any way be there, nobody can solve that. How can we sort out majority of our day to day problems? It has been our karma, it has been going on, according to our past actions they have been going on. There is no necessity to worry about it, you start living at the higher plane, then you will feel.

It is hinted elsewhere also that you know what is going to happen and after two days some newspaper or TV may carry. If we talk too much on this, the chances are the politicians may come and pester you saying 'could you do something that does not come' and the divine function will not be based on that. What we consider right in social life or personal life is not necessarily right from divine angle. It has got its own plan. Whenever people tried to interfere with that plan they were punished. As Babuji Maharaj says in the case of Aurobindo that he has unnecessarily interfered in some other case and got punishment.

Our job is to be submissive to the Master, and allow him to do whatever he wants to do through your apparatus. In the process the apparatus will suffer, it is inevitable. It is not a happy thing. How many people will be happy to be utilized as crowbars? Nobody will be willing. Your being in Brahmanda means agony. How many people will be prepared?

A participative endeavor is always a tough job. That is why even in houses, the responsibility is given to the eldest son. Responsibility is only given to one in whom father has trust. It is the headache of them to solve all issues. The others are all happy and it is the duty of both these two fellows to see the others are Happy. The father and son have got the responsibility of seeing others are happy.

118. సరస్వతీధామము (Saraswati Dhamamu)

This is where the center of wisdom is touched now and all our thoughts are having an orientation to the higher realms. The lotus which is drooping is now turned upside. So far, all consciousness is like a drooping lotus. In any lake the lotus droops when night falls and when morning comes, it looks upwards. At this stage the knowledge of the higher (Divine) opens up in the aspirant. Knowledge is gained through imperience.

119. ప్రపన్న (Prapanna)

Though the person is now established in Brahmand and has lost his identity to a very large extent, there is always a possibility of feeling separateness from the Master, the super conscious emotional state of separateness from the Divine leads to a state of Prapanna and one surrenders consciously, again, and this time he surrenders everything of his.

The stage of Prapanna is a very high spiritual state where the surrender to the Divine ripens fully and one is settled in the thought of Master always. This state occurs after one has moved far in the realm of Para Brahmand that is far beyond the realms of Brahmand and there is no limit to ones expansion. The vastness of expansion of consciousness makes the aspirant to surrender whatever remaining self-awareness in thought and deed to the Divine.

A Prapanna never leaves the company of the Divine. Sudama, brother of Radha rani, the consort of Lord Krishna was so intimately connected with the Lord that

there was never an occasion when he was not with Him
and was an intimate associate of the Lord.

120. సద్గురుకృప (Sadguru Krupa)

The master of very high caliber lifts the person from this stage to the state of Gairat. The guru at this stage has to be one who has traversed the entire path.

In the absence of master's support it is well nigh impossible to reach higher conditions. Otherwise, the seeker may be stuck in the state of ecstasy like a bee drowned in honey.

By controlling ourselves and not falling prey to subtle influences of individuality we again gain sadguru krupa and get ourselves established in the realm of Parabrahmand.

121. బ్రహ్మనందము (Brahmaanandamu)

This is a state of Joy where the expansion of the consciousness of the aspirant tends towards a limit. It is similar to the vastness. When we are one with the vastness, we feel happy and that is Brahmanandamu. It is a state of joy in expansion in as much as joy is still there, the identity cannot be ruled out.

What we find in *brahmanandamu* is the expansion of consciousness reaches its limit, where we find vast expansion. It is similar to a state of mind of a person who sees a vast expanse, wherever it is. Suppose you have got a land about four to five thousand acres of green paddy land - vast expanse or you sit before a sheet of water, it is vast. Vastness gives you certain happiness and that is *brahmanandamu*. This is similar to that. You have become one with the vastness, already. Vastness is not being observed as independent, we are part of that vastness.

121. ప్రభు (Prabhu)

Prabhu is a person who feels he is nearer to God and feels that all the qualities of God are with him.

Balarama, the elder brother of Krishna is considered to be the personification of Ananta, the coiled serpent and couch of Sriman Narayana. Balarama was always associated with Krishna. How much ever greatness Lord Krishna had, he also had the same greatness. Prabhu is the person who immediately reflects the glory of the other person.

123. ప్రపన్న పఠు (Prapanna Prabhu)

Oneness with master but with awareness of dependency on master.

Having established oneself in prabhugati, the samarth guru to whom the ward is handed over by the sadguru, takes him into his pouch even as a kangaroo and catapults him to the condition of prapanna prabhu. If the dedication and total surrender to the sat guru is not to the extent as to bring his concern for the ward, he moves through the vast distance before he enters the realm of prapanna prabhu.

As far as we know the prapanna prabhush in the Vaishnavite traditions are Lakshmana, Adishesha and Balarama. If we consider Balarama, he is equivalent to Lord Krishna, the Prabhu, but he is a Prapanna Prabhu. He is equivalent to Krishna, but he is a devotee. Similar is with Lakshmana or Adishesha.

