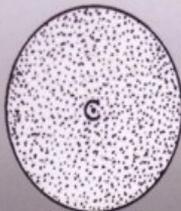
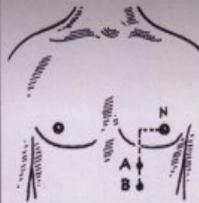


PRACTICE AND EFFICACY OF  
SRI RAMCHANDRA'S

# RAJAYOGA



# CONTENTS

Salient Features of Sri Ramchandra's Rajayoga – Dr. K. C. Varadachari	1
The Practice of Sri Ramchandra's Raja Yoga and its Efficacy – K. C. Narayana	115
Story of Revered Lalaji Maharaj	175
Story of Revered Babuji Maharaj	197
Story of Revered Dr. K. C. Varadachari	245
Index	295

# SALIENT FEATURES OF SRI RAMCHANDRA'S RAJAYOGA

DR. K. C. VARADACHARI

The School of Rajayoga is said to have been founded by Hiranyagarbha (Brahma) and the chief tenets of that school were written down in Sutra-form by Sage Patanjali. Sage Patanjali is identified with the great grammarian Patanjali by some scholars. Rajayoga, as enunciated by the Yoga Sutras, is one of the earliest systematic attempts to present the method of release. It is however true that in the meanwhile many other types of yoga have come into being.

Shri Ram Chandraji (of Shahjahanpur) states in his *Efficacy of Rajayoga* that the technique discovered by his Master Shri Ram Chandraji of Fatehgarh was originally the earliest having been invented by a Rishi who lived far earlier than Sri Dasaratha, the father of Sri Rama Chandra, the avatar. This method depends on the same principle later enunciated by sage Patanjali but with a great

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

modification. The principle is that all this world, both individual and cosmic, arose out of the original stir (*kshobha*) and this is of the nature of thought. It is this subtlest thought that as power has become grosser and grosser till it evolved into the cosmic world (*brahmanda*) and the individuated worlds of beings. Thought thus became the gross world of matter. Of course this descending process of thought has been attended by a series of twists or inversions of the original flow or strands of the flow. Thus we have the descriptions of the higher and the lower constantly being changed or inverted. These inversions lead to many changes, and knots are formed at each one of the stages of the descent of the flow of thought. All these are not mentioned in the Yoga Sutras of Patanjali or in the Samkhya. Sage Patanjali states in his definition of Yoga that it is just the *nirodha* or stopping the modifications of the *citta* (*citta-vrtti-nirodha*). The nature of *citta* is not clearly mentioned, for *citta* is not a category (*tattva*) of the Samkhyan enumeration. Therefore, the writers on Yoga think that it is to be equated with *manas*, the sensorium of Samkhya. But really *citta*

*Salient features of Sri Ramchandra's Rajayoga*

should refer to all thought-processes starting from *buddhi*, *ahamkara*, *manas*, sense-organs culminating in the motor organs also, for all have to be reversed or led to *nivrtti*. It is then that they really are made to be one with the original thought. Thus the force of thought is to be used to stop the flow of thought downward towards grossness. It is undoubtedly a serious question whether the thought as *citta* is used for the purpose of restraining itself. That is not the case, and what happens is that another force has to restrain it from going on its downward movement. It is this force that is said to be of the same nature as that of *citta* but in its refined form or superfine form which is to be used for the purpose of restraining the modifications of the *citta*.

Shri Ram Chandraji has shown that the original thought (which he calls *Manas*), with which the later formations of it including obviously the *citta* are identical in a sense but which have to be shown to be inversions of it, is to be used for controlling them. This power of Superfine Thought cannot be

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

had unless one begins to contemplate or meditate on the Superfine thought itself or on one who is in full possession of it without any diminution, namely God Himself or a great Master who has arrived at that condition.

Thought as understood by philosophers is just reason and reasoning. Such a reason is dependent for its existence on sensations and experiences which are sensory. The reasoning or reason cannot be correct unless it is also guided by the laws of reason. That is why the philosophers can be arriving at wrong conclusions or erroneous judgments. There are any number of philosophies nowadays which are based on a set of axioms or assumptions even like mathematical schools dependent on a set of axioms. There are thus any number of mathematically constructed universes none of which need be true. So too these several philosophies can be produced or invented and none of them need be true. Therefore, we have conflicts between several types of philosophies all of which claim to satisfy but which is hardly arrived at so long

*Salient features of Sri Ramchandra's Rajayoga*

as their basic assumptions either of thought (called laws of thought) or sense (claimed to be facts) are arbitrarily chosen.

The procedures of philosophers based on the so called genetic approach or empiricism are bound to be vitiated at the very outset because they attempt to know Reality as a whole through the knowledge of the parts. Inductive procedure based on leaping to the general or universal or whole knowledge from the knowledge of parts has its own basic hazards. The leap is sometimes impossible, sometimes nonsensical, and sometimes irresponsible.

Thought, as we have delineated it, is a kingly thing in us, and since we use thought for the purpose of linking ourselves with Reality, the Yoga (linking) is called Rajayoga. However, if it is the usual intellectual discursive thought, thought that is the servant of sensations, then it is not doing its kingly function. The real thought is akin to Vision, and it is this royal thought which has to be trained to come back to us by the purification of the thought

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

that we now exercise. The twists and turns or inversions (*vivarta*) that that thought has gone through in its becoming (*pravrtti*) have to be unwinded or untwisted or reinverted so as to become the original thought. Therefore, the true purpose of philosophy is to restore its original power to thought and then use it to know Reality, rather than try to know Reality with the help of these twisted and distorted instruments.

Ancient Indian thinkers have laid down three conditions for arriving at truth or Reality: (i) the subject or knower must be healthy and not obsessed by desires; (ii) the object should be without ambiguous or similar nature to other objects so as to give rise to illusions; (iii) the means or instruments of knowing or thought (*pramana*) must be without any defect. The error or deficiencies of the subject lead to hallucinations and errors of prejudice and desire; the errors of the second lead to illusions, and the third also to error. Thus Reality which is of the highest nature cannot be truly comprehended or apprehended by means of the senses or reasoning

*Salient features of Sri Ramchandra's Rajayoga*

or comparisons or analogies, because it is subtler than any of the objects of the senses and because knowledge of that will throw light on the sensations rather than otherwise. Thus Rajayoga aims at arriving at the highest Thought or purest thought to apprehend Reality as it is, having cleansed the subject of all desire and the means of all imperfection.

Shri Ram Chandraji therefore counsels that any one interested in the knowledge of Reality should arrive at this state of Vision or Intuitive knowing and should not try to know Reality of a kind by means of senses and reasoning which can only give distortions of Reality or unreality in one word.



Sri Ramchandra's Rajayoga is claimed to be the natural method of attaining this Highest Vision and experience of Reality.

Since thought in its subtlest form is the origin of all process and building up of the gross physical, vital, and mental bodies so as to speak, thought even in its gross form is utilized to break up these

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

structures. The simple method is the method of concentration which is the linking up of our thought (gross form) with its subtlest form (that is of Reality). This subtlest form is that of the Master, and that is why the Master becomes the object of concentration. All religions counsel the concentration or meditation on the Godhead who is claimed to be *Adi Guru* — the first Guru or the Guru of all Gurus. Concentration on that Guru leads to the loss of grossness of the thought which is ours, and slowly there happens the transformation of that thought into subtle conditions. The thought within us moves slowly to the Ultimate. And in this process there is achieved a double end, firstly, thought purifies itself by contact with the Ultimate and secondly, moves to that Ultimate Being or state or condition faster and faster.

As our thought slowly moves upwards or takes its *yatra* or pilgrimage to the Ultimate, renunciation of thought in its lower forms and movements take place naturally. So too, our thought becomes subtler and subtler and thus reveals its

*Salient features of Sri Ramchandra's Rajayoga*

own true nature. Thus the renunciation of the lower levels happens without effort by fixing it on the Ultimate as the goal. The individual begins to realize that the individual mind has become as such when it began to get away from the Centre of Peace (the Ultimate).

More important, of course, is the point that the soul begins to get the Ultimate's peace and calmness; and simplicity begins to descend even as the individual is moving towards it or has totally surrendered to its contemplation. For it is a truth that one becomes what one contemplates. Thus the meditation on the Ultimate is the first condition of ascent. As Shri Ram Chandrajji states "the gentle waves of the Calm of the Region of the Almighty begin to flow direct to the individual mind and so in the long run you become one with it" (*Efficacy of Rajayoga P.10*). The meditation on the Ultimate having been decided on and the Ultimate having been recognized as the Guru or God, it follows as to where and as what the Ultimate has to be meditated upon.

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

Shri Ram Chandraji has clearly stated that there are certain minimum assumptions: firstly, there is the Ultimate; secondly, that this Ultimate (which is also called Zero or Nothingness) is called *Tam* (or that, *taṭ*). It is not the *tamas* quality or the quality that makes for dullness, lethargy etc., that comes up later on as the element of inertia or inactivity in its gross form, which is perhaps the inversion of that. The *Tam* has beneath it a kind of invisible motion. This is the first Mind or Supermind of the Almighty. From this superconscious mind our own mind originates. When we take up our individual mind to this level of the First Mind, then we come close to the Centre or the Almighty.

The First Mind being arrived at one comes very close to the Centre and gains the experiences of plainness, simplicity and calmness.

The difficulty of worshipping the Ultimate is however there. The need to have a concrete Object rather than an immaterial Absolute is everywhere felt by meditators. It is indeed difficult to meditate on that. Therefore, Shri Ram Chandraji prescribes that

*Salient features of Sri Ramchandra's Rajayoga*

one may meditate on the personality who has attained the Ultimate condition, and who is capable of leading the meditator to that state. It can be an Avatar as Sri Krishna has stated about Himself or a special personality who has attained that state.

Shri Ram Chandra of Fatehgarh, the Master of Shri Ram Chandra of Shahjahanpur, is said to be one who has that state and therefore fit to be meditated upon. Further, our mind being individual and gross needs one who is incarnate whilst yet being in the Ultimate for concrete meditation.

As Shri Ram Chandraji puts it “when we meditate on a living form, the form naturally remains in our view. When the attention gets fixed in it everything superfluous then gets out of sight. When one goes deep into it, it transforms and assumes the form of mere impression. Further on that too sinks into a subtle idea of his Greatness. The ‘*jyoti*’ experienced in the heart is a reflection of Reality ....”

Many abhyasis (practicers of meditation) have found it difficult to keep the outer form of their beloved Godhead before their meditation, whether it

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

be the living Master also. The difficulty is due to the very nature of the transference of outer experience to the inside. It becomes a gross kind of meditation, for the outer is the gross expression of the inner. There has therefore been a great deal of difficulty in convincing the meditator about the change of external appearance in meditation. One should let oneself go in the inner and experience the flow of the Master's superconsciousness within oneself. Surely it may reveal many experiences. At each stage of ascent there will be experienced different kinds of light. The ascent itself is featured by various experiences at the several knots or wheels (*chakras*). Shri Ram Chandrajī points out that all the *chakras* begin to glow as the Superfine Consciousness begins to pass through them.

When meditation starts there happens the awakening of the heart Region. Once the Heart Region begins to glow then there is the starting of the journey to the Ultimate.

It can be seen that one must have chosen the Superconscious Personality for the meditation on

*Salient features of Sri Ramchandra's Rajayoga*

the Ultimate. The meditation on Him means connecting oneself with Him with devotion and love. The meditation is to be a kind of surrender, a total self-giving of oneself to be led to the goal of superconsciousness which promotes renunciation, and other necessary adjuncts to the practice known as *sadhana sampattis* such as *viveka*, *sama*, *dama*, *titiksa*, *sraddha*, comprised in the triple words, plainness, simplicity and resignation.

Whatever has been gross is slowly dissolved, and one naturally proceeds to the Ultimate state of the Supreme Personality. The worship of the Supreme Personality does not mean the worship of the gross forms but forms open to the inner mind. Idolatry is the worship of the gross form whereas true worship is of the subtlest nature. All gross forms will melt away into the subtlest nature, and this is what is experienced as the identity of all manifest forms in the Ultimate.

The method insists upon the subtlest meditation so as to purify the inner as well as the

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

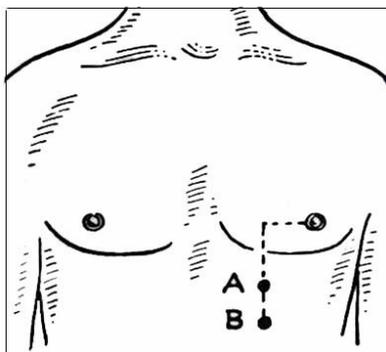
outer perceptions and enable us to arrive at the true nature of things as they are in the Ultimate.

Thus we are enabled to explore the Heart Region which is counseled as the initial place of meditation for embodied beings.

We have spoken about the need to concentrate on the Highest Personality or the Ultimate in order to arrive at that condition which is our real goal. It is clear, however, that we have to distinguish between concentration and meditation. The original distinction in the *Yoga Sutrās* of Patanjali is between *dharana* and *dhyana*. They are the two stages of the increasing absorption in the Ultimate. Meditation is the natural manner of keeping one's attention on the Supreme Personality. During this period every abhyasi experiences the influx of lot of everyday thoughts and feelings. These have the nature of interfering with our constant attention, and effort seems to be demanded to check the influx of these wayward thoughts (called *citta-vrttis*), both from our past and from outside. The need to throw out all these thoughts is also felt

*Salient features of Sri Ramchandra's Rajayoga*

seriously. Dejection seems to overtake most abhyasis. However, Shri Ram Chandraji has stated that these could be checked by the process of cleaning two points A & B located about the region of the heart.



Two fingers from N (left nipple) and three fingers down is point A and two fingers further down is B.

Secondly, He has also stated that if there is real surrender or offering to the Master and one has placed oneself entirely at His disposal, depending upon Him as the only means, then these intrusions and influxes which are even referable to our past lives in the form of samskaras can be thrown out even at the very moment of their arising. The

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

Buddhist *Jhana* teaches the necessity of checking influxes of these *vrttis* or mental modifications even as they arise. This requires the heightened awareness of arising of these subtle elements. This technique however is hardly successful. This technique of destruction or annihilation of *cittavrttis* is also practiced by the Zen Buddhists of Japan. All these require effortful meditation and in fact for them there can be no meditation without conscious effort even in relaxation.

In Sri Ramchandra's Rajayoga this is achieved effortlessly by the influx of the transmissional force of the Supreme Master which neutralizes the entire incoming and arising *vrttis*. Therefore, even though they seem to be coming into oneself, they no longer disturb the meditation on the Supreme. One feels a growing calm and that is the essence of detachment from them. Once this detachment from these *vrttis* occurs there is then a slow abolition of their occurrence. Automatically points A and B get cleaned and become free from any possibility of being made the seats of lower

*Salient features of Sri Ramchandra's Rajayoga*

thoughts. The principle of substitution of the higher in the place of the lower or perverse modifications stated in the *Yoga Sutras (Vitarka-bhavane pratipaksa-bhavanam)* is masterfully adapted to this new technique of purification of the thoughts. After this practice, meditation becomes naturally purified. Concentration becomes naturally established.

Shri Ram Chandraji has already given the method of purification by those who have surrendered to the Master and can take him as the object of meditation. The Master is described as the Ocean of Bliss. Bliss of course means the Ultimate though we go beyond bliss itself to the state that makes bliss possible. We are also asked to think that we are seated in this Ocean and that the waves of the Ocean which have the property of removing all dirt and disease are flowing through us, having this unique quality even like the X-rays which can pass through us without being obstructed by any element. Thus the dirt and diseases are removed.

Dirt and diseases which are the causes of our misery or non-bliss, are of three kinds, physical, vital

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

and mental, and they come from the outer world or external world and also from higher powers or forces which are cosmic. Whatever they are, they all get removed by this incoming descent or interpenetrating flow of the Waves of Bliss Ocean of the Master. This *suddhi* or purification leads to the clear and calm *dhyana*, meditation-cum-concentration.

A deep consideration of the manner of meditation is necessary. What exactly does meditation do? Is it merely a linking up of oneself with the object or goal, or is it also the experience of the feeling that one is slowly being lifted up to that object? There is no doubt that one does experience the coming into oneself of the object in the form of waves of bliss (*anandalahiri*) which is followed by the ascent of oneself to the centre of the ocean of bliss. This is very much like the description of certain fishes which go upstream counter to the flow of the stream.

Now it is necessary to enter into this a little more carefully. We can see that when anything flows

*Salient features of Sri Ramchandra's Rajayoga*

down it is seen to twist itself in a wavy manner. Liquids twist as they flow down. Waves of light and energy flow in a wavy manner. Describing this we can say that things when they move or flow have the nature of twisting or inverting. This is also called serpentine. The top becomes the bottom, the right becomes the left and upper becomes the lower and vice versa. This principle is called the *principle of invertendo* by Shri Ram Chandrajji. It is known as *anatrope* by Plato. Topsyturveydom is the natural result of this flowing downwards of everything or movement as such. Up to a particular point this is tolerable but as these inversions continue to pile up distortion and grossening of the same occur. Indeed at one stage the limit of flow having been reached there is solidification and thus the physical is solidification wherein the flow has become stopped except in a very little sense. The changelessness of matter or the physical is not quite correct expression however, for, as Shri Ram Chandrajji states it: "Change-lessness is a divine characteristic. In man this changelessness is a divine characteristic running parallel with the Highest. If it is

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

proportionately similar, he must then be having it in a lower degree (in comparison with the Highest). The inversion itself becomes divine if parallelity is removed and that is the abhyas in the Sahaj Marg". Meditation thus attempts to remove this parallelity and that is by awakening this gross changelessness into its Ultimate condition of changelessness.

But this is done by a series of inversions which will restore the original condition in its subtle condition. The upward ascent has to be made by the same process of reversing the inversions. Each one of the points at which the inversion happened is a point of change, and it is known as a knot or *chakra*, a wheel which has to be reversed in its movement. Thus we get the significance of the rotating of the *dharma-chakra* which is the process of reversing the direction of movement of the *adharmachakra*.

This is one of the most important things which the transmitted power of the Master achieves, for no one can do it by oneself. This reversing of the movement at the centre of the Heart which is the gross point of our thought, immediately achieves the

*Salient features of Sri Ramchandra's Rajayoga*

reversal of all the inversion points or knots also imperceptibly at the beginning, and perceptibly later on. This itself brings about loss of tension and the experience of relief from pain and torment.



THE PRACTICE OF SRI  
RAMCHANDRA'S RAJA YOGA  
AND ITS EFFICACY

*K.C.NARAYANA*

I

The word Rajayoga is derived from the identifying the kingly thing in man. It is now well known that 'thought' is the kingly thing in man. But this simple fact was first realised by a saint who lived about 80 generations before King Dasaratha the father of the Avatar Sri Rama. This becomes necessary to identify this, mainly because man is essentially an animal as any other but with two well-developed faculties of thinking (reasoning) and capacity to express feelings. The word Yoga means union or rather feeling of union. Let us clearly understand that the root 'yuj' in Sanskrit means to unite. In Rajayoga the feeling of union is what is aimed at through the process of thought. All forms of Rajayoga are meant only for that. Yoga is union and we are trying to use thought forces.

Modern world has, apart from taking away all other things from us has also taken away the

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

thought process. The thought process is getting annihilated. Somebody else is thinking all the time for us. Let us warn ourselves against this onslaught on thought process and allow it to be not a casualty. Because that is the kingly thing in man. That is the only distinguishing factor between animals and us. No other species has got this capacity. It is a special gift of God for us, a gift that we are now trying to squander away and allow somebody else to exploit it with whatever little mind he has got. He has got every right to say whatever he wants to say just as we have every right to say whatever we want to say but we are not here to get brainwashed.

There are two words in tradition, which I would like to use in this connection. A person who has got all other *abharanas* (ornaments) has got no great value, but a person who has got *jnana* and *vairagya* is considered to be possessing very precious *jnanavairagya bhooshanam*. Please note it. The most precious thing you can have is *jnana*, i.e. knowledge, and the greatest knowledge you can have is *vairagya*. *Jnana* does not mean ultimate or

*The Practice of Sri Ramchandra's Rajayoga and its Efficacy*

oneness with God etc; *Jnana* leads you to *vairagya* or a sense of detached functioning. Detached functioning and, not renunciation of the houses and running away. Modern management tells us that when we are detached and do not subject ourselves to task and when we look at its objectively our performance is at its best and it is no better wisdom than what our great rishis have already said. I am not going to say that the modern management is to be thrown away. It is absolutely essential that we should read that, follow that in order to be successful. The main point to stress is that it should be detached functioning.

*Jnana* and *vairagya* are possible only when we use the thought process. When we don't use our thought process neither *jnana* (knowledge and understanding) nor *vairagya* (due attachment to actions) is there. *Jnana* is lost and you come to the level of a stupid, *vairagya* is not there and we tend to get attached to every conceivable thing that is advertised.

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

Yoga is union, as a gross reflection of this concept of a union we started talking in terms of a family institution around 7 to 8 thousand years back. Family as an institution started a distinguishing feature between animal and man. Animals do not have families, we have. Because we used the thought process earlier and we have found that living for ourselves doesn't make sense. Sharing alone makes sense. It is on that principle of sharing; we started living with others for a lifetime. If we do not have a sharing principle and if marriage is only an institution for satisfying our physiological urges it is bound to fail. This is a development in our thinking from our egocentric selfish approach, which goes today by the name of independent approach, as against one of participation, co-operation, sacrifice and service. Family as an institution is capable of meeting that demand. We started families; families grew bigger, we still continued to work with the old parents. Great grandfathers lived with their great grand children, not because they could afford such a big family, but because they had broadness of heart, by which they could share whatever little they had.

*The Practice of Sri Ramchandra's Rajayoga and its Efficacy*

When we don't compromise on our basic animal needs, of either hunger or other basic physiological urges, we will not be in a position to live with others. When we sacrifice on these issues we will be in a position to live together.

This philosophy went further to accommodate the '*athithi*' who comes to us without even informing and we are ordained to sacrifice everything we have got to him. This is said to be the basis of family. This is further elaborated in the concept '*athithi devo bhava*' (treat the guest as God himself after having said that the mother, father and teacher are to be treated as Gods in the Vedas and Upanishads). Thus sacrifice and service have been upheld as the real values of life and this is due to the thinking process that churned out this truth by the Vedic times. This is why when they said this is the *dharma* of a *grhasta*; they were trying to tell you what is the basis of family. When they indicated the guest as the most important person, as the God they are sending you a message.

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

Basically the point we should remind ourselves in this present day polluted atmosphere, that is not restricted to physical and atmosphere, but to the very thought process, is that it is our dharma to share even at the point of our deprivation. Those of us who know the story of the mongoose often quoted by Swami Vivekananda, which exemplifies the glory of sacrifice of a poor teacher, will understand the glory of sacrifice and the duties to be performed when we are part of a family. Please note the extent to which we have been extorted by our tradition to live up to, and to what levels we have fallen. It is for us to decide.

There is no point in decrying our present condition but it is possible to live higher. In this land we are told what it is to share. It is this principle of sharing and sacrifice which has permitted us to allow every person to come and state whatever he wants to say. It has been our bitter experience that we have been fooled in this subject thanks to the modern times. We have come to a stage wherein we are getting exploited, families are getting ruined,

*The Practice of Sri Ramchandra's Rajayoga and its Efficacy*

joint family system is gone, small family systems are becoming important. Unfortunately even small families are also not continuing, the husband and wife have a difference and every alternative day they sue each other and they go for a divorce. A stage has come in the West wherein they have started thinking whether marriage is required at all. They developed a concept of staying together. The level to which we are sinking is the animal level. Thought process which is our basic character and which was allowing us to develop some sense as to how we can be happy has become a casualty. It should be understood that happiness would never be derived unless we cherish and practice sacrifice and opt to serve. We can have enormous amount of pleasure but not happiness. Please note that only when we give no importance to thought and give importance to our own existence all alternative arguments take hold. There are what are called permanent values and temporary values. Today we are getting succumbed to the temporary values, let us remind ourselves of the permanent values. Then yoga is possible viz., the union.

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

God is not somewhere else to be found. You are He. It is the manifestation of God which is here, call him God, call him Energy, call him Base or by any other name, because God has neither a name nor a form. Because if He was only one, which everyone agrees, so many people would not have described him in so many ways. There cannot be a Hindu God, Muslim God, and Christian God etc., as Rev. Babuji jocularly remarked in one of His conversations with some aspirants from the West. There is only one God who expresses Himself. We experience Him in so many ways because of the uniqueness of the union we have. In sadhana every one feels Him in a unique way and so naturally He was expressed in so many ways. But everyone who has had experience of the union knows that it is the only thing. Everyone sticks on to his own experience, because that is his experience, but he also knows that others can have the experience in their own way.

Each one of us is an expression of the Divine. This is the fundamental point of the system. If you

*The Practice of Sri Ramchandra's Rajayoga and its Efficacy*

kindly recall the basic roots (the Vedas), which is also common for others the *Purusha* sacrificed himself, the *Purusha medha* is what the *Purusha suktha* talks about. The *Purusha* sacrificed himself and he became many, *ekoham bahushyam*, which is what has happened, so one has multiplied into many. This was done by a process of sacrifice.

Sacrifice is the principle of life, that is the main point for our living together, for our family systems. If you strike at the point of that sacrifice then you are talking against the fundamental principles of manifestation, the roots of existence is questioned. The present day enthusiasts advocating the concept of independency and capacity to stand on one's own may well remember this. If energy remained what it was and did not explode either through a big bang or through any theory explaining creation or evolution or any other theory any one of us might have, there would have been no Universe and naturally we would be not here. But every one of these ideas could have actually happened and each one is possible, because none of us know what

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

happened. Which is why practical people do not talk about this. The richness of your life is not dependent upon the abstract theories of big bang, Samkhya, Bergson's theory of creative evolution or any other theories. These will not give you any solution; they will give you only information, at best.

Please note that there is lot of difference between information and *jnana*. Incidentally I will take a small digression. There is something called information. Processed information becomes knowledge. But knowledge doesn't become understanding. This can be otherwise called in the ancient term wisdom. Up to the point of knowledge it is covered by the process of cognition. The second part i.e. called understanding is connected with conation or feeling. Everybody knows that it is necessary to understand that we are brothers and sisters but none of us feel it. Knowledge regarding the same has been given but due to lack of feeling there is no understanding. Without feeling no understanding is possible. The above comes only by experience. Psychology as is presently known is

*The Practice of Sri Ramchandra's Rajayoga and its Efficacy*

nothing but animal psychology, which has undergone a transition over a period of time. The present day psychology is without feeling it talks about ways of knowing and not ways of understanding. Yoga is a way of understanding, not a way of knowing. This is the fundamental difference. Why I would like to stress this is most of us who have meditated or trying to meditate now will have our own experience, will see something, will hear something and then we will comment that this is our experience. The point here is that we are literally trying to molest our feeling to fit into a language of knowledge. We are not happy with our understanding and are trying to bring it down to the level of knowledge even if necessary by sacrificing certain details and then start saying we are not satisfied with it as it does not correspond with what someone else has stated. Language of feeling is what we will have to learn in order to feel the Union. Everybody knows that we are expression of the Divine. Without energy we are not here. Without energy there is no solar system, without solar system we do not have planets and correspondingly

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

no life. Each one of us has got information that Sun is the source and Earth is the base. But we do not feel this, earlier people felt it but did not have the knowledge, nowadays people have the knowledge but lack the capacity to feel. The union cannot be understood unless we learn to feel. The language of feeling has to be learnt. Don't try to bring in whatever little experience during your meditation to fit into our knowledge process but try to understand it as it is. Try to appreciate a flower as it is. By trying to separate the petals and analysing it we may gain botanical knowledge but that will not give us understanding. The beauty of a flower lies in the way it is. The beauty of existence lies in the way we are. Don't try to feel ashamed in front of somebody else, because God has created each one of us and He is in each one of us. When we know the purpose of the sacrifice He has done, the happiness He wanted us to have then we understand the 'Sun' that shines everyday. That is the nature of life. The nature of life is sacrifice and through sacrifice be happy.

*"Ishavasyamidham sarvam yat kincha jagatyam jagat: tena tyaktena bhunjeetha ma gudah kasya*

*The Practice of Sri Ramchandra's Rajayoga and its Efficacy*

*siddhanam*” so says Isa Upanishad. This means that the entire Universe is His, therefore getting detached, be happy. Covet not somebody else's. This is the only mantra that is repeated in all the four Vedas and finds place in the Upanishads. The main point to note is everywhere there is God therefore do not try to possess anything. Possessing not, enjoy and be happy.

What is it that has made us come to this level of not understanding this fundamental? What is the problem with us? The problem was identified even in the mantra with the word “*tenatyaktena*”, which means don't own anything. That is there is a tendency to own up everything and cling to it as if it were our own. The truth, nothing is ours and everything belongs to God who pervades everything in the Universe. But we have started owning up things and people as if they are ours forever. In the language of Rev. Babuji there is undue attachment with us for everything or person that we consider our own. While due attachment is necessary to perform our duty efficiently, undue attachment leads to

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

generation of bondage or fetters. We came here as an expression of the Divine but we started thinking that everything is due to our action. We started feeling that we are the doers and it is we who are doing good or bad to others. Neither are we the persons to do good nor are we the persons to kill. That is the solution in the Bhagavadgita. The greatest message, which is given in the Gita, is that we are not the doers. Lord Krishna says to Arjuna, "I am the doer, and you are only the means or the instrument". That Arjuna has to be only as '*nimmitta matram*' (being just nominally present). For just His purposes as '*nimmitta matram*' He goes on sending streams of individuals into the world in various lines. Because the very nature of life is that it will decay and perish. To keep going His creation He sends somebody else to replace. There is perenniality of flow, which again is subject to the principle of procreation. The maintaining job of creation is only through procreation but meaningful procreation, meaningful tradition, and a meaningful principle that is transmitted is the divine light. When we try to possess something and say it is our own, we are

*The Practice of Sri Ramchandra's Rajayoga and its Efficacy*

forming an impression in us which may otherwise be called as *samskaras* which even when we tend to forget it remains as a *vasana* with us. Among people who try to get rid of some bad habits, though they make a decision to get rid of it and do get rid of it, the misfortune is the *vasana* is still there and when circumstances of stress, circumstances of loneliness, circumstances of company are not suitable for you to deaddict yourselves, there is a recurrence. *Vasana* is present there, due to the *samskaras* made already by you. Nobody gives us Samskaras, we make our own Samskaras and *samskaras* arise out of attachment to work. That is why every great saint has been telling us to detach ourselves from desires and action. Unless we develop detachment or *vairagya* we are not going to progress further. We cannot progress in spirituality towards sharing unless you develop *vairagya*.

Detachment, it has been always stated by saints and others who have practiced spiritual life is possible only when we are in a hopeless position so as to feel we are not capable of doing anything. The

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

traditional methods which have been given to achieve this are fasting, *diksha*, *yatra*, be away from the family, all of which are desperate solutions because everybody understood that unless one detaches himself physically from the environment it is not possible to progress. For one in *grhastha ashrama* it was said to be impossible to attain realisation or *brahma jnana*. Detachment is necessary to get rid of the *samskaras* and *vasanas*. Unless *samskaras* and *vasanas* are removed it is not possible to move towards '*tyakta*' and '*bhunjita*'. But annihilation of self is the basic point for us. Union is the goal and what is the union – feeling the presence of Divinity which has given us the life and continue the tradition which He has given – and then what is the tradition God has given us – sacrifice in order for other persons' happiness. *Purusha suktha* clearly tells that *Purusha medha* (the sacrifice of the *Purusha* – God) was meant for expressing His happiness in His expression namely creation in which human being occupies the top most position. That means the Divine meant happiness for all of us.

*The Practice of Sri Ramchandra's Rajayoga and its Efficacy*

So if we want to achieve that principle or character of life and we want to have the union, all other goals take lesser priority. It is to be noted that the union sought for is not to become one with the Ultimate – the goal is to express the Ultimate and to sacrifice one's interest to such an extent that there is happiness all round in which we are also included. When we try to give happiness we cannot help but get included and the analogy of the candle does not hold well in this respect. A candle always throws a shadow below itself and the shadow if we take it, as detachment then it is all right but if you take it as the nature of light itself it is not proper. The candle is meant to give light to others, it incidentally casts a shadow down – immediately below, but that shadow is not the nature of the candle. The candle is happy giving light to others through a continuous process of sacrificing its existence, it is able to emanate and generate happiness – light for others and so does the Sun. Therefore, it is God. He is God because He makes us live. The Sun dies every second so that we may live. If we remove Sun, then we cease to exist. So feeling the presence of Divinity or reaching

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

the goal of yoga is, to see that happiness is spread and we are happy. As Rev. Babuji puts it in his Commandments, we should be in a position to mould our living so as to rouse a feeling of love and piety in others. We live in such a way so that others also feel love and piety towards God. Any other goal does not have any meaning at all for our life. The union with the Absolute does not have any meaning at all. The people of West who did not have the advantage of the spiritual culture of this land started interpreting this as pessimism. The people of our land are most optimistic. We are very courageous and tolerant, which tolerance and sacrifice has been interpreted as pessimism. It takes enormous courage to welcome an unknown guest taking him to be our God and treat him with utmost respect and share first with him whatever we have. We take our share only after he is satisfied.

Further we have enormous confidence that even if we commit a series of mistakes we are not condemned, and that we are going to have another chance to rectify. The natural order puts everything

*The Practice of Sri Ramchandra's Rajayoga and its Efficacy*

in its proper place. The natural order is to share, sacrifice, live together, co-operate and tolerate. We are born into this order and we will live in this order. This is possible only when we feel the union. When we feel attached to something as our own and start having our own creation, there is a conflict between our creation and the God's creation. They do not go together. He wants service and sacrifice whereas we tend to want possessiveness and selfishness. Please note that all the great *Asuras* who have been mentioned in our puranas knew enough about all our Gods. They were capable of making the Gods come to them and get boons which is not possible without having some merit in them. The problem they had was possessiveness. Possessiveness is the problem of a person who knows but does not yield. Instead of yielding he tries to possess. The problem here is that we tend to start feeling that we are the doer. "You are not the doer 'God' is the doer. You are but a *nimmitta matra*." That is what Lord Krishna said in the Gita. If we are not going to yield to the Divine, Divinity will find its own means of getting things done. Opportunities are always given for

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

rectification. If we do not rectify ourselves now, there is always a next life.

So attachment and consequent possessiveness is the main problem. How to get rid of attachment is the main question. If we close our eyes and start meditating irrespective of the idea given, the mind does not stay, it starts wandering about on various issues related to the physical self and in some instances to the *Adhi Daivika* i.e. some gods whom we have accepted earlier. The *adhyatmika* is made secondary as the one which gives support to both the above. Rarely does one start thinking about others in the family but usually never about somebody else in society.

If we take the heart like this – heart as the place of feeling and mind as the place of processing sensory inputs we understand better. Thus the heart is the plane which takes care of the feelings concerned with the self, physiological needs, physical drives, emotional needs, social needs and this is the plane to which the energy from our mind flows. All this is due to the attachment.

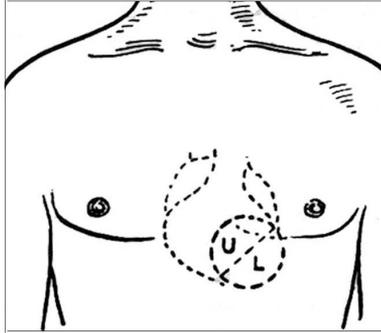


Diagram No. 1

This is what the Master means by showing the heart as consisting of two parts one upper and the other lower and that our *vrttis* usually go to the lower portion. Instead of our feelings going to the lower level (self centered) it has to go to the upper level relating to altruism and selflessness (i.e. the *para* or the *parahita*) as per the divine order. Living in happiness and thinking and doing good to others is the mission of life. Try to feel what we can do for others. Sacrifice our interest. Our thought process that is generally at the lower level has to progress to the higher level and this is where all our rishis have stayed. All our rishis have said the same thing – in order that happiness spreads everywhere it is

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

necessary that one should not get obsessed with their own things. One should start thinking about something above. This is what Master means when he says that the upper portion of the heart is the landing place of rishis. It is not as though they are stay put there to be seen by us. Master says it is impossible to move into the U portion of the heart unless the lower portion L is purified. But generally people tend to move into the higher sphere with the entire load and that is impossible.