124. गैरात (Gairat)

A person having succeeded in the prapanna condition, develops an attitude of feeling responsible for the lapses of everyone in this world though he is not responsible directly for any of the twists and turns, lapses and failures. He considers himself solely responsible. This is the beginning of Masterhood.

Gairat condition is a one which is entirely different. An excellent example is Babuji Maharaj himself. Whenever mistakes were pointed out about other, he used to accept them as his. Gairat is the condition where you accept, a condition that is much higher than fortitude. You feel that any mistake happening anywhere in the world is yours, that is the perfect Gairat condition. Anything anywhere, you feel it as your mistake. The reason behind that is, if you donot accept it at that level, it goes automatically to God. Since you don't want God to be accused, you will accept everything. If you don't accept at that level, all the mistakes will be passed on to God. Gairat is the condition of a saint, where he accepts all the follies that

are there in this world, of every person, because otherwise God is getting accused.

Ex. Suppose in an office, someone makes a mistake and say we have to protect him, we take the blame. These are all smaller conditions but, as a Universe if you take and feel that anything that happens anywhere in the world, is your fault, that is not our condition. That is possible for very high beings, that is perfect Gairat condition. Gairat condition, most of us have, we accept it. Even when a particular mistake has been committed by somebody else and you know somebody has done it, you accept it as your own not because you want to protect, that is not the intention, you simply accept it. It is motiveless. So, it is not a state of trying to saving somebody, it is not consequent to that act of saving. Even if he had done it, you accept it because you don't see your difference from that fellow. When we talk about expansion of consciousness, it gets translated into action, then you accept every mistake as yours because he is no different from me, he is me only. So, where is question of finding fault with somebody?

125. సదహంకారము (Sadahankaramu)

Unfortunately, the prapannatva coupled with the capacity of owning the mistakes of others makes the soul acquire this stage which is capable of telling or pleading before God that they are responsible for all mistakes of others and it takes pride in that. Such a pride is called *durahamkara* at this stage. The lapses of many are presented to the Master as lapses of ones own and that is the arrogance of this stage. We try to protect everybody. It is similar to the mother who tries to protect mistakes of all children as if it is her own.

Before the master you can't take that attitude because he knows everything and we are trying to tell something and that leads to fall. The next stage is trying to hide mistakes of others, we even try to cheat God and then work against his purposes.

This is one of the states of refined egoism in the eleven rings of egoism.

126. దైవద్రోహము (Daiva Drohamu)

This is another finer aspect of sadahankara. At this stage, one is trying to hide the mistakes of others and trying to cheat God and work against his purposes. A person, who commits this mistake, will have a fall to the stage of Sutalamu.

We should understand the meaning of *drohamu*. It means when you are asked to do something, if you interfere with it, you are doing *drohamu*. It is being used nowadays to mean that somebody has hurt you, but it is actually interfering. When someone says one thing and you do another, then the intentions of the work are lost. You have to do the work, if someone comes and interferes, it comes under *drohamu* only. That is the attitude. *Daivadrohamu* means we don't do what work has been given and interfere with other's work.

127. మార్గనిర్దేశకుడు (Marganirdeshakudu)

This is a stage where new institutions get started and people determine the path by which all can progress in spirituality.

A person who has learnt the path is *Margadarsakudu*. Now you can understand Babuji Maharaj when he says that a person who has traveled the path alone can take you. Why would he want to come if he has already reached the pinnacle. So, it has nothing to do with his condition. That condition will be there but he will be doing the *nirdesana* from this place. Whatever be his condition, he can function from this level, he can function from this level only. It is like a ferry man, the old Sufi story. The ferryman ferries the person from this side to that side and then comeback here to take more persons. He knows the path, he knows both the banks. He will ferry from this side to that side and then come here to take more people. So, a *margadarsakudu* is the person who tells you the path, new institutions.

The picture depicted in the game of life for this cell is that of the house of Rev. SriRamchandraji Maharaj in Shahjahanpur.

128. సద్గురుకృప (Sadguru Krupa)

By controlling ourselves and not falling prey to subtle influences of individuality, we again gain Satguru Krpa and get ourselves established in the realm of Para Brahmand. The Satguru krupa here elevates the seeker to the consciousness of the Jnana Hinata.

The satguru krpa we had earlier leading us to the stage of Gairat fortunately leads us to the stage of guru krpa where we get elevated to the consciousness of guru.

129. *शान्ति* (Santhi)

It is a very high state of balance. It has neither happiness nor unhappiness. It has also no activity.

The picture depicted in the game of life for this cell is that of the famous Sanchi stupa to suggest the peace that Lord Buddha had and preached.

130. జ్ఞానహీనత (Jnanahinata)

This is the state of Total Ignorance where all Knowledge ends and one is aware of no knowledge and his own spiritual condition being at best described as void.

131. సమర్థగురు కృప (Samartha Gurukrupa)

The help of a capable master alone catapults a person to the Central Region while being in the body, a discovery of Sri Ramchandraji Maharaj of Fatehgarh, U.P., India.