This is possible only when we utilise meaningfully the thinking process. When thinking itself is a casualty one becomes an animal. We can call ourselves human, only when we use the thought process. All '*naras*' are not '*manavas*'. A *manava* is one who uses his thought and practices *satya*. *Satya* is possible only when you think. A *manava* is one who practices *ahimsa*. This is also possible only when you think. Unless you feel that the other person is also an expression of the Divine and has, as much right to live as we have *ahimsa* as a principle cannot be practised. The knowledge about

*The Practice of Sri Ramchandra's Rajayoga and its Efficacy*

this is there but there is a lack of feeling. Knowledge becomes a feeling when it percolates down below to the heart from the mind. A *manava* is one who practices *Brahmacharya*. This is a word, which has been misinterpreted. *Brahmacharya* is not being celibate but to control ourselves in such a way so as to behave in a balanced manner. The word *Brahmacharya* is combination of the words *Brahm* and *chara*. The process of *Brahm* is manifestation. To participate with Him is to move along with Him. Many people do not differentiate between *pada* and *charana*. *Pada* is static where *charana* is movement. 'Charnaou sharanam prapadye' is stated not 'padao sharanam prapadye'. The goal of man is to move along with the Divine in the path of the Divine, in the tract of the Divine and not to become static by sitting in one corner. *Brahmacharya* means to move along with Divine. Abstinence as a method required for *Brahmacharya* has a purpose i.e. if one does not abstain, he forms attachments and as a result *samskaras* start developing and as a result we get away from the movement and purpose of Divine. This is what the Upanishad Isa said as stated

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

earlier. The attachment to work has to be stopped but not the action. As the Gita says get detached from the action but not from performing the act itself. After *Brahmacharya* you have *asteya* and *aparigraha*. These two principles are already made clear in the *mantra* of the *Isa* through the words '*tenatyaktena*' and '*bhunjitah*'. Unless you follow these five principles you do not come to the status of a human or Manava. To come to this level it has been stated in tradition that it will take 82 lakhs of lives to achieve the level of man.

The progress in spiritual life up to this level should enable us to live without self-illusion i.e. the delusion of an 'I' presiding over all our actions. Further we reach a state where there is no doubt about the real nature of life and lastly we learn that rituals and rites only bind us and does not help us to liberate ourselves. We learn that words and acts should be perfectly moral, we should abstain from killing, stealing, adultery, lying and avoid intoxicants. This is the level of the human being. Those who are not at this stage are no where near D consciousness

*The Practice of Sri Ramchandra's Rajayoga and its Efficacy*

and are trying to become human from the animal level into which they are born. We find in the Gita wherein Lord Krishna states that – among thousands of people one cares to think of me and among thousands of such people thinking about me only one reaches me. The meditation, which we do, should enable us to come to the level of man. The efficacy of the system depends on whether we are able to achieve the same. From the level of *manava* we will need to progress further to live in the consciousness of altruism (*parahita*). This is the first level of super consciousness we need to achieve. How do we achieve the same? The reason why people go to several places is that they are in search of a system to achieve this level. Here revered Babuji says that there are two points in the chest region namely 'A' and 'B'.

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

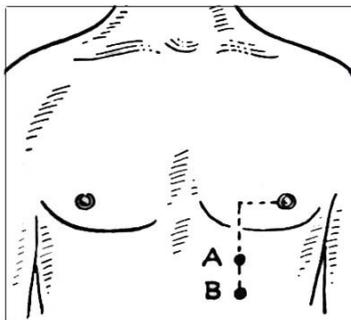


Diagram No.2

The point A is at two fingers width across and three fingers down from the left nipple and another two fingers down is the point B. We will not be able to locate it physically but will have to locate it psychically. It is also stated that these measurements are according to the abhyasis fingers width. Rev. Babuji said that by meditating on these points we will be able to control our urges. Note that we are not to annihilate the urges, because if we annihilate we will no longer be participant in the process of creation and *grhasta* duty gets badly affected. The urges must be brought down to a level of balancedness. The thought, which has to be maintained at point A, is that 'every persons is my brother and sister and they are developing true love

*The Practice of Sri Ramchandra's Rajayoga and its Efficacy*

and devotion to the Master'. By doing this the sensual urges get reduced. It works mainly because it enables development of love. When one starts thinking that all are my brothers and sisters, and share with us whatever we have without any consideration for what we are going to get in return. We share the love and possessiveness is removed. Love demands sacrifice. We come from love to sacrifice. By maintaining the thought that each person is our brother and sister we start developing love.

The modification of Rajayoga that has been given by Rev. Babuji is this. By ignoring the points of 'A' and 'B' there is no Sri Ramchandra's Rajayoga. These points are his discovery and a solution to the much-vexed problem in yoga sadhana finds finally a practical method to solve in this method. Humanity will forever be indebted to him. All glory to God to have sent such a Supreme Personality the Eternal Master Sri Ramchandraji of Shahjahanpur, U.P. India.

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

Satisfaction if we can't have directly will lead to perverse behaviour where we seek vicarious satisfaction. Why is it people go to Cinema. Just to get vicarious satisfaction. There is no need for any great Psychologist to explain this. What we do not get in real life we try to get through novels, journals, blue films etc.. It does not matter much to distinguish them. But the atmosphere is polluted. It is surcharged with these ideas. The ideas are floating in the atmosphere affecting us day in and day out. It requires enormous capacity and effort to purify such an atmosphere. There is no place in our homes, which is not invaded by the thoughts on pornography (sex), crime or violence. Thanks to the Television channels even our kitchens and prayer rooms are polluted leave alone the drawing and dining rooms. We seem to live, move and have our being in this polluted atmosphere all the time choking our souls with this filth. This is achieved by what goes by the name advertisement psychology – that has exploded into every advertisement. We cannot see any program in any channel of the TV

*The Practice of Sri Ramchandra's Rajayoga and its Efficacy*

that we can say does not carry the advertisements loaded with these polluted and highly choking inputs.

That being so, now we are talking about *parahita* and *parasukha* in an atmosphere that is so polluted. But, how to achieve this? Is it not for this reason our minds are highly excited and does not allow even a few minutes to contemplate on God or any other sublime subject. The answer has been we do not see God nor is there anything that is more important than the self and selfish ends. This is the refuge of an ostrich. What levels we have degraded ourselves can be understood only by those in whom thinking has not yet become a casualty. The problem of the polluted environment alone made even in good olden days for the many who sought the goal of life with sincerity to go to far off places from residential areas – may be Himalayas or other mountain resorts to feel peaceful and work within. They were always also having an Indra who was envious of them and a little apprehensive about his post to disturb them with his nymphs and dancers. Today we do not have to wait for one Indra to disturb

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

us. All the TV, radio, magazine editors and directors are all Indras bent on disturbing our peace and our search for peace. Even so the *Asuras* were disturbing the peace lovers who were contemplating universal good and universal peace. One Ravana here and one Hiranya Kasipu there. But now all our TV directors, cinema directors and all the editors of all news magazines leave alone magazines of cinema and porn stuff are all the *Asuras* in this task of disturbing our peace within and our search and endeavour for peace outside.

Against this backdrop we are now talking of universal peace and the need to live in accordance with the laws of Nature. The natural balance is badly threatened and it is our bounden duty to restore the same to its original status of purity. It is our *dharma* or *swadharma*. It is imperative that we live according to the laws and principles of nature, which are adumbrated by the concept of service and sacrifice. Without developing these there is no way out of this pollution. How do we do that? As it has been explained earlier by meditating on the points 'A' and

*The Practice of Sri Ramchandra's Rajayoga and its Efficacy*

'B' as laid down by the Great Master. We should endeavour to live at the higher level in the heart and do not yield to the urges and pulls and pressures of the lower nature. It is yielding to those that has led civilisation to this hopelessly bad and wretched level. It is our duty to become saints and live at the level of service with sacrifice. That alone is our *swadharma*. That alone will please God and cause peace and happiness to all.

As was stated earlier the landing place of *rsis* of yore and saints in this state of super consciousness prevailing in the U portion of the heart. All our Vedic *mantras* which talk about good to others and in general like 'may it rain well', 'may the cows give more milk', 'may the king be blessed with good progeny' etc. are all mantras for the good of others. Though the prayers are only to many gods like Agni, Varuna, Indra and others, which may be even called elements, still the prayer is for the good of all – it is aimed at *parahita* and *parasukha*. These persons are saints because they thought about good

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

of others and worked for it incessantly. So also it is our birthright to be saint.

Everyone has a birthright to be saint. God has given the capacity to think, by exercising this faculty we become human, and by exercising the same for the good of others we become saints. This is the minimum level of achievement we can have and we are supposed to have. The preliminary stages of this consciousness are what a child has by birth. It is innocent, it does not distinguish between persons, and it speaks always straight and the truth. We teach later how to tell falsehood. However, in the West certain psychologists, more particularly the Freudian type have considered the child to be polymorphous perverse. That is what we can see in the child when we look at it from our angle. But if you look at it from its angle it is always an angle. We compared the child with 'Bala Mukundam' and 'Vatapatra Sayee' etc.. Note the difference in the approaches. The child is innocent and does not give too much weight to the various thoughts we give to it, even if we scold it forgets it and is back as

*The Practice of Sri Ramchandra's Rajayoga and its Efficacy*

innocent as it was earlier. That is the stage to which a person of the caliber of a saint has to progress. He cannot afford to count the harms done by others. He counts only graces and lives forever in innocence.

The funniest aspect of life is that we tend to ignore the god given faculty of forgetting and go on struggling to develop memory. Memory gives rise to bondage. Forgetting enables us not to form links of bondage. Forgetting is a god given gift. If we remember everything then our heads will crash. Thus naturally we forget many things. But the faint impressions are still there. The dirt is removed yet the stink is there. This is what we call the *vasanas*.

Once our thoughts are brought up to this level Rev. Babuji says we have reached the preliminary state of super consciousness. It is not as though that we have already crossed the limits of animal consciousness. The animal consciousness persists whatever may be the stage of spiritual growth. If animal nature were to go totally we would not have had a Saint Vyasa who is called Bhagavan in the tradition. What happens is that our thoughts most of

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

the time would relate to doing good to others and the animal urges and wants would be reduced to the minimum. This is one of the significant deviations in this system. In all other systems of *sadhana* it has been held that *Kama* (desire) and *Krodha* (anger) are to be annihilated. But in this system they are sought to be moderated and bring to a state of balance. Rev. Babuji says that if *Kama* is annihilated then intelligence itself would be lost and *Krodha* is annihilated no action would be possible.

The undue stress on these two aspects of life alone made other systems insist that a householder (*grhastha*) is not eligible for spiritual life. It is highly refreshing to hear that the majority of human population which was denied this possibility by such institutions like monasteries, *sanyasi* orders etc., which have been held to be the only means to live a spiritual life is not so and that all the human beings are eligible for spiritual life as a birth right. This is the charm and call of this system of Raja yoga.

The consciousness that is had at the level of the U portion of heart is the human consciousness

*The Practice of Sri Ramchandra's Rajayoga and its Efficacy*

and that which is below in the portion L is animal consciousness. The idea that is generally had that all human beings are born with human consciousness is not correct. The majority of the human beings is born and continues to live in animal consciousness. But the possibility of living in human consciousness where service and sacrifice in our action can be expressed is the call of the Divine and this we shall endeavour to live up to. From animal consciousness to the human consciousness and further up to the limit of preliminary state of super consciousness is the minimum level every one of us have to endeavour to live up to.

Further please note that up to the Lower level in the heart all the contents of our consciousness are products of the sensory inputs. All that is knowledge is only sensory in origin. The ways of knowing that is generally accepted universally are *Pratyaksha* (perception), *Anumana* (inference) and *Upamana* (analogy). For all these types of knowing sensory inputs alone is the basis. There is another category of knowing that is called *Sruti* where we are

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

accepting knowledge communicated to us by great men as valid. This is the Bible, the Koran, the Vedas and other works as Bhagavad Gita. Apart from this certain philosophical systems like Advaita Vedanta accepts *Apta vacana* as one more method of knowing. Here the idea is that the friend (*apta*) has no reason to tell something wrong and as a matter of fact he intends to tell good and therefore the knowledge gained through this method was also accepted as valid.

Above all these ways of knowing is the criteria that whatever is experienced as knowledge should be workable in day to day life. That which does not work is not true. It does not suffice if it works once; it must work whenever it is asked to work. The concepts of validity, reliability and repeatability are essential requirements of knowledge at the sensory level.

But all these are in the realm of the sensory. These criteria will not hold good in the realm of feeling which is the characteristic way of knowing in the higher plane. The language of God i.e. feeling

*The Practice of Sri Ramchandra's Rajayoga and its Efficacy*

must be learnt. Love towards others is not a matter of knowledge; it is a matter of feeling. We love children – play with them, caress them, and pamper them. But when they do not behave well we do not mind giving a good thrashing. In all these things which appear different and even contradictory there is love that is running behind. In the realm of feeling what we see is not necessarily true. We shout at the mother, sister or wife when they do not take the medicines that is to be taken out of love. For an outsider it may appear that the person is shouting at persons whom he should respect. This is his judgement but for the person who is performing the act of shouting it is another way of loving. This language has to be learnt. We are accustomed to sensory knowledge.

All the apparatus of *Antahkarana* or that which helps in the formation of consciousness consists of the *Buddhi*, *Ahankar*, *Manas* and *Chit*. All these apparatus work on the input given by the senses. All the knowledge we have is sensory. The realm of super consciousness is beyond this and is

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

in the realm of feeling. Unless the thoughts that derive support from these apparatus is controlled there is no possibility of learning the language of feeling or in other words the entry to super conscious levels is out of question. That is why the most preliminary apparatus i.e. *Chit* has to be controlled for doing *sadhana*. Unless *Chit* is controlled, we will not learn the language of feeling. '*Chitta vrtti nirodham yogama*'. That is the stream of thoughts or stream of consciousness has to be controlled. This by itself is nothing. But this unfortunately has been confused to be the goal itself. There lies the fallacy. When the *chitta* is controlled we begin to learn the language of feeling. We start feeling the divine spark within. The Divinity is felt as something that is closest to us. As we have stated that *chitta vrtti* can be controlled only when we meditate on Points 'A' and 'B'. This is the logic of this system of Rajayoga of Sri Ramchandra. This is a new discovery that enables to feel the presence of the Divinity by attending to simple meditational practices.

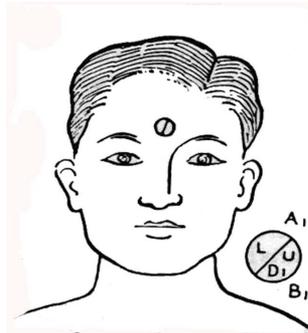
*The Practice of Sri Ramchandra's Rajayoga and its Efficacy*

What happens to the content of consciousness next? The super consciousness of the lower type namely D consciousness that is in the upper portion of the heart gets transcended and we enter into the realm of D1 consciousness. The seat of this consciousness is located in between the two eyebrows generally known as the region of the Ajna in yogic literature. The movement to this level in this system is not from *Muladhara* through *Swadhishtana*, *Manipura*, *Anahata* and *Visuddha* to *Ajna*. That path is Sakteya or Kundalini yoga. In this system the path from the D Consciousness to D1 is through a zigzag path covering certain yogic centers of the Dayal path. It is not necessary to go into those details in the context of understanding the efficacy of this system of Rajayoga. Suffice it to note that the heart is the base of our existence (which relates to the element Earth). From this level we gain discriminatory knowledge (*Viveka*) which develops further into detached (due attachment) outlook (*vairagya*). From this level we move towards the knowledge of inter dependency which is the nature of the soul (*Atma*). The interdependence is just not

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

mutual dependence amongst us. It is more interdependence with God. Further we move on to the third level of development of devotion (*Bhakti*). In this state the prayers which are generally of the nature of petitioning ceases and we pray to God for prayer sake and all the time feel the dependency on Master. This leads to a certain amount of helplessness, which takes us to the next step. From thence we move to the understanding of absolute surrender to God (*Saranyatva*), from there we move to settledness in the memory of God, and we feel settled and balanced.

From there we move to this level of super consciousness D1. The preliminary state of *parahita* that we spoke of at the point of the heart gets transformed to finer shades.



*The Practice of Sri Ramchandra's Rajayoga and its Efficacy*

At D level the *parahita karya* is also tinged with selfish motives of name and fame. All service done is sought to be acknowledged and remembered. The nameplates on the marriage halls, water facilities are invariably associated with the service. Even for small service they provide they seek enormous publicity and need for acknowledgement voiced or silent. The advertisement cost far exceeds the actual service they have done. But at the higher level of consciousness that exhibit the *parahita* at the D1 stage the services are rendered even without the awareness of doing service. Here there is no selfishness of any kind and all actions are meant for the good of others.

Let us not confuse that the person at this level (D1) ceases to be animal or human. He is both but the predominant quality expressed is Divine – one of service and sacrifice. As a gross analogy it may be said that D consciousness is what a Duryodhana exhibited and D1 is the consciousness expressed by Karna. The former who is known to be

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

a kind and generous person always wanted appreciation for his work while the latter did not bother about that and served whenever he could and sacrificed his personal interests also many a time. The D1 consciousness is growth over and above the human consciousness at D. Having achieved the preliminary stage at D level i.e. after becoming a *rishi tulya* it is stated in the tradition that seven more lives are required to gain this stage of seeking *Moksha* or Liberation (*Mumukshatva*). What actually happens is that by *sadhana* and after going through various stages of spiritual growth mentioned earlier we are enabled to weaken two more fetters 1. Sense desires and 2. Ill-will towards others. This is what is achieved in D1 consciousness. A person who comes to this stage, it is stated in tradition, will be born once more and that is the last life before achieving the no-return stage. The actual condition of a *Brahma Jnani* or *Brahma Rishi* is that he knows he has to surrender everything to God. This he accomplishes in the next life. (Readers may study the life of the great king turned *Brahma Jnani*

*The Practice of Sri Ramchandra's Rajayoga and its Efficacy*

Viswamitra who finally surrenders everything to Lord Rama).

That being the position obtaining in our hoary tradition, it is our bounden duty to achieve the various levels of super consciousness that are made easily achievable with the practical methods given by our Master Rev. Babuji Maharaj coupled with the help of the Master's transmission or *Pranahuti*.

A point again to note is that we will not be able to move into the upper portion of the super consciousness here (D1), which is on the right side as against the left side in the heart region directly. However much we try it would not be possible. It is essential that the point B should be thoroughly cleaned (by means of steady practice of meditation on the point and not cleaning of any kind) and through that enter the point B1 so that entry into the upper portion here on the right side is possible through entry in the left portion. This is one of the fundamental discoveries of the Master called the principle of Invertendo.

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

At this level also we have two points A1 and B1. It is necessary that these points are also kept clean and pure to live in the state of superior sort of super consciousness. Master says that this is possible only by working on points 'A' and 'B'. There is no work at A1 and B1. All work is to be done at 'A' and 'B' only. According to the purity of 'A' and 'B' the purity of A1 and B1 is achieved. As noted earlier the region has also an upper and lower region but in inverted manner compared to the condition in the heart. This is a very important point to note. The level of superior state of super consciousness denoted as D1 enables us to break away from the already weakened fetters of sense desires and ill-will and one achieves clearer state of realisation. This is the state from which there is no return to rebirth at the material plane or this is called the state of liberation in the normal sense. But existence continues in the higher plane. It is almost impossible to move further to higher regions because service becomes very difficult to perform and without service progress in spirituality becomes impossible. That is the reason why in the tradition it has been stated

*The Practice of Sri Ramchandra's Rajayoga and its Efficacy*

that even gods want to be born as humans so that they may grow out of the bondages of higher regions. So much remains to be done as our existence in the brighter world continues and is as much bondage as the grosser one.

So the true seeker yearns for the Ultimate and thus the journey to Infinite moves further. We have seen earlier that the input for the consciousness at the heart level is heavily dependent on the Lower portion, which is basically sensory in nature. From the sensory level of knowing we have moved to the non-sensory way of understanding through feeling. This has enabled us to move in the lower level of super consciousness. With the help of this non-sensory understanding we moved into the level of D1 consciousness. Here this super consciousness drenched in the various conditions mentioned earlier in its march becomes our input. It is in the Lower portion in this region. Through this we have to move to the Upper portion (see Diagram 3).

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

And thus from the language of feeling which has guided us so far, we have to move on the realm of non-feeling, feeling. Here the language of silence starts. Silence speaks so to say —however meaningless it might appear to be. If we try to enter into this state through the Lower level as understood at the heart level it is almost impossible. Having however entered into the region of the upper here it becomes possible for us to express our being through action, which are socially and spiritually relevant. That is the nature of *parahita* that is possible and practicable here. The region of light begins and showers of light are experienced or rather imperienced.

Further approach to the realms of humility and total dependence of the Master becomes possible only by purifying the point B1, which enables us to live with finer ideas. The purity here is dependent on the purity at the point B only. There is no action at this level. The action is only at the point B. In practice it means that we get oriented to the Divine more and more and feel less and less of

*The Practice of Sri Ramchandra's Rajayoga and its Efficacy*

ourselves. The process of total negation starts. The humility that is developed at the earlier levels gets firmed up and we enter into the realm of *fana* (negation). This enables us to move on the D2 consciousness.

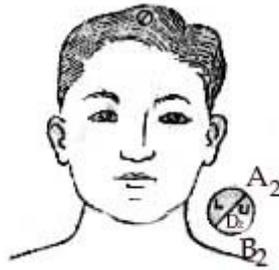


Diagram 4

This is further refinement of the super consciousness achieved at D1. To express this in words is difficult. But traditionally this has been equated with the simple awareness of *Sat*, *Chit* and *Ananda*. The top most level according to tradition is thus achieved. Here we do not get any super normal powers to exhibit, but we always live in a state of consciousness which reflects its nature and emits its fragrance all around. There is a peculiar calm and peace enjoyed by everyone who sits by his side and all other ideas temporarily get suspended. There is

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

vibrant force that permeates the surroundings all the time. The radiation of the Divine will be emanating from such a person. Up to this is the realm of the heart. Beyond this lies the realms of the Divine or what Master calls the Mind region of God. It is at this state the sadhaka loses 1. Lust for form 2. Lust for formless 3. Conceit 4. Restlessness and 5. Prime ignorance of the nature of self. Then the entry to the realm of the Divine becomes possible. Access to the region of the Mind of God is given. It is only at the level of D2 consciousness the real problem starts from the sadhaka who has traveled all along with humility. The tests of humility lie here. Attachment and possessiveness of the Divine though premature, starts here. The servants of God become *Asuras* at this stage. That is the story of Jaya and Vijaya who were the gatekeepers of the Vaikunta who through arrogance and possessiveness hurt the feelings of Sanath Kumaras and were cursed to born as *Asuras*. (Note: this annotative story is given only to understand the problem and it should not be confused that the realm of Lord Vishnu is anywhere here. Master has clarified the position about these

*The Practice of Sri Ramchandra's Rajayoga and its Efficacy*

functionaries and their playground is much below in the Pind desh).

The principle of Invertendo works again. The upper portion of the region of super consciousness of the D1 type, which was in the right side again, gets inverted here and is located in the left side. The D2 consciousness lies in the region named B2 marked U. The access to B2 is through A2 which again is dependent upon the purity achieved in B at the heart level. Discerning *abhyasis* should note this point that meditation at point B suggested in the beginning of sadhana is the key to all the levels above.

Beyond this lies the realm of Gods Mind or the Mind region. It is considered not necessary to note these regions except for knowing the possibilities in higher approach. The Mind region as already hinted earlier is beyond the scope of the *abhyasi* to know fully. The Central region which is the discovery of the Grand Master Lalaji Maharaj is the final limit up to which we can move with the help

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

of the practices stated earlier and the help of the transmission the unique principle of this system.

II

Sri Ramchandraji Maharaj of Shahjahanpur, U.P. India has presented his system of Rajayoga in more than one manner. In his first book 'Commentary on Ten Commandments of Sahaj Marg' he explained the system from the point of practical methods to be adopted to achieve the desired goal viz. Moderation in daily life. This is broadly the ethics of the system. In his book 'Efficacy of Raja Yoga in the light of Sahaj Marg' he has presented the possibilities of human consciousness for development from the absolutely self-centered one to Divine oriented through various levels called by him as heart region, mind region and central region. In this work he invents two points in the human frame located in the region of chest, 'A' and 'B' and advises meditation on these points for evolution of consciousness. In his book 'Towards Infinity' he has presented the system of various levels of consciousness lying twisted due to the very

*The Practice of Sri Ramchandra's Rajayoga and its Efficacy*

nature of evolution (involution) itself and identified mainly 13 knots and many more of lesser importance for general assessment of growth of an individual.

Before any person evaluates the worth of the system it is necessary to note what is the goal that the system is offering. The system of Rajayoga presented by Sri Ramchandrajī Maharaj has got a definite goal of making the human living happy. Happiness in creation is the aim of the Lord when He manifested Himself as Nature and all creative processes thereafter.

Any system which says that the world is unworthy and is sinful or qualify it by any such adjectives and exhort individuals to get back to the Lord or His home is asking for something that is different from what God intended. We are all here only to share His glory and be happy. After the span of life expires everyone is entitled to get back to his Home. This can be achieved by following simple ways of living.

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

This objective of the practice namely achieving happiness is naturally dependent on Peace and Harmony that an individual can achieve. Peace and Harmony invariably involve others in the consideration. Therefore the basic and essential inter relatedness of existence has to be known, realised and then practiced. For this the method suggested by the Master is the development of necessary moderation in all spheres of life leading to a balanced way of living.

The system does not propose any austere measures to be practiced to curtail *Kama* (Sex urge) and *Krodha* (Anger). He gives practical methods of meditation on certain points identified and located by him. He further makes it clear that annihilation of these basic urges will only engender life itself. He says they are God given and cannot be annihilated. He advocates certain purificatory practices in addition to the meditational practices and also advises the individuals to take help from other brothers and sisters who are capable of assisting them in this regard through the system of *Pranahuti*.

*The Practice of Sri Ramchandra's Rajayoga and its Efficacy*

However, he demands that *Moha* (lust or infatuation), *Lobha* (greed) and *Ahankar* (Egoism) are to be tackled by the individual himself through self-restraint or other methods. To achieve this he has suggested the Ten Commandments to be followed. They are necessary if one wants to lead a balanced existence. As for *Ahankar*, he says that so long an individual is capable and says he is capable, there is no *Ahankar*. He gives the example of a person who is a Ph. D. and says he is one, there is no *Ahankar* but if he is not and says he is one such then that is *Ahankar*. Thus we find a totally different meaning given to this much-dreaded term in traditional methods. More than that, we see through his example that Lie or Falsehood is the product of this *Ahankar*. So long as a person is bound to truth without giving unwarranted exemptions under which falsehood can be uttered, one can be sure that he is not in the clutches of *Ahankar*.

The practice of the Commandments given by him appear to be easy for the beginner but as he starts practicing it becomes clear to him all these are

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

not that easy unless there is corresponding spiritual condition. An attempt is made here based on experience of the aspirants to identify the various levels of consciousness required and the meditation on 'A' and 'B' points to be practiced. It is easy to see that point A meditation involves the good of others while point B meditation takes into consideration the development of the self. Therefore, so long one is in the realm of self-oriented consciousness the meditation on point B will be highly useful and necessary. Similarly when the state of consciousness covers other than the self, meditation on point A is useful and necessary.

It should, however, be borne in mind that meditation only on these points 'A' and 'B' will not be enough. These are in addition to the regular requirement of meditation on the heart advised in the morning and the purificatory practice given for the evening. In addition regular individual training with the trainers and *Satsang* should be practiced.

1. First Commandment. To practice this commandment it is necessary that the aspirant

*The Practice of Sri Ramchandra's Rajayoga and its Efficacy*

understands the temporal nature of existence and the need to detach oneself from sloth and indolence which makes him sleep longer hours than required. It also demands that the importance of the Goal be always kept in mind. Traditionally this was called the development of *Viveka* and *Vairagya*.

Therefore, it becomes clear that the Knots 1 and 1a are to be loosened. This can be done by meditating on the point B, located by the Master, which when made clearer makes the goal clearly understood.

2. Commandment 2. To practice this commandment one has to understand that he cannot be confined to the animal level of existence and has to transcend the basal needs level. It also demands that one is clear about need for love and devotion to the Spirit behind all existence.

This also relates to the knots 1 and 1 a and therefore meditation on point B is necessary to be practised diligently.

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

3. Commandment 3. To practice this commandment one has to have faith in oneself that he can reach the goal apart from the requirements of the earlier states related to 1 and 2 Commandments.

This also relates to the knots 1 and 1a and therefore the practice on meditation on point B is absolute must.

4. Commandment 4. To practice this commandment one should know the essential nature of life that it is simple and one need not struggle always against it. The oneness with all forms of existence can be had only when one knows his integral and inseparable oneness with it. This demands the consciousness of the nature of the individual self.

This relates to knots 1a and 2. Therefore, practice of meditation on point B which makes it clear that Divine is omnipresent is necessary.

5. Commandment 5. To practice this commandment one should know the true nature of oneself. Traditionally it is called *swa-swaroopa jnana*.

*The Practice of Sri Ramchandra's Rajayoga and its Efficacy*

Unless this nature of total dependency on God for existence is known it would not be possible to accept miseries of existence as Divine blessings.

This relates to knot 2 and therefore meditation on point B helps a lot in achieving this level.

6. Commandment 6. To practice this commandment one should know the nature of the self clearly as interdependent with other forms of existence apart from the Divinity itself.

This relates to the condition of knots 2 and 3 and therefore can be easily practised only when one is regular with the meditation on both the 'B' and 'A' points.

7. Commandment 7. To practice this commandment it is necessary that one should know that he is totally dependent on God and mainly his devotee consciousness.

This relates to the condition of knots 2 and 3 and therefore even as in 6<sup>th</sup> commandment meditation on both the 'A' and 'B' points is

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

necessary. It may be noted that unless one practices meticulously and regularly on these points the stabilisation in 2<sup>nd</sup> and 3<sup>rd</sup> knot will not be possible. This alone is the basis on which Devotion in the real sense to the Master develops.

8. Commandment 8. To practice this commandment it is necessary that one realises that there is nothing existent without the Divine and therefore one has to maintain the purity of existence in every sense of the term. Purity demands honesty and piety and to practice them without the awareness of the inherent Divinity everywhere is not possible.

This relates to the knots 3 and 4. Therefore, the meditation on both 'A' and 'B' points alone will make this attainable.

9. Commandment 9. To practice this it is necessary that one fully understands the true nature of his self (as being dependent on God and others) and

*The Practice of Sri Ramchandra's Rajayoga and its Efficacy*

the need to maintain purity of existence in all respects as Divinity is all-pervasive.

This consciousness is the sum total of all the earlier states of consciousness and essentially relates to the knot 5. Meditation on points A and B assiduously and regularly enables one raise to this condition.

10. Commandment 10. To practice this one has to know his humble status before the Divine. Humility is a virtue that develops only when one becomes conscious of the limitations of existence and the infinitesimal proportion of existence over which he deludes himself as having control.

This relates to the knot 5 where the nature of reality in its gross form is had. Meditation on points A and B are essential for achieving this. As a matter of fact the entry to the higher realm of Consciousness marked, as U by the Master is possible only when one has reasonably managed to practice the first 6 Commandments.

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

To consider that the practice of these Commandments is not all that essential because of the Transmission of the Master or because of the Grace of the Master ever flowing to us is not correct. We have to do our duty. These are Commandments and therefore should be implemented. It may take time but one is sure to meet with success with determination and dependency on Master.

# THE MASTERS



# STORY OF REVERED LALAJI MAHARAJ

"Great men are not accidentally born, they are born when the world waits for them in eager expectation" said Swami Vivekananda. After the influence of the East India Company got entrenched in India, leading to the enslavement to the British empire which ruthlessly followed the principle of expansionism to the total detriment of the local culture and traditions. This resulted in abject submission in to the economic, political and finally spiritual systems of the white race and their belief and faiths. This period is generally agreed to be the low ebb of Indian ethos. Thus the medieval and modern periods in the contemporary history of India are regarded as dark periods which produced only intellectual giants who could speak with double tongue always to their advantage and that of the rulers of the day. No spiritual spring was there from which the yearning masses could draw their succor. Sanatana Dharma which is Spirituality per se

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

beyond all religions, was almost lost even in the land of its origin. Many great men were however satisfied with social and cultural reforms, armed mutiny or in the religious rejuvenation of society. However saints of the calibre of Swami Vivekanandaji who are pioneers in the field of spirituality and the guiding personalities in the field even today were convinced that a day would come when mighty minds would arise and India would show light to the world.

Thus the power of Nature descended in human form as Samarth guru Mahatma Ramchandraji Maharaj. It happened as Divinity would will, on the Basant Panchami day in the month of Magha in the year 4974 after the beginning of Kali yuga corresponding to the 2nd Feb. 1873 A.D. at Fategarh in the state of UP in India. His father Sri Harbux Rai belonged to a very distinguished family of kayasths. His great grand father was a person of rare genius and his fine qualities and noble attainments won for him, from the Great Moghul emperor unstinted praise and friendship. He was given the title of Chowdhari and a

### *Story of Revered Lalaji Maharaj*

jagir comprising 555 villages. He resided in the town of Bhoomigram in the district of Mainpuri in UP India. The family which got affected by the after effects of the uprising of the Indians in 1857 (called sepoy mutiny by the biased British historians) migrated to Fategarh, U.P. Here he worked as tax superintendent and began to live with his family. But in the changed circumstances his state had been subjected to considerable damage and his assets were just enough to live the old aristocratic life.

His wife was a saintly lady. Her heart was full of devotion and she was strongly attracted towards God. She had great regard for saints and served them whenever she had an opportunity. She had a melodious voice and her recitation of Ram Charit Manas thrilled the audience. Charity the principle of a Grhastha was practiced by her to the fullest and no needy person ever left her house without satisfaction. However she had no children. Therefore they had adopted a son.

Once a saint came to Farrukhabad and she went to his satsang along with the her husbands'

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

younger brother. The melodious singing of sakhis of Saint Kabir by the saint touched her tender and devotional heart so much that tears welled up and she got into a state of absorption. This was observed by the saint who silently blessed her. Since then the love for God increased in her and she soared into samadhi condition often. One day an Avadhoot called at her door. He sat down and asked for food which was served to him. After partaking of it he asked for a dish of fish. As she was a Vaishnav she found herself unable to provide the same and asked her maid to make some arrangements. The maid brought the fishes from the outer kitchen of the house and the same was served to the Avadhoot. After getting satisfied with his wish, while leaving the house he asked "what ails you?" Though she did not reply the servant maid said the lady has no children. After a few moments beaming with brightness, raising his fingers towards heaven said "One... two..." and so he left. Soon after the first son Sri Ramchandra was born on 2nd Feb. 1873 A.D. and another son was born on 17th Oct.1875 who was named Sri Raghubar Dayal.

### *Story of Revered Lalaji Maharaj*

Sri Ramchandra affectionately called Lalaji Saheb from his childhood used to recite Ram Charit Manas for his mother in uncommonly sweet and melodious voice inherited by him from her. While a child, he inculcated in himself a deep love for music and had an amazing aptitude for producing an exact imitation of the intonation etc., of any song which he had heard only once. His mothers' spiritual life had a great effect on him and he had at that age developing a strong love for Reality.

His mother breathed her last when he was only seven years of age and he was brought up by another woman who loved him very dearly. Lalaji had deep regard for her all her life. Once she wanted to give him all her property to him but he firmly refused to accept it and on his own part gave her presents and help throughout her life.

He was educated in Urdu, Persian, and Arabic by private tutor and learnt Hindi from his mother. Later he studied at the Mission School at Farukhabad and passed the English Middle Examination. While at school he lived in a very small

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

room. During those days he was assisted by a muslim teacher in his studies and was influenced by him. One day while playing the game of tops with other boys, the whirling motion of the top reminded him of the work for which was born and since then he took up his spiritual preparation and work. It is the will of God that he attained perfection within a brief span of seven months. While only a student his entire system was transformed into a celestial inner light and his consciousness ascended and transcended all the known stages and reaches to reach the state of statelessness.