The Great Master Sri Ramchandraji Maharaj of Fatehgarh, India also called endearing by his disciples as Lalaji Maharaj is the greatest saint ever born as he alone brought the Centre yawning towards the circumference and made it possible for ordinary human beings reach the final state through Pranahuti.

132. బ్రహ్మ సామీప్యము (Brahma Saameepyamu)

There are four stages of mergence. This is the first stage called as Nearness (Sameepyamu). The other three stages are Salokyamu, Sarupyamu and Sayujyamu.

Brahma Sameepya is a stage of mergence. There are four stages of mergence. The first one starts with nearness (*sameepya*). After that we go into that *loka* (*salokya*). After that we become *sarupya*, meaning similar in form. Afterwards, we become *sayujya*. All these happen in the world of God, in any condition. First, we near that condition first, experiencing that condition is next, following that is taking the form of that condition and the fourth one is dissolving in that. Babuji writes only three, we are writing four.

134. సత్యపథ్ (Satyapad)

It is the path of Truth leading to the true nature of Being. This is the true path leading us from the stage of snake to the stage of Naturalness.

In the emblem of the Institute of SriRamchandra Consciousness, the Master Sri Ramchandraji Maharaj is the Sun who is throwing light on the path and the light above in his realm. The path is always natural whatever we may be doing but a true life is one in which truth is the guiding principle. The true path really is the natural path because it leads us to the spiritual life where it is not only the happiness of the individual but that of the whole humanity. Only in the true path, one can gain meaning for fraternity, sharing, love and happiness. That is best achieved by knowing and willingly yielding to the Divine Master. This true and natural path leads us to the state of balanced living and experienced by the individual as perfect peace.

135. ప్రణవనాదము (Pranava Naadamu)

The original sound of AUM, is from where all existence takes concrete shape in the form of vibrations. This original sound should not be confused with the sounds heard by the practicans of PAM in the initial stages itself as Ajapa in the heart and later as Anahad when the sound vibrations are felt throughout the body.

(For more details visit the site www.sriramchandra.org).

137. సచ్చిదానందము (Satchidanandamu)

It is a refined state of balance where *sat* (existence), *chit* (thought), and *ananda* (enjoyment) are all balanced ideally leading to a state of quiescence. It is also equated with the state of auspiciousness, the real nature of Being. Sachidananda is a state you will have yellowish colour because of the *sat*.

138. **అమలము** (*Amalamu*)

One of the qualities of God is *Amala*. *Amalamu* is a very high state again. High state, condition of not getting into impurity, the state of God.

140. సహజసమాధి (Sahaja Samadhi)

This is the finest type of concentration. In this state a man is busy with his work, his mind being absorbed in it, but in the innermost core of his heart he is still settled on the real thing. With his conscious mind he is busy with the external work while at the same time his subconscious mind is busy with Divine thoughts. He is all the while in a state of Samadhi, although apparently he is busy with worldly work. This is the highest form of Samadhi and little remains to be done after a man has entered this state permanently.

The Master Sri Ramchandraji Maharaj of Shahjahanpur, India has revolutionized the Raja Yoga by bringing in the element of Pranahuti as an active supportive aid. For more on Pranahuti please visit www.sriramchandra.org. His spiritual state (Total Mergence in the Ultimate) is not what is referred here in this cell in the game of life. His way of functioning, being in the Sahaj Samadhi is depicted.

141. భూమి (Bhuma)

The base of all existence. This is expressed as warp during manifestation, the woof being the individual play, the base of Divine drama.

Bhuma is base, bhanwar is activity, whirl. Bhanwar is experienced as orange colour and bhuma as dark grey.

142. బ్రహ్మ సాయుజ్యము (Brahma Sayujyamu)

This state is the last resting place of a true yogi and hence forward the word Yuj-Unite loses its value. Having secured mergence where even identity is nominal, one is not even aware of his mergence in the Ultimate Brahman.

Brahmasayujyamu is oneness with brahmanda consciousness. We do not think any thing beyond that. These are all Ultimate goals. In prapanna prabhu, he feels oneness with Master and is aware of himself, the person is still aware of himself, where as in *brahmasayujyamu* you are not aware of your self.

143. బ్రహ్మ లయము (Brahma Layamu)

The state of Total Mergence where all that is related to Creation ends and everywhere there is only water. This state of Existence is not experienced by any person other than the great Sage Markandeya. He is blessed with Eternal Existence by the Supreme Being. The Supreme Being in this state appeared to him as a little boy lying on a banyan leaf floating alone in the vast waters.

This sloka is what *markandeya* said upon seen the vision

karaara vindhaena pathaaravindham

mughaaravindhae vinivaesayantham

vatasya pathrasya putae sayaanam

baalam mukundam manasaa smaraami

The Game of Life truly ends only in this state.

The Upanishad says: The god of creation, Brahma, Born of the Godhead through meditation before the waters of life were created, Who stands in the heart of every creature, is the Self indeed. For this Self is supreme!

Katha Upanishad