He was married to a noble lady of a respectable family. His father expired soon after his marriage. At this period Raja of Mainpuri had brought action against his ancestral property and he lost all the property. His brother, who was adopted by his father also expired around this time. Circumstances forced him to move into a much smaller house and lose all the comforts which he had till then.

*Story of Revered Lalaji Maharaj*

At that time one of the associates of his father who was then Collector, Farrukhabad learnt of these tragic incidents and invited him to join as Paid apprentice in his office at rupees ten per month.

Sri Lalaji grew up into a perfect specimen of graceful manhood with perfect build and average height. His outward gracefulness is just an expression of the inner harmony he enjoyed. He had a wheatish complexion. His broad and high forehead was indicative of the vast store of intellect which he used not as one used a lamp for his own seeing but like a light house to guide those on the sea. Most remarkable were his eyes which were like two bright stars which appeared to see through everyone and every thing. Sleep and wakefulness seemed to lie intermingled and in repose in those eyes which caused an awakening in a human being with a single movement of their lids. They were homes of silent prayer or sweet, silent rhetoric of persuading eyes. He was of amiable feelings and his countenance a beauty of the highest order. His hair was silken to the touch. One front tooth was

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

comparatively larger. His ears were of medium size. He sported a small beautiful beard and a mustache. Sri Lalaji did not like luxury of any kind. The clothes he wore were simple and clean. Kurtas, shirts, pyjamas and dhotis were his usual wear. Sometimes he wore a waistcoat over his kurta and a buttoned up coat reaching down to his knees. He wore colored cap and wrapped a shawl around his shoulders in the winter. He wore no ornaments. Lalaji saheb kept his eyes mostly down. He did not laugh aloud but simply smiled. His smile announced goodness and sweetness, and brightened others with its spiritual vivacity. He was a great lover of humanity and often used things given to him with love inspite of his own dislike for those things. He hated flattery and though he loved his followers with their faults he never failed to enforce stern discipline with love.

Frugal in his food habits he lived an unostentatious life. He did not take break fast. Bread, pulses, and chatni was his morning meal, while in the evening he took bread, vegetables and

*Story of Revered Lalaji Maharaj*

pickles. He did not take meat, ice or tea. Kachauri and arvi were his favourite dishes.

He always had a tight program. He never slept after the sun-rise. After attending to natural calls he put on clean clothes and devoted himself to spiritual sadhana imparting training to others. After that he went to office. On return from office he again imparted spiritual training. He took early dinner and went for walk around 8 P M. After that he busied himself with training the aspirants and went to bed by 10 R M. But without going to sleep he used to attend to the aspirants till 2 a.m. in the morning. He always slept in a separate room but also shared the same with satsanghis. Sometimes he took his guests for walk along the banks of Ganga and also to fairs for a change.

By nature he was always calm but was easily moved by the pains and pleasures of others. Possessed of a melodious voice, he was an adept at employing sweet language for communicating his thoughts and captivating the hearts of his audience. Rarely could he be angered. Not given to

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

superfluous talk, he spoke as little as possible. However in answering questions put to him he dealt with them exhaustively and seldom was the inquirer left with doubt on any matter. In case there was some one who could not understand him, he brought about the desired state in that person who acquired an experience and knowledge of the subject under discussion.

With a view to train his fellow brothers and disciples he performed the duties of a householder exceedingly well. He respected his elders and saluted them, exercised humility with those of his own age without resorting to humiliation, and loved those who were younger than himself. He did not smoke. He did not like playing cards or chausar. Sometimes he sang and played on the harmonium.

Sri Lalaji was very much against rituals and favoured widow marriage as well as female education. One of his wishes was that the children of satsanghis marry amongst themselves; but early or late marriages did not find favour with him. His servants were like members of his own family, and

### *Story of Revered Lalaji Maharaj*

were paid on due dates. According to him, servants were helpers and should be engaged to do work which their masters could not generally do themselves. Breaking of promises, spending more money on ceremonial occasions than one could afford to, were strongly disliked by him. Backbiters got no sympathy from him. On the contrary, they were strongly reprimanded - "You have not been appointed spies," he would say, and bring them to the right path at once. Sri Lalaji was transferred from Kaimganj to Fatehgarh in the year 1908. He began, for most of the time, to live in seclusion and to remain lost in God. There was an old servant who did all the house work. Lalaji's personality, mode of living and general behaviour impressed his neighbours greatly and they loved him dearly and respected greatly. In the beginning, some teachers came to him and were transformed in no time. Finding a great change in themselves, those teachers told some students about the change wrought in their personalities without their own effort and this brought some students to Lalaji, and they also got transformed likewise. Learning of this

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

amazing and novel method other people began to come, but Lalaji did not start mass or, regular satsangh at that time. He used to transmit, cleanse and transform them saying that his work was that of a sweeper or washer man, Who ever came to him would be cleansed through and through. After his manas was cleaned he would get a guide according to his samskaras. His motto was, no undesirable should be initiated but if one had come, he must not go back. He greatly hated to be called a guru. About imparting training, he used to say that he was only a peon to his officer. He had simply to carry out the orders of Divinity without thinking about the success or failure of his efforts.

Sri Lalaji established regular satsangh from the year 1914 and started training his followers. He did not put off his work even during his illness. After his retirement in 1929 he began to give all his time to his noble work. He spent two to three hours every day on dictating books, articles and letters to satsanghis.

*Story of Revered Lalaji Maharaj*

He was a great scholar of Urdu, Persian and Arabic, and had a sound knowledge of Hindi and Sanskrit. He had disclosed hitherto unknown secrets of the Vedas, illuminatingly Interpreting important richas and bring Reality to light. Controversial phrases and words commonly used in scripture, but generally misunderstood, were explained in such a simple way and in such easily understandable works coined by him that real knowledge became common property.

He taught, " Never offer advice unless invited, otherwise it is likely to yield bad results. If you find any fault with anybody, pray for his freedom from it." He himself never directly asked anyone to give up any bad habit. All such bad habits and afflictions left that person in no time after he had been with him. Commenting on this method he used to say, "If you sit by a fire, you feel warm; if you sit by ice, you feel cold. Why they will you not get transformed if you sit with a person who is perfect in discipline and etiquette?" He never talked about anyone's faults. In

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

case it became necessary to discuss such a subject, he went mum.

He always advised reduction of wants. He would say "Do not purchase a new thing if you can manage to carry on with your old belongings." He was not against earning money by honest means, but insisted on spending it on others. Use of intoxicants being given to adultery were strictly prohibited by him. He would often direct his followers not believe their manas in this regard. Accordingly to him, the slave of woman and greedy person could never perform acts of paramarth. To him, show was disqualification. Stating a bare truth was always good in his opinion. He was very firm in his conviction that the real discipline and etiquette were simply that the tongue should utter only that which was in ones' heart. The inner and outer condition of an abhyasi had to be same.

Display of miracles was extremely disliked by him. If someone attained siddhis in his sadhana, he at once removed that state. Ego was likewise never allowed to grow. He advocated that the aspirants

### *Story of Revered Lalaji Maharaj*

should always remain away from siddhis until they reach their goal and the discipline is perfected. When the sadhak reaches his goal, all his actions automatically become miracles. He held the opinion that the great miracle of a saint was to transform an animal man into a perfect man. There is no denying of his full command over siddhis, but he never used those powers.

Sri Lalaji considered spiritual perfection to be based on three things. 1) love for the Master 2) satsangh with the Master and 3) obedience to the Master.

He was against idol worship. Though he allowed his photo to be kept by his followers, he never allowed them to worship it. Self praise was so much disliked by him that he did not allow people touch his feet in order to pay respects to him. Excess of tapa and japa was not liked by him. He considered love to be the greatest tapas. He preferred the middle way and regarded the meditation on the heart as the real sadhana. He attached great importance to prayer, but it was not

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

to be for material gain. He himself constantly prayed for the soul of this world. Sri Lalaji was very particular regarding conduct. He announced in unambiguous terms that realisation of self was not possible without adhering to the standard moral code of conduct. He even forbade association and satsangh with immoral persons. He insisted that company should be kept only with those persons whose hearts are brimming with love for God and with those who could influence others with it.

He considered three things necessary for a saint 1) permanent bodily ailment 2) financial stringency and 3) nindak - one found fault with.

The real sadhana is to balance the mind.

Eat less and earn a honest living. Without taking honestly earned food, spiritual experiences often go wrong. Once he wrote - " it is good to be put to worries. The home is the training centre for submission and endurance, etc. It is the greatest form of penance and sacrifice." At another place he wrote "As for afflictions and worries, I too had mine which might perhaps be shocking to another. Often I

*Story of Revered Lalaji Maharaj*

had nothing for my meals. I had a number of children and dependents to support. Besides, at times I had to help others too, which I could not avoid. The entire responsibility was upon me alone and I had to manage all that and provide for all requirements. I may also tell you that sometimes there was only one quilt, and that too with mutilated padding, to cover the entire family. But I took it as a display of misfortune only which passed away with time. I felt that all this was absolutely of no importance to me as compared to Reality which was predominant in all my being. So I ever smiled on them thinking them to be the very way of liberation."

He always advised to cleanse our manas (mind) with practice and sadhana and then read, otherwise Reality will be lost upon you. He advised to avoid becoming a Master and serve as a servant should. He used to say that "God has hidden himself inside our hearts and exposed us. Hide yourselves and expose God!" This is the real sadhana.

Sri Lalaji had all the qualities of a truly great and perfect man being, as he is, next to God.

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

According to Swami Vivekananda "Man is man so long as he is struggling to rise above nature, and the nature is both internal and external. It is good and very grand to conquer external nature, but grander still it is to conquer internal nature. It is good and grand to know the laws that govern stars and planets, but it is infinitely grander and better to know the laws that govern the passions, the feelings and the will of mankind."

This Great Master who was a prodigy of Nature, the Ultimate Reality, brought back to humanity the long forgotten art of transmission of the Upanishadic pranasya pranah and worked out a novel method of spiritual training which completely relieved the practicant of almost all of his responsibilities. With him dawned the new era of yogic training through transmission of which he was the Master. He could bring a man to perfection simply at a glance. It was he who made it possible that a man could attain perfection in one life - rather a part of it - leading just a normal family life. He simplified the method of spiritual training to a great

### *Story of Revered Lalaji Maharaj*

extent and adjusted it to suit the requirements of time.

When he fell seriously ill, some of his disciples including Sri Jagdambika Prasad inquired of him about his representative. He calmly replied "when the candle shall be lighted, the moths would themselves fly to it." On another occasion, Sri Madan Mohal Lal of Shahjahanpur (U.P) asked the same question, Lalaji smiled and said " Ram Chandra will be the light of the family ( Ram Chandra Chirag -e- khandan hoga )." On another occasion, Pandit Ganga Sewak put the same question and Lalaji said to him "I am leaving my representative and he will himself appear."

In 1931 when his illness got serious he began to remain immersed in thought of God and felt heart rending pangs of love. He would say.

"Vadae vasl choon shavad nazdeek  
Aatashe shauq Tez-tar gardad"

"As the coveted hour of merger with the beloved gets nearer, so increases the fire of desire

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

of him" A few days before His Maha Samadhi he said," Many liberated souls are present around my bed. This is sure proof that the hour to be with my beloved is come"

In the end he was attacked by diarrhea and consequently became so very weak that he could not walk by himself. On 14th August, 1937, the day of leaving his mortal remains he came to the puja room unaided, and all by himself lay on his bed with his eyes closed, never to be opened again. At 1 a.m. in the night the light, which had illuminated and enlightened the hearts of groaning humanity with unparalleled love and changed the face of the earth, allowed itself to be extinguished.

Sri Ram Chandra Ji Maharaj (Babuji) of Shahjahanpur, UP India his ablest disciple of the Adi-Guru, adhered to the discipline enforced by his Master. He used to send his diary narrating his spiritual experiences and his state to his Master. One night Sri Babuji saw his Master in a dream. He saw that his Master merged with him and said " Man too shudam, too main shudi, Man tan shudam, too

*Story of Revered Lalaji Maharaj*

jan shudi, Ta kas na goyed baad azeen, man deegaram too deegari-(I became you and you became me, I became body and you became soul, so that after this none could say that I and you were different)" Babuji wrote this down in his autobiography.

The greatest miracle of Sri Lalaji is perfection of Sri Babuji's grand personality which is unparalleled in the history of spiritual development. His researches and discoveries in the field will be regarded as wonderful and superb and shall remain a subject of further researches for centuries. Only posterity will be able to assess and evaluate the boons bestowed upon humanity by Him.



# STORY OF REVERED BABUJI MAHARAJ

Sri Ramchandra was born on the auspicious day of Baisakh Badi Panchami in the Vikram Samvat 1856 (30th April 1899) at Shahjahanpur in Uttar Pradesh, India. When cosmic order of Nature is affected by the greedy and egotistic personalities, whose existence is the main cause of deterioration of Divine Law, like a Ravana or a Kamsa, Divinity sends out Personalities who are called Avatars with special powers even as was done in the cases of Lord Rama or Lord Krishna. These personalities are essentially meant to destroy the evil tendencies and after their purpose is over they get back to their original abodes. But in human history for the first time the number of highly selfish and treacherous persons who are in no way inferior to demons like Ravana and Kamsa, increased to such an extent as a consequence of the industrial revolution and disproportionate consumerism by the middle of the last century. Several Prophets were sent about 2000

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

years ago but their messages and instructions were followed more in breach.

Though it is too early to bring in one more Avatar, having failed with the Prophets sent to reform human nature, Nature was waiting for a proper person to be prepared as a Special Personality who would be required to overhaul the entire Universe and set things in order. No such Personality was ever sent by Nature so far as the situation never warranted such a move. Nature had to provide for such a Special Personality. Nature had necessary powers not only for construction and reformation but also for destruction. Such was the position of the world during beginning of the 20th century and as there was no other possibility for the Nature to overhaul it, except to prepare a person to the stature of a Special Personality. A highly evolved soul was deputed to prepare such a Special Personality by Nature in the form of Sri Ramchandraji Maharaj of Fatehgarh (also called Lalaji Maharaj) on 2nd February, 1873 and he was

*Story of Revered Babuji Maharaj*

waiting for a proper person for the task allotted to him.

On 30th April 1899 in Shahjahanpur Sri Badri Prasad was blessed with a boy who was also named as Ramchandra. With his Divine perception Lalaji Maharaj came to know that the boy for whom he is waiting for was born in Shahjahanpur and the preparation started from that day. Sri Ramchandra of shahjahanpur also called as Babuji Maharaj was thus under the care of the Master, Sri Lalaji Maharaj right from his birth and there was always an unknown urge in him keeping him restless. When this matured, he went to the feet of his Master Lalaji Maharaj on 3-6-1922 and finally emerged as Special Personality during the year 1944 and from that day onwards he has been discharging his duties entrusted to Him by Nature and will continue to do so for a millennia.

Spirituality is native to Indian soil. It had been the good fortune of this land to always adhere to the principles of tolerance and forbearance in life. This was something that is unique that is therefore called

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

rightly as Karma Bhoomi. The capacity of the land to absorb different systems of philosophy which are called Darshanas (the way of seeing) is unique and therefore all the great movements of spirit from the Vedic period, through Jainism, Buddhism, Nyaya, Vaishesika, Samkhya; Yoga and the Mimamsa or Vedanta along with other religious systems of Shaiva, Vaishnava and Shakteya got themselves beautifully blended and integrated into the way of life in this land, call it Hindusthan, Bharat, India or Hind as anything of one's choice. This is the spiritual way unique to this land. This country never invaded others for extension of empire but definitely influenced many in their spiritual lives. The Muslim leaders also understood it and they integrated themselves well into this fabric. This could be seen in the attempts made by the great emperor Akbar who even came forward with a new religion called Din Ilahi which, however, did not gain much acceptance for whatever historical reasons it might be.

*Story of Revered Babuji Maharaj*

But the scenario changed with the advent of the European invasion in the name of trading starting right from the diabolic and ill intentioned adventure of Vas co de Gama followed by many more such persons all with an attempt not only to trade and exploit the material worth but with the definite intention of continuing their crusades for the propagation of their religion Christianity of all types and hues. Things became worse for the country whatever the reason of Providence may be for that and India was tottering hopelessly in all respects and more so in its spiritual life. The hatred and contempt towards other religions is unique to this new religion Christianity and it believed in exploiting every means all in the guise of doing good to others and saving their souls which was prima facie accepted by the poorer section mainly due to economic compulsions and in conditions of utter helplessness. It is very interesting to note that while it condemns every one to be a sinner, it simultaneously says the sinners are capable of loving.

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

This land, which knows and feels the Divinity inside, has always been stressing that and pleading with all to develop this divine resource. The new religion, however, says that the basic resource of human being is Sin and yet states that it can develop Divinity in all. The philosophy of Karma which means that every one is responsible for acts of commission and omission and that the individual has to grow into a better human being and through that to the level of Divinity was distorted and through the political power propagated the same and has spread the message of opting for a condemned status of being at the mercy of God or Gods that might be. Abject slavery to what is called Divinity by various names was promoted to one of responsible participative philosophy of action with the Divine, which is the basis of the spiritual life of this country. Christianity if it were to be the soul of Christ perhaps things would have been different. As one luminary put it "there was only one Christian and that was Christ" is the truth. Christianity has a different soul and that brought along with it not the message of love but one of seeing in magnified way the defects

*Story of Revered Babuji Maharaj*

of others and brings to the forefront the differences among people with an intention of comparison and contrast and consequent class or category conflict and rivalry.

This land, which was by and large the best in the world for practicing the principles of tolerance, even as recorded by the Chinese travelers and certain objective western visitors, was deliberately and in a planned manner made to feel the division and alleged discrepancies thereby fostering hatred and animosity. The differences between the Muslims and Hindus were exaggerated as against the efforts of the great men who tried to bridge between them as seen in the case of Akbar and others. The intention of the European countries was alien to the interest of this land both in terms of material prosperity and spiritual values. The religion, which was definitely meant for less evolved souls against the spiritual tradition of this land, was forced on this land leading to what is generally called the Mutiny by the western scholars. The colonial dictum of "divide and rule" was deliberately engineered to permeate

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

the spiritual and social life of this land leading to its partition on the unviable basis of religion.

Of the few persons who could see the effort of the great emperor Akbar towards integration of different faiths was one of the forefathers of Sri Ramchandrajai Maharaj. He worked in the court of the Emperor Akbar as Mir Munshi which is a post equivalent to that of minister in his council. He was awarded the title Bagara (Brave). He held a Jagir at Talgram in Avadh in U.P. This remained with the family for quite sometime.

One of the later descendents in the family, Sri Bakshi Kundan Lal was the Chief Army Officer under the Nawab Shujauddaulah and commanded the armies in the III battle of Panipat in the year 1761. Hafiz Rahmat Khan another ruler of that time who was impressed by the courage and bravery of Sri Bakshi Sahib borrowed his services. However in the battle at Fatehganj (near Shahjahanpur) in the year 1774 between Hafiz Rahmat Khan and Shujauddaulah, he was killed along with the new Nawab.

### *Story of Revered Babuji Maharaj*

In the year 1824 Sri Shadi Lal the grandson of Sri Bakshi Sahib; and the great grand father of Sri Ramchandraji Maharaj was appointed as Diwan or Minister by the then Nawab of Shahjahanpur. His son Sri Janaki Prasad however joined Civil Court at Budaun as Munsarim.

Sri Badri Prasad the revered father of Sri Ramchandraji Maharaj was born at Budaun on 12th July 1867. After a brilliant academic career, he started legal practice in 1892 at Shahjahanpur and later became Special Magistrate I class. He was a great scholar of History and his work on the ancient period of Indian History "Mush rif-ul-Tarikh Hind" in Urdu which was till now in manuscript is now translated and printed by the Institute of Sri Ramchandra Consciousness as a service to the Master.

The imperialism of the British apart, about which there is not much to speak as that Empire collapsed as any unnatural attempt should, this land had to confront the problem of the emerging imperialism of the American brand, which

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

specializes in marketing any and every thing as some thing that others should have a taste. The consumerism they have assiduously and carefully planned was gaining roots. Of course that is today the Big Emperor. They are capable of dumping everything that is not wanted over there to the rest of the world with almost unconscionable ease of the mind governed by greed. Add to this the New World of America, nascent still in its exploitation of resources to accumulate wealth has adopted an attitude "We know everything. We are the big brothers of the world. If you disobey we will teach you a lesson:" This imperialism is the worst that the world started facing in the late 19th century. Christian missionaries had their own part to play.

To put it in the words of Swami Vivekananda "It is not true that I am against any religion. It is equally untrue that I am hostile to the Christian missionaries in India (this is true of every Indian - editor) But I protest against certain of the methods of raising money in America. What is meant by those pictures in the schoolbooks for children where the

*Story of Revered Babuji Maharaj*

Hindu mother is painted as throwing her children to the crocodiles in the Ganga? The mother is black, but the baby is painted white to arouse more sympathy and get more money. What is meant by those pictures which paint a man burning his wife at a stake with his own hands, so that she may become a ghost and torment the husband's enemy? What is meant by pictures of the huge cars crushing over human beings? The other day a book was published for children in this country (America), where one of these gentlemen tells a narrative of his visit to Calcutta. He says he saw a car running over fanatics in the streets of Calcutta. I have heard one of these gentlemen preach in Memphis that in every village of India there is a pond full of bones of little babies.

What have the Hindus done to these disciples of Christ that every Christian child is taught to call the Hindus 'vile' and 'wretches', and the most horrible devils on earth? Part of the Sunday school education for children here consists in teaching to hate everybody who is not a Christian, and the

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

Hindus especially, so that, from their childhood they may subscribe their pennies to the missions. If not for truth sake, for the sake of morality of their own children, the Christian missionaries ought not to allow such things going on. Is it any wonder that such children grow up to be ruthless and cruel men and women?" (Quoted from the letter sent to South Indians in 1893).

The most revered Swamiji further says, "Let us wipe off first that mark which nature always puts on the forehead of a slave -- the stain of jealousy. Be jealous of none. Be ready to lend a hand to every worker of good. Send a good thought for every being in the three worlds.

"Let us take our stand on the one central truth in our religion (spirituality - editor) the common heritage of the Hindus, the Buddhists and Jains alike -- the Spirit of man, the Atman of man, the immortal, birthless, all pervading, eternal Soul of man whose glories the Vedas cannot themselves express, before whose majesty the universe with its galaxy upon galaxy of suns and stars and nebulae is as a

*Story of Revered Babuji Maharaj*

drop. Every man or woman, nay, from the highest Devas to the worm that crawls under our feet, is such a spirit evolved or involuted. The difference is not in kind, but in degree.

This infinite power of the spirit, brought to bear upon matter evolves material development, made to act upon thought, evolves intellectuals and made to act upon itself makes of man a God.

First, let us be Gods, and then help others to be Gods. 'Be and make' Let this be our motto. Say not man is a sinner. Tell him that he is a God. Even if there were a devil, it would be our duty to remember God always and not the Devil". "Manifest the Divinity within you, and everything will be harmoniously arranged around it:" He wanted Bharat to gain economic and political freedom and later revive its spiritual glory.

That was the aspiration of the most serious and sensible Sanyasin of this Country. He worked day in and day out for the good of Humanity. However his dreams did not come true to the extent that was required as he thought of. Another

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

personality Sri Ramchandrajji Maharaj of Fatehgarh had already started functioning to bridge this gap between aspiration and achievement and was working silently since 1873 (to be precise 1879). Human civilization, so far moved from Philosophy based on wonder to religion. The need of the present is to transcend religion and move on towards Spirituality. The person to be moulded by him, to accomplish this task, Sri Ramchandrajji Maharaj was born at Shahjahanpur and the eyes of all Masters were on him.

Sri Ramchandrajji Maharaj was born on Sunday, the Baisakh Badi Panchami in the Vikram Samvat 1856(saka year 1821) the 30th April 1899 at 07-26 A.M. IST at Shahjahanpur. U.P. India. From early childhood he was showing unique qualities of Mahatmas in his action and behavior. He was balanced. He never suffered from the impulsive craving for food even in early childhood and would partake of food only when offered in love and concern. He was very sensitive by nature. He was placed as a young baby of 2 or 3 months on a sop (a

*Story of Revered Babuji Maharaj*

plaited implement used for husking grain under the rays of Sun). After many years when he was practicing meditation, this scene came to his view and he inferred that this must be a childhood impression which was confirmed by his mother who said she has done it several times like that. The sensitivity to impressions and the capacity for exercising his Will were special endowments with which he was born as he would see it later on many incidents.

His mother taught him several precepts to be followed in life like "Be honest" "Do not steal" and similar morals which cast permanent impressions in him. His mother influenced him so much that he requested her to teach him to do Puja that she was performing; But all that she did was to apply sandalwood paste on his forehead and he felt elated. But he learnt soon that this is not the real thing. At the age of 9, he started reading Bhagavad Gita but could not grasp the conditions therein by reading and his craving continued. Later he asked a local priest to prescribe some method of worship

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

and he asked him to do "Rama japa". He tried this only for a week but was not able to observe any change in his condition and his craving continued unabated. Then he tried to do idol worship but found it gross and dragging him further low and therefore he gave it up. This craving continued for many more years.

Sri Ramchandra started studying at the age of 6 under a tutor. But unfortunately he contracted typhoid and had to discontinue studies for a year. The illness made him forget all that he learned till then. Perhaps because he has to learn different things, God wanted to keep his mind a clean state - a state of mind without any impressions - a tabula - rasa. He continued his studies in a school. But that was dotted with failures mainly because he was very poor in mathematics. Once in order to find an excuse for not doing homework in mathematics he put a finger in a wasp-hive and preferred that suffering to the punishment from the teacher for nonperformance. Of course, he regretted for this option later. Ridiculous story from one point of view

*Story of Revered Babuji Maharaj*

but this is innocence at its nascent state. His mother's training in moral values was his guiding spirit. He was honest to the core. He found once a rupee (a big amount those days) in the school compound. He dutifully handed over the same to the head master to be returned to the rightful owner. The head master sent a note to all classes regarding the same simultaneously praising the boy for his gesture.

He practiced riding a horse, which was purchased for him by his father and used to go school riding. He was so skillful in this that he used to ride without a syce (groom) also. He was also a good hockey player and was the captain of his class team. But his sensitive nature made him say good bye to this game as his head master did not give materials to play in the leisure time.

Meantime, because of his prayerful mind searching for the Master, he developed enormous sensitivity that he got from the day of his birth. He could sense things like his cloths and that of others by the smell of it and was also capable of knowing

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

the character of the persons by the smell of their perspiration. His craving to know the real nature of God continued always in the background of his mind. By 14 years this matured enough to come to the conclusion that he decided that if he went to any person seeking his Guru he would definitely accept him as such. Such was the development of his will by then. About the same time he developed interest in Philosophy and started his own independent thinking on this subject. Around the 16th year, he once wanted to read John Mills "Utilitarianism" and having obtained the same, left it midway. This was because he was afraid that instead of his own thinking he would get brain washed to the theories of others and later on when he would write books he would be only quoting these authors rather than give his philosophy. Such was the desire of this young man for independent thinking and confidence in him. He always advocated that one should have the courage that he can achieve what he wants. He advocated later that one should remove all doubts and develop confidence in oneself to succeed in all pursuits. He further elaborated this philosophy of life

*Story of Revered Babuji Maharaj*

by saying that if any one wanted to poison his will he should create doubt in himself. He insisted in honesty and seriousness in all work to gain good fruit. Later in his philosophy, he stresses this confidence as the beginning of the effort towards realization and proposes this as the point of difference with Sanyasis who state that a Grhasta cannot succeed in realization. During his school days he had a friend who with mesmerism used to treat people suffering from diseases. He started thinking about this process and came to the basic point that it is concentration and movement of energy for some work pregnant with that thought. Some time later a relative of his also claimed himself to be a mesmerist. But he did not want to teach Sri Ramchandra unless he did some personal service as per the old ways generally adopted by gurus.

This was to become one more thought that influenced him so much that he banned this type of personal service to the guru or trainer later in his system of Yoga saying that all knowledge should be made available to the deserving as a matter of

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

service to a brother. Thus we see remarkable positive thinking developing in him right from the school days, which was to guide him in developing his system of training in Raja Yoga. His brain had developed excellent clarity and he with his extraordinary sensitivity arrived at correct conclusions and his will was so strong he could challenge his relative on his next visit and was prepared to any test by him.

This faculty had developed in him so much that every one was aware of his capacity. During that period Sri Idris Ahmed, the Head Master of Govt. High School, Shahjahanpur where he was studying suffered from severe pain of colic. He was totally restless and groaning due to pain and requested Sri Ramchandraji to help him if he can. He caught hold of his thumbs with his hands putting his thumb over his and passed the suggestion that "you are alright now" for a minute. The head master felt relief from pain immediately and he went to sleep. Thereafter the head master referred all the cases of suffering students in the school to him for

*Story of Revered Babuji Maharaj*

relief that they were getting. Such was his will even by then.

During the school days itself, he developed interest in Philosophy as we have seen earlier. His teachers encouraged him in his pursuit of learning very much. He used to write essays on Philosophy and the subject Dynamics of the Mind was his pet subject. His English teacher used to appreciate his articles on this subject and also used to express his wonder how this school student is able to write about subjects usually taught at the degree level leading to BA etc.

This capacity for analysis and critical evaluation has helped in his research in Yoga which has totally changed the system of Raja Yoga to suit to the modern needs and the world is indebted to him for ever for this service. He said that research in Yoga has not been done for a long time because people think that it is very difficult. He observed that it is not very difficult. He stressed the importance of a person's attainment in Yoga to do such research. He emphasized the importance of correct thinking

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

followed by the feeling that it is correct. This he explains later as the heart verifying the correctness of thought. Mind thinks and heart gives signals for its correctness. The heart gives signals of different nature. To understand them is rather difficult without practice. He has advised many methods for developing the purity of Mind and moderation in life which are essential to develop the sensitivity required to understand the language of feeling or otherwise language of the heart. He was married at the age of 19 (1918) at Mathura the birthplace of Lord Sri Krishna. His wife Smt. Bhagwati, however, was short tempered. But his attitude to accept every thing as a divine gift enabled him who is also equally short tempered to tone down his irritable nature and learned tolerance in her company. This helped him enormously in his spiritual life.

He came to know in 1922 that there was a good guide Samarth Guru Mahatma Sri Ram Chandraji Maharaj of Fatehgarh. His inner craving for the Master which was there from early childhood which was kept in abeyance till he gets a Master got

*Story of Revered Babuji Maharaj*

enlivened and he had a keen desire to go to Fatehgarh to meet this Mahatma. It was on the auspicious day of 3rd June 1922 he reached the feet of his Master. He was asked to meditate by the Master. The transmission given by his Master made him feel that he had moved upto a level where the surroundings were very much different from those of the external atmosphere. This feeling he says persisted and he remained in the condition for several days. This meditation convinced him that at last he found his Master and has accepted Him totally. He started meditating on the form of his Master, though he advised in his system of Raja yoga meditation on the Divine light without luminosity in the heart.

This is mainly because he accepted his Master in every sense of the word and did not seek from him at any point of time any relief other than spiritual guidance. Further as we have noted earlier, his will was very strong and sensitivity very superfine. This relationship was so fast and strong

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

that it remained throughout his lifetime with love, devotion and dedication.

After coming back from his Master, he continued the practice of meditation regularly. However this did not affect his appearing for the Matric and S.S.L.C. examination. After passing the examination, he joined the service in the Judge's Court at Shahjahanpur on the 12th January 1925. During his entire period of service his general behavior with his colleagues was exemplary Justice and honesty were the behavioral traits that he learnt from his mother in the childhood and continued through out his life. However he got accustomed to the smoking habit. When his father admonished, he did not change. His father himself changed and purchased him a hookah so that the nicotine will not harm. When he asked his Master later whether he should change his habit, his Master did not consider it necessary. So the hookah continued with him till the end.

It so happened that a colleague of his had joined service a couple of days earlier than him.

### *Story of Revered Babuji Maharaj*

After a transfer, it so happened that his colleague has joined in the new post a few days later than Sri Ramchandrajji Maharaj. At the time of promotion his superior officers who were kindly disposed towards him wanted to promote him over looking the seniority of his colleague on the pretext that he joined the promotion post later and therefore junior to him. But when they consulted Sri Ramchandrajji, he told that his colleague is senior and therefore he should be promoted. This not only got appreciation from the superior officers but also helped his colleague develop regard for him. He was able to have the full confidence of his officers who would sign on the dotted lines submitted by him. His friends and colleagues in office irrespective of their rank were highly helpful to him and held him in high regard and esteem.

Once a co-clerk on account of his caste prejudice teased Sri Ramchandrajji when he joined a new post in which he had no experience. Instead of teaching and helping him, he resorted to harassing techniques so much that he even opted to resign

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

from office. But the Munsif, to whom the matter was reported, told him that he would teach the work and that he would continue in office, saying simultaneously that he cannot get such an honest man. He felt so bad that he even told his respected father that he would resign from the office or else commit suicide. His father told him to resign immediately if he felt so. However, he continued the service and with the help of the Munsif was able to learn the work fast in a few months and was comfortable. Despite this attitude of his colleague which had driven him to such an extent as to make him think of suicide also, his treatment towards him was as cordial as ever. He had no enmity towards him and he even loved him more. Others called him simple and naive but from his point if others do not do their duty why should one not do his duty? He puts it like "What I do for you, it is my duty; what you do not do for me, it is your duty". But then Nature did not spare his colleague and no one in his family survived for long. However, Sri Ramchandrajji helped his son to get a job in the court. However, he also died. In the short span of life while so many good

*Story of Revered Babuji Maharaj*

things can be done, unfortunately many prefer to do more wrong than good.

While he was actively working in the Court, his sadhana also continued simultaneously vigorously. Within 6 months after his introduction to the system of meditation, he saw in meditation a soothing light and a plant full of light emitting forth light from all its branches and leaves. After another 6 months he noticed a peculiar thing in his heart reciting "Om". That is the experience of Ajapa. This is due to the fact that his Master infused it in his heart and that is the technique that he also practices to this day provided the abhyasi practices with full faith and devotion in the Master. A shaking to the heart twice or thrice usually precedes the experience. This followed by such Ajapa throughout the particles of his being, which is known as Anahata. About this period, he was in the habit of playing cards. He was instructed by his Master in a dream to stop playing cards as they are influencing him and he obeyed the order immediately. Such was his implicit obedience.

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

By 1924 he experienced an ubiquitous force present in every animate and inanimate objects and particles. He was drowned in the sea of wonder. He experienced the presence of Divinity everywhere even like broad day light.

Mean while his married life was one of constant irritation to him. His wife who was short tempered was worsening his short temper. He reported the matter to his Master who asked whether he was losing senses while being angry. He observed that while the ill temper continued and while he was angry many times, never did the rage made him lose control over the senses. This Master told him that senses do not have any control over him and he has moderated them to the required extent.

The practice of meditation was going on under the guidance of his Master. He entered region after region. He felt the necessity for maintaining piety always. He observes that if any one wants to know his spiritual condition he may see well by dreams coming to him. If he is advanced his dreams

*Story of Revered Babuji Maharaj*

will also be good. The cleaning method prescribed by him to his associates later really helps in purifying the heart. He also observed that when thought comes into contact with the Kantha-chakra, one sees a dream. If a man practices to go into Kantha-chakra, he can see dreams in the waking state also. While a person is settled in the Heart region as described by him in his book "Efficacy of Rajayoga in the Light of Sahaj Marg" he says the vision of Avadhoots is common. He, however, eliminated the possibility of any one entering into this state in his system of training lest they get stuck up there. The visions change as and when a person completes the journey in the Heart region and one dreams of Grhasthas and viraktas produce subtler conditions into the aspirant. Thereafter so long as the body exists dreams of different hues according to the level of approach of the aspirant come. He has completed the journey in Pind desh and entered into Brahmand in April 1928. There after he has completed the journey in the higher regions.

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

On 15th August 1931, he found a great flow of power within and outside him which his inner voice assured him had been bestowed by his Master. His Master had gone into the state of Maha Samadhi on the 14th August 1931. This was the usual system of transferring of power adopted by saints of calibre. It was in fact the beginning of merging of his Master in him.

On 12th October 1932 he felt his Master transmitting to him in dream. He felt two jerks of very strong force. In the first round he found his body overflowing with spiritual energy from top to toe. In the second round he felt that his heart being overfull, was almost on the point of breaking down. The third jerk he felt might end his life but he prayed to his Master expressing his inability to bear more. Thus the process of merging improved further. His mentor and loving father passed away on 7th January 1933 within just two years after the Maha Samadhi of his Master. After his father's demise one of his uncles distantly related wanted to be in-charge of the management of his estate, so that he may have a

### *Story of Revered Babuji Maharaj*

chance of deriving all possible advantage by fair or foul means. He and his brother did not agree and thus the uncle became an opponent. For years together he remained so, creating difficulties to Sri Ramchandraji at every step by underhand means till his death in 1956. He went on with his activities setting up causes for worry, harassment and loss to him. He provoked persons against the Master and tried to drag him to court on many issues. He even resorted to gangsterism in order to harm him in every possible way. Though Master had means and resources to pay his uncle in his own coin, he bore everything patiently and calmly remaining ever on the defensive side with no intention to retaliate. These things should have made any one feel miserable at the loss. But the spiritual genius in him withstood all these for the Divine work ahead, waiting for him.

For the next 12 years we see that Sri Ramchandraji Maharaj was being given inner training for the work ahead, by his Master as well as some work in a sort of dormant oblivious state.

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

Intercommunion with his Master got established. In the month of April 1944 he prayed to his Master for several days continuously to show him the light which Moses is said to have seen on Mount Sinai. His Master blessed him with that vision during the daytime itself. He records his experience as the light that was enveloping him all round to a distance of several feet. On 14th August 1944 he started praying to Lord Krishna to reveal to him the vision of the Virat Rup as shown to Arjuna and his prayer was answered with a vision in a dream.

In 1944 his condition reached such a state that he was a perfect vacuum and there was no alternative for Nature except to fill him with all the powers that are there and all the saints of different traditions and all the prophets of different religions merged in him and requested him to rectify their institutions. Such a Special Personality was born for the first time in human history in 1944. His Master's merger in him has become now total and there is no difference between the two thereafter. The powers of the Special Personality are such that he can

### *Story of Revered Babuji Maharaj*

direct, co-ordinate, monitor and order all the powers of Nature. His status is not significantly different from that of an Avatar yet he is not an Avatar. Avatars have an exclusive responsibility to destroy while the Special Personality is in charge of over haul through the process of Change. However during the entire life of Sri Ramchandraji Maharaj of Shahjahanpur never did he forget his Master and attributed every effort of his to him alone and preferred to remain as an insignificant servant of his Master. This was much appreciated by Lord Krishna who blessed him and his family with spiritual and material prosperity for generations to come.

His official work continued as usual efficiently and gaining him kudos from his superior officers. In 1929 his officers recorded that "I was satisfied with his work. He is a quiet soul and good at his work". In 1949 his officers stated that "He is efficient and hard working and has given me full satisfaction with his work. He has an enviable reputation for strict honesty". Later in the same year it was recorded that "as Munsarim his work has been thoroughly

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

satisfactory. He is a careful and hard working official, and is generally known to be scrupulously honest". In 1953 it was stated that "He believes in leading a pious life and adheres to that principle in his official life also". In 1955 it was recorded that he is "an unassuming and quiet worker with a very good reputation for leading a saintly life. He leads a very saintly life and adheres to his high principles in his day-to-day affairs and is very conscious of his duties as Record Keeper. He had effective control of the record room and I was very much satisfied with his work." On his retirement it was stated that "He earned an enviable reputation for honesty and disciplined life; worked assiduously but in an unassuming manner and can, I think serve as a model for the ministerial staff which is the poorer for his retirement". The President of the Prantiya Bharat Sevak Samaj Sri A. G.Khare also appreciated him.

His family life continued satisfactorily. He was blessed with 6 sons and 3 daughters. However 2 sons and one daughter died during infancy. His wife Smt. Bhagwati passed away in the year 1949. His

*Story of Revered Babuji Maharaj*

second son Sri Dinesh, however, committed suicide in the year 1958. He bore all these afflictions and grief with a state of balance and settledness and accepted every event as gifts from the Divine for his good.

He established the Sri Ramchandra Mission in the memory of his Master on 31st March 1945 to propagate the new system of Rajayoga. His mission is to install spirituality in place of the prevailing non-spirituality and place the World Order on Nature's track. He recognised that universal harmony can never be possible unless we take into account the inner state of individual mind. World peace is directly related to individual peace. So far Spirituality was for few only. Religions having failed the Supreme Personality has now thrown open Spirituality for all so that inter religious and intra religious feuds may end. Now religion is sought to be transcended by Spirituality. A New Civilisation based on Spirituality was ushered in.

The system of Rajayoga was modified to make it suitable for the modern persons who are not

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

able to spare the 10 to 16 hours of time for practice of the same under the traditional method. His system accepts all that was good in the earlier tradition not by just adding them but incorporating the spirit of such earlier efforts. The system does not demand several austere measures required for spiritual progress as per earlier methods. Nor it eschews all that is in modern methods of living. The system aims at balanced way of living and the aim of human life is to "mould oneself in such a way as to arouse feelings of love and piety amongst others". Human life is meant for happiness, which can be accomplished through a life of co-operation, service and sacrifice. His method starts with the meditation on the Divine light without luminosity to be practiced in the morning before Sun rise for an hour. He prescribed a method of cleaning to be done in the evening for half an hour in which the aspirant is asked to clean himself by the process of willing away the impurities in the system. He suggested meditation on two points called 'A' and 'B' located in the chest of the individual which enables him to progress in spirituality overcoming the compulsive

*Story of Revered Babuji Maharaj*

thought tendencies of sex and rage. These processes assist the person in moderating the bestial instincts and live as humans. He suggested practice of Ten Commandments, which were given to him by the Divine in his super fine state of Super Consciousness. He prescribed a method of prayer before going to bed, which is absolutely secular and has no religious or regional over tones and in fact no reference to any God so far imagined and projected by the human race. The God of Sri Ramchandra has no mind, no form and no name. He is the force behind all and the base of all. He is the most intimate located in the heart which is the meeting point of activity and inactivity in the human frame. After having got all the thoughts cleared up and divinised, he started his spiritual activities. He structured the method of working in such a way that he would permit persons to work as prefects or preceptors through Pranahuti, a system to spread the message by fomenting spiritual seed in the aspiring individuals.

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

He undertook extensive tour of the Country without minding his physical discomfort in the days when journey to far off places were really difficult and his own economic consideration. He was under directions from Lord Krishna, Swami Vivekananda and the most revered Lalaji Saheb in the execution of all his works. He willed and worked for the liberation from the British rule as also liberate the people from the ruthless and fanatic rulers like Nizams. He has significantly started his journey from the South and his work started from Deccan. As is well known, Bharat got Independence on 15th August 1947. But the imperialists who did maximum damage as they left divided the country most unethically.

He having willed, left the task of working out the modalities of economic development and in due course integration of this Country back to its original geographical shape to lesser mortals, took up the more serious problem of` reviving the spiritual glory of this Country to its pristine purity. He took up the work left unfinished by Swami Ram Tirth who said

*Story of Revered Babuji Maharaj*

"Whether working through many souls or alone, I seriously promise to infuse true life and dispel darkness and weakness from India within ten years, and within the first half of the twentieth century India will be restored to more than its glory." India did get independence before that date. The Special Personality was also born to do the work of the regeneration of Spirituality, which is the soul of this land. The Special Personality is also fulfilling the aspiration of Swami Vivekananda who said "I am anxiously waiting for the day when mighty minds will arise, gigantic spiritual minds will be ready to go forth from India to the end of world to teach spirituality ...those ideas which ...belong to India's soil alone."

He with all earnestness plunged into the spiritual work by undertaking the South India tour in 1944 itself. He has sown the seeds for spiritual regeneration of the nation. He was joined in these efforts later by one of the most devout associates Sri Ishwar Sahajji who was called endearingly as master due to his vocation in that capacity. Later we

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

find him writing a book called "Peep into Sahaj Marg" which can be safely considered as one of the best introductions to the subject.

Revered Babuji (as he was being affectionately called by his associates) wrote his first book in 1946 called "Commentary on Ten Commandments of Sahaj Marg" which he said was dictated to him in a super fine state of super consciousness by his Master and is divine in its nature. His next book Efficacy of Rajayoga in the Light of Sahaj Marg followed this in 1947. He wrote later his book on the journey of the aspirant called "Towards Infinity" in Urdu in 1957. He wrote his book "Reality at Dawn", which has become very popular. Finally in 1962 he wrote his book "Sahaj Marg Philosophy". He wrote several articles and gave many messages, which were published as "Voice Real". He also wrote his autobiography in 1974 at the request of his associates but did not write it completely leaving the part II to be published posthumously.

*Story of Revered Babuji Maharaj*

By 1948-49 several persons interested in pure and simple spirituality gathered around him the more notable among them being Sri. Suresh Chandra Professor of English, Sri. S.P. Srivastava Professor of Philosophy, Sri. M.L.Chaturvedi, Judge of the Allahabad High Court who later became member of U.P.P.S.C. Each one of them contributed to the philosophy and practice of Sahaj Marg. In 1948-49 Kum. Kasturi Chaturvedi joined the Master Sri Ramchandraji Maharaj Shahjahanpur. She was one of the finest abhyasis the Master could get in his early days and she progressed significantly faster mainly due to her sensitivity and total dedication to spirituality and devotion and love towards the Master.

One of the South Indians, Sri Kumaraswamy was influenced by his teachings and was at Vijayawada. In 1955 when the book Reality at Dawn was published, he requested Dr. K.C.Varadachari, Professor of Philosophy at Tirupati to review the book. When the book was referred to him by "The Hindu" for which he was a regular reviewer of books,

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

he was very much impressed by the book that he recommended to all aspirants. The review was read by many and some from Delhi and other nearer places to Shahjahanpur visited the Master. Master felt so happy about the service of Dr. K.C.Varadachari that he came to Tirupati in December 1955 to meet the professor and in turn offered to introduce him to the system, which was graciously accepted. Dr. K.C.Varadachari was a famous Visistadvaitin and a well-known authority in the system of Aurobindo. His joining this system made more yearning souls join the system. Doctor sahib as he was affectionately called by the Master made very fast progress in spiritual life that he was considered as some one very special by the Master and was granted a position on his par for all purposes. Dr. K.C.Varadachari gave many talks and commented about the system and called it a New Darshana. This was very much appreciated by the Masters of the order that they blessed him in all ways. But the disciple professor was of extreme humility and was forever the disciple and always wanted others to reach the Master and worked for

*Story of Revered Babuji Maharaj*

the same. By 1956 Dr. K.C. Varadacharis' son Narayana also became an active member of the Mission and later on came out with the commentaries on the philosophy and raja yoga of Sri Ramchandraji Maharaj.

By 1963 when Dr. K.C.Varadachari was appointed as Professor in the special chair of Vivekananda in the Madras University he was able to influence many persons and notable among them who was to later become one of the ablest disciples of the Master Sri Parthasarathi Rajagopalachari. He became General Secretary of the Mission and later staked his claim for the Presidentship of the Mission after the physical veiling of the Master.

In 1965 the Sahaj Marg Research Institute was started with the prime intention of providing necessary literature to the world at large with comparison and contrast to other systems of Yoga. This was set up at Tirupati a pilgrim centre of Lord Venkateswara. The task of convincing the traditional people and making them change the mode of worship from traditional ways to the modified system

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

of Rajayoga was ably taken up by Dr. K.C.Varadachari as Director of the institute assisted by a team of dedicated and qualified persons to do research. The Institute conducted two seminars, which were very much appreciated by the Master. It also conducted the first ever Preceptors meeting and discussed methods of training thread bare.

The Mission started expanding in all directions of the country. In 1968-69 Sri Lakshmi Narasimhan was permitted by the Master as a preceptor went to Copenhagen and started the Mission in Europe. By 1971 Dr. K.C.Varadachari left his mortal coil to guide others from the higher plane as directed by the Master. In 1971 K.C.Narayana took the message of the Master to the U.S.A. and influenced quite a few persons who were to later work for the Master there.

Due to the untiring efforts of the disciples of the Master and more so of Sri Parthasarathi the Mission expanded in Eastern and Western countries. The Master himself visited quite a few

*Story of Revered Babuji Maharaj*

countries and charged them for a change in the atmosphere in those countries.

In 1976 the number of members of the Mission increased considerably that it was considered necessary to construct an Ashram at Shahjahanpur. The number of persons attracted by the system increased day by day. Master's visits to other countries also increased. But age was against him as he had already put in about 35 years of active work for the cause of change and his frail and fragile body was not able to carry on the load of work. He started telling his close disciples the need to educate people properly in his system and also do further research. In 1982 he took seriously ill on his visit to France. He was brought back to India but he never recovered despite excellent medical care and attention and he left his mortal coil on 19th April 1983.

The Master is assisting us from the astral plane as he promised. "I shall be more useful when I (had) left my physical form". (see letter of Revered Babuji to Dr. K. C. Varadachari dt/- 30-1-1 M958).

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

Rev. Babuji in another letter to Dr. K.C.V. wrote "I am reminded of Lord Krishna's prediction intercommuned to me some time ago that the time has not yet come for the people to have full understanding of your existence though it shall definitely come but only when you have given up the material form." (Letter Dt/- 4-1-1961).

The Spiritual regeneration of Humanity has started and the message of the Master and His method is already spreading fast in all countries of the world and a new World Order is emerging in which the principles of fraternity, service and sacrifice are becoming the way of life.

The world which is now engaged in the fights of dead religions or of ghosts of religions would soon emerge out of this mess of hatred, contempt and conflict in the name of God and enter into the new era of spirituality, which is very carefully structured by the Great Masters and the Special Personality. This is a Divine Will and shall soon be witnessed by all of us in the material plane.

*Story of Revered Babuji Maharaj*

May all feel and experience the Joy of Bliss so generously granted by the Eternal Master Sri Ramchandraji Maharaj of Shahjahanpur in all their walks of life.

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## STORY OF REVERED DR.K. C.VARADACHARI

Dr. K.C. Varadachari was born at Munulapudi Agraharam a small village near Tiruchanoor a temple town of Sri. Padmavathi Ammavaru on 14th August 1902, in the asterism of Moola and Vrschika Lagna. His father, K.C. Krishnamachari, a senior police officer in the Madras Presidency, was a resident of Tirupati Town and belonged to a traditional Sri Vaishnavite family. He was very dear to his mother Kuppacchi, as he was the only surviving male child born to her. He had two sisters Rajamma and Sulochana. The family tradition is very ancient and has its origin in Sriman Nallan Chakravarthy, a contemporary and a close disciple of Sri Bhashyakar Srimad Ramanuja of 11th Century A.D. His great grand father's grandfather came from a village called Karumbur, a village near Kanchi of Lord Varada.

He was known for his belief in God and innocence from his childhood. His grand father in

*Story of Revered Dr. K.C. Varadachari*

order to pacify him due to various childish ways used to tell him to go out into open yard in the house and face the sky with closed eyes and open mouth, promising him that God would drop candy into his mouth. He it is said would do so standing for quite long time before he was rewarded (by the grand father) and the young believer used to jump with joy for having been rewarded by God. He was a pet for all in the family as he was the only son. He had two sisters. As the joint family system was still in vogue his cousins also lived with him. He was very intimate with his cousin Sri Ramanujam. In fact Dr.Varadachari was called Chinna samy and Ramanujam, Dorai samy as he was elder to him. This cousin had enormous influence on the prospective Seer. It is said that Sri Ramanujam who participated in the Scout movement in the early 1900, had on one occasion given his skin for graft for a young victim of fire accident for which the King offered the honor of King Scout. The little Boy refused the honor stating that he gave his skin for his brother and not for any honor or reward from the King least of all from a foreign ruler. The same

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

cousin was a pioneer in spreading the Ragi Malt culture and home made table salt apart from many other products of beauty and has strived throughout his life to be a self supporting person. His products Ovomalt and Yto malt health drinks, are the first ones using Ragi released in the market.

He had his school education in the then Mahant Hindu High School, Tirupati, up to the Matriculation Standard. He did his F.A. (Maths, Physics, Chemistry) from the Christian College, Madras in 1921. His personality and the principles he was observing were such, that every one in the hostel from the watchman to the cook had paid special attention to him. The cook used to send his food specially made without onions and other items that a Srivaishnavite would not consume, to his room with also a glass of milk in the night. His colleagues in the college used to call him caveat cat and were envious of him though they never grumbled such special service to him.

Instead of continuing his education he participated in the Non-Cooperation movement from

*Story of Revered Dr. K.C. Varadachari*

1921 to 1923. During this period he developed interest in religion and Philosophy and started reading Swami Vivekananda and Sri Aurobindo. The works of Swami Vivekananda read in depth in 1920's, created in him deep change in life on 22nd Feb 1921, as he recorded in his diary. He started practicing Raja Yoga with a predominant stress on Gayatri japa and meditation even as advocated in the Sri Vaishnavite tradition. In 1923 he joined B.A(Hons) Philosophy in Madras Christian College. He had consistently a distinguished educational career and had he not opted for B.A(Hons) Philosophy which in those days was considered a prestigious course to study, he would have been an Agricultural Scientist as he got admission for B.A(Agri) also. He was a gold medallist of the Madras University in his B.A(Hons) in 1926. He was much influenced by one of his professors Mr. Hogg who helped him in understanding the theories of evolutionism and subjective Idealism.

He was a person with above average height, very fair complexioned with well-proportioned limbs.

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

He had a very melodious resonating voice that was capable of putting the audience into rapt attention. His eyes were sharp and when he looked at others compassion used to overflow from them. From 1945 onwards he wore dhoti with a long coat and used to wear a white turban.

He got married in 1926 to Sow. Rukmini (Rajamma) who belonged to a distinguished family of Patrachariars. His wife's uncle was Rao Bahadur Narasimhachariar, who was District Judge in the then Madras Presidency. This marriage resulted in many good things in his life of which his contact with V.K.Narasimhan, a brother-in-law is one. Sri V.K.Narasimhan was a student of B.A(Hons) Economics those days but had been active in the Freedom Movement of India. Sri V.K.Narasimhan belonged to the group of patriots who wanted Freedom from the foreign rule quickly even if it were to be through violent means. He was able to influence Dr. Varadachari much in such thinking. Bhagat Singh and his ways attracted these young persons and it is believed they participated in

*Story of Revered Dr. K.C. Varadachari*

several cases of breaking the laws of the land. As his father was a senior Police Officer in the Government of Madras Presidency and the uncle of his wife was a District Judge, this put the family in awkward position. He was however weaned away from active participation in the freedom movement by his father and the uncle of his wife and he was persuaded to continue his education. However, he continued the acts of burning foreign articles and clothes and used to participate very actively in the Khadi movement and was a total Gandhian for a long time to come. He used to spin the charka and make his own paper through hand processing. Till the last day of his life he never wasted paper and used the reverse of the wedding/invitation cards and most of the notes he has taken from the various books he read were recorded by him on these cards only.

A very significant event occurred during 1927. His grandfather who was getting very old wanted him to be initiated in the Srivaishnavite tradition called as Samashrayanam by his Guru

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

Narayanacharya of the Munitraya tradition. However the Guru on seeing the young man said that he already has the marks on his shoulders and he has God's Blessings and did not agree to initiate him saying that it would be Bhagavadapachara. This made many persons in the family wonder. However, his interest in the philosophy of Sri Ramanuja flared up and he wrote his first book 'Metaphysics of Ramanuja's Sri Bhashya' and got it published in 1928. It was later observed by Sriman D.T.Tatacharya, an acknowledged authority in the tradition of Visistadvaita, that without the grace of Udayavar(Sri Ramanuja), it is impossible to unravel the intricacies of his philosophy as was done in the book.

Sri V.K.Narasimhan who later joined the National Daily "The Hindu" was instrumental in giving him the opportunity to review books on Philosophy, Psychology and Religion that continued for over 3 decades. His reviews appeared almost on all the Sunday editions of The Hindu, the prestigious

*Story of Revered Dr. K.C. Varadachari*

newspaper, and got him enormous reputation as a philosopher.

He was a Research Scholar of the Madras University from 1926 to 1929. In 1929 he joined as a Research Fellow of the Andhra University, then located at Guntur. He then developed the close contact with the Theosophical Society, Adyar and was influenced by the writings of Madam Blavatsky and Ms. Anne Besant. During these days he lectured in the Theosophical lodges at Chittoor and Madanapalle. He was greatly influenced by the writings of Ouspensky and other researchers in the field of Spirituality. During this period he also had a brief contact with Sri. Jiddu Krishnamurthy, who did not however impress him and he was more attracted to the philosophy of Sri Aurobindo.

During this period he developed very close friendship with Sri S. Vedantam and Sri S. Rajam of the Murray and Co. that lasted his entire life period. It is stated that the scholar used to visit the auctions of the Murray and Co. and purchased books acquired and maintained as personal Libraries by

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

many, presumably Englishmen who were leaving the Country after assignment in service or otherwise. The interesting and regular customer attracted the attention of the brothers and finding their interests had a common base, they became bosom friends. The affection and love that developed between them is a story by itself. He was influenced by them in his understanding of the Tamil literature particularly relating to the Alwars of Sri Vaishnavism and he also shared his philosophy and spirituality with them. The admiration of the friends and the philosopher was mutual and their intimacy of friendship worth emulation. He got both of them later in touch with the Great Master and did yeomen service to them.

He joined the Christian College as a Lecturer in Philosophy in 1930. In 1931 a great scholar Sri P. Nagaraja Rao who specialized in Dvaita Philosophy obtained his Ph.D., in Philosophy from Madras University and is believed to have boasted that the University honored itself by granting him the doctorate. Prof. P.N.Srinivasacharya, a great exponent of the Visistadvaita Philosophy, called Sri.

*Story of Revered Dr. K.C. Varadachari*

Varadachari and asked him whether he could not attempt research for a Doctorate in Visistadvaita. This resulted in his thesis "Theory of Knowledge of Sri Ramanuja's Sri Bhashya' in a record time of 9 months and he submitted his thesis to University in 1931. The script was typed by him. The Madras University awarded him Ph.D in 1932 and he became the first person to get a Doctorate in Visistadvaita from that University. This being a rare accomplishment Dr.Varadachari was later called only Doctor by all near and dear.

After being a lecturer in the Union Christian College till 1932, he worked for a brief period as Lecturer in the College at Alwaye till 1933. His first child, Rohini was born on 12th Dec.1932. In 1932 he gave a series of lectures at Bellary where his father was working on Vedanta called "Living Teachings of Vedanta". These lectures got developed as the basic tenets of his personal philosophy that was integral and organismic idealism. The idea that God is the Soul of all that is in existence and all conscious beings are to live in cohesion and cooperation with a

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

sense of service to each other was the theme that he propagated and practiced ever since. Unfortunately his daughter died of small pox on 12th Dec.1934 giving him and his young wife happiness only for 2 years. Later from 1936 he worked at Lingaraj College, Belgaum. His first son Aravinda Rajagopal was born in July 1935 and his second son Srivatsan in June 1937. His third son Narayana was born in June 1939. His father retired from Government Service in 1939 and settled at Tirupati.

Dr. Varadachari's interest in Aurobindonian philosophy matured and he found close links between the Integral Philosophy of Aurobindo and the Visistadvaita and expressed them in his writings. He was one of the acknowledged authorities in this philosophy and Sri Aurobindo himself has endorsed his writings as authentic in many letters to his admirers. A very strange event occurred again in his spiritual life. He met Sri Aurobindo and sought initiation in 1937. When he sat with his chest bare before the Advent, he was informed that another person will initiate him later and Sri Aurobindo

*Story of Revered Dr. K.C. Varadachari*

himself is not the one to lead him in the path. The sincere seeker in the philosopher was totally confused and decided to seek help from Divine at his own place, Tirupati. Never did he seek the help from others in the path by going to them, but waited patiently for the Master to arrive at his doorstep.

At the same time Sri Venkateswara Oriental Institute was started by the T.T.D. The most revered Vedantacharya of the day, Sriman Mahamahopadhyaya Chetlur Narsimhachariar Swamin was the first professor of the Chair of Visistadvaita and Bhagavadvishaya in the Sri Venkateswara Oriental Institute. He invited Dr. K.C. Varadachari to join the Institute as Professor of Comparative Religion and Philosophy and thus he moved into his native place where he was to work till his retirement in the S.V. University in 1962.

During his tenure at the Oriental Institute and later he developed close association with Sriram D.T.Tatachariar Swami along with whom he has written many commentaries on the Upanishads notably Isa, Kena, Katha and Prasna. While working

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

for Sri Venkateswara Oriental Institute he organized the All India Oriental Conference in March 1940 and got National recognition for his scholarship in Vedanta, Nyaya and Western Philosophy. The conference itself was to be under the Chairmanship of the famous Pundit Madan Mohan Malavya. Because of his participation in the Freedom movement at the last moment he could not come, the organizers of the All India Oriental Conference however decided to take a procession of the Photograph of Pundit Malavya in the streets of Tirupati and this attracted the attention of the people towards the Institute as also to the National Freedom movement. This has resulted in the local scholars developing a peculiar sort of envy and they were led to the feeling that they cannot get recognition so far as he stays at Tirupati. Doctor, was invited to the Institute was considered as a 'white elephant' by the Devasthanams and his salary reduced by 50%. This they thought would make him leave the place for good. But then the Professor made a surrender to the Lord Venkateswara and said he came to serve the cause of Visistadvaita and

*Story of Revered Dr. K.C. Varadachari*

Srivaishnavism and would not leave come what may. He had to put up with many situations of insult and disgrace in the hands of management and his fortitude was sufficiently built up by such incidents and became stronger spiritually by the day. In May 1941, his wife delivered the first female child Padmini, after three boys.

His practice of Raja Yoga which was running all these days steadily became more intensified and his journey inside into the deeper depths of consciousness commenced. On 19th Oct.1943 he had a revelation of Agni, which he records as his initiation/revelation by the Fire God. It is pertinent to note that Agni is the lord of aspiration and is the connecting link with the Divine. When he referred this experience to his maternal uncle Y.K.Narasimha Charier known for his spiritual way of living and also known to possess super sensory capacity initiated him with Prana on 14th Mar 1944. It may be noted that in the Srivaishnavite tradition the maternal uncle is the most important person. In April 1944 another daughter Chitra was born.

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

He had vision of Maha Kali in Mar 1944 and he got into deep Samadhi on 24th Oct 1944 (4 A.M to 6 A.M). The Professor was thus moving more and more into the realms of Spirituality. In Oct.1944 another son Bhagavan (Vijayasree) was born to him.

The T.T.D started a Degree College in 1945 and the management found it convenient to shift from the Oriental Institute to S.V. Arts College as Professor of Philosophy. He had the honor of being the President of the Indian Philosophy section of the Conference held at Banares (Varanasi) in 1947. In Dec.1947 another daughter Gayathri was born to him. His growing in stature was not to the liking of many scholars and administrative staff of the college and the Devasthanams. He was consistently ignored and his juniors were promoted as Principals overlooking the basic principles of seniority in service and merit of accomplishment. This pushed him further into the realms of spirituality and started to learn the lessons of disgrace, defeat, demotion and developed enormous fortitude and forbearance. On 9th Sept.1950 a new turn in his life took place in

*Story of Revered Dr. K.C. Varadachari*

the spiritual life. He was initiated by two sages of Tiruvengadam hills. The mantra given was Om Vikrti swaroopaya namaha. Vikrti is the opposite of Prakrti and that denotes the original God or the God behind the God. But this initiation has only brought him more and more suffering and humiliation. When this was narrated by him to D.T.Tatachariar swamin he advised him to do Ramayana Parayanam to which he has agreed. On an auspicious day the Swamin arrived and asked Varadachari to start the Parayanam. When the sankalpam is to be made for relief from problems and difficulties, he however asked for Him and Him alone and nothing short of that. D.T.Tatachariar swamin was upset that he did not ask the relief that is required and instead chose to seek the Param. This reading (parayana) of complete Ramayana went on for 7 times and every time he chose to ask for the Param only. Desperately the Swami left his attempts to improve the lot of the Professor. During his tenure as Professor in the S.V. Arts College he was able to convince the management that there should be a compulsory class on Religion for every student.

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

During these lectures he used to become close and maintain close empathetic attitude towards students who used to seek guidance and solace from him. Many students shared their problems personal and academic with him and received his help. He was dear to all those who came near him. In the Arts College and later in the University College he always defended the students who might have erred and pleaded with the authorities to take the attitude of a parent. He was a much respected person by the staff of all cadres in the institutions in which he served and they used to volunteer to do personal service to him also. The sight of Mr. Ibrahim, watchman of the University College waiting at the portico of the college to carry his bag to his room and his getting back the bag back to the cart in the evening is something no student of the College would forget.

Later when the S.V. University was started, he was appointed as Reader and Head of the Dept. of Philosophy in 1955. This is another shock to him. He was informed by Prof. Rangadhama Rao, the

*Story of Revered Dr. K.C. Varadachari*

Special Officer of the S.V. University that he is being invited to the Professor and Head of the Department of Philosophy. But Prof. Rangadhama Rao was not appointed as the Vice-Chancellor. The new incumbent to the post was guided by the powers that be on that day in the T.T.D. and the local political brass. It was a strange fact that a member of the selection committee and who was a teacher to Varadachari who interviewed for the post of Professor was himself appointed as the Professor after some time. But he reconciled to this stoically.

It was then, Sri Ramchandrajji Maharaj of Shahjahanpur arrived in his life. Let us now turn to the Professors version of his conversion into this new system.

"A question has been asked as to how it came about that I had taken to Sri Ramchandrajji's method, preferring it to Sri Aurobindo and Sri Ramanuja. It is a question in autobiography.

I first awakened to spirituality through the reading of the life Swami Vivekananda. Earlier I Had soaked myself in the lives of all warriors of the world

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

as well as the great travelers of my school days. I admired the great works of Burke and soldiers. Though this was so, I did a good lot of reading in the lives of the great discoverers in the science. Proctor books and the book of knowledge I had read avidly. But the reading of the life of Vivekananda, which synchronized with the First Non-Cooperation movement, which, had deep spiritual, coloring was the beginning of my interest in Yoga. Though Karma yoga was what was put forward by the Gandhian way, yet the jnana attracted me or rather the Raja Yoga attracted me. Then after study of all the books concerned including quite a lot of books by Tolstoy and A.E(Whitehead) and other I found that the books of Swami Ramatirtha(Woods of God Realisation) and the Arya volumes of Sri Aurobindo came to me. Though the first author did stir deep spirituality, it was Sri Aurobindo's works that made me get the feeling that here indeed is the authentic voice of spirituality. I drank literally the works of Sri Aurobindo. I do not know how it was so easy for me to feel into. After the Arya, I subscribed for the Standard Bearer (Chandranagore). I felt that weekly

*Story of Revered Dr. K.C. Varadachari*

food was invigorating and necessary. I had discontinued the studies after F.A(Intermediate) now I once again entered into the college to study Philosophy. European Philosophy I studied and took interest in the problems. Bergson I had to study fortunately, and under Dr.A.G.Hogg. I was all along saturating myself with the Arya and the essays on the Gita.

I discovered that Sri Ramanuja's thought was similar to Sri Aurobindo's at least on the side of Bhakti. I began to work for my research on Sri Ramanuja's major work and completed it. I then did another research project on Yoga Psychology in the Minor Upanishads and came to the conclusion about the major needs of spirituality and they agreed with that of Sri Aurobindo. Sri Aurobindo remained my pramana. However I did not make any effort to meet and get the personal guidance in my sadhana. In the meanwhile I studied Theosophical literature and Krishnamurthi and the skeptical modes and approaches. However though I had saturated myself

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

with Visistadvaita the inner feeling that Sri Aurobindo was giving the right direction never left me.

It was in 1936, however that my two reviews of Sri Aurobindo's writings and life put me into touch with Sri Aurobindo. I had the first darshan of him on 24th Nov 1936; I requested that I may be accepted as a sadhaka non-resident. I was asked to come in 1937 June, Aurobindo and the Mother saw me. I was asked to sit bare chested and on examination it was decided that I could not be accepted as a sadhaka. That was my first shock. However I continued devoting myself to a serious study of Sri Aurobindo.

In 1939, there was a call from the Devasthanams at Tirupati which is avowedly a Visistadvaita shrine to join the Oriental Institute as Professor of Comparative Religion and Philosophy to do work (service) for the Visistadvaita philosophy. The offer was not good salary wise. Yet owing to the insistent demands of my father, Sri Rao Bahadur K.V.Rangaswami Iyengar and his uncle Rao Bahadur N.S.Narasimhachariar, I accepted the

offer. Since I was not accepted by Sri Aurobindo I did not consult him but joined. (I belong to the sect of Visistadvaita by birth and thought that I had perhaps to do and achieve my salvation through it alone.) I had to face a lot of persecution and within two years the fact became clear to me that Visistadvaita had no hope and place at this famous shrine and might get discarded slowly. This was my second shock-profoundly more than the first.....

"It began to dawn on me whether after all the God worshipped on the Hills was partial to Sri Ramanuja, or whether it was after all a common enough God for all sects and persons.... The diversion of funds towards secular... meanwhile gained momentum.... The Srinivasa Mission, expansion of the secular activities, the expanded provision of amenities for pilgrims, the gold-gilding and so on. These undoubtedly popularized God: more income and more expenditure and more pilgrim traffic. T.T.Devasthanams began growing. I cannot say that there was a great wave of religiosity and interest. The summer school of Religion was a

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

regular feature. But all was for making Sri Venkateswara more well known and popular. We have been expanding and Tirupati became a really all-India centre of pilgrimage... But in my inner thoughts one thing alone has been growing - a deep distrust and agony of an indescribable kind. There was perfect loss of hope about a renaissance in spirituality and growth of true philosophic evolution. More and more it became clear that institutions of religions can only lead to subtle corruption, and all sorts of persons take the shelter of religion for the furtherance of their own vanity and livelihood. God becomes the vehicle for individual adventure.... Philosophy suffered an eclipse in this place when the University came and a professor who had hardly any belief in philosophy was appointed to it.

Thus, Visistadvaita became non-grata and every attempt to improve it had failed. Thus I was forced to the conclusion that it is futile to resurrect it or attempt to waste one's life over it. Its votaries were working against it: a suicidal affair. The philosophy is not obviously wrong- intellectually to

me it has been fairly satisfactory. The aurobindonian element of supra mental evolution was possible in terms of Visistadvaita according to me, but it was not so admitted by Sri Aurobindo. I had failed in both of my efforts. So I had to think again: perhaps a rejection of both was demanded of me by the supreme Power that is beyond Venkateswara and Sri Aurobindo.... It was enough for me at this juncture to somehow get the grace of God and leave everything to it- to revel or reject or illumine the great Vast of Being.

God indeed was kind to me also. I had experiences of the most vivid kind and almost certain times direct awareness... It was at this juncture that two persons came into my life. One is Sri Swami Sivananda whose ability to catch men is as skillful as a master fisherman, who wrote to me a letter saying that my life was very important and offered to look after my body. This meant quite a copious supply of his literature and one tin of Chyavanaprasha and one of bottle of Brahmi Hair Oil every month. He made me a fellow of his Forest

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

Academy also. But his teachings had not at all stimulated in me any serious spiritual vibrations”.

However Swami Sivananda considered him to be realised soul and has written as follows while conferring the Fellowship of the Forest Academy, Rishikesh "With disarming simplicity and effortless dignity that characterizes his written works Dr. K.C. Varadachari has consistently and persistently yoked the services of his philosophical acumen towards the errors of a purely intellectual approach of life and has sought to defend and advance with adequate persuasion and power the claims of higher and spiritual values both for the attainment of deeper philosophical insights into the nature of the individual, the Word and the Ultimate Reality as also for the perfection and integration of the individual personality in a scheme of living that results in the fullest enjoyment of the prizes of this world and the gifts of the world beyond."

“Sri Ramchandraji of Shahjahanpur was also seeking to introduce his book to the public. I received a book and a letter from one of his

*Story of Revered Dr. K.C. Varadachari*

abhyasis for opinion. I read the book and asked for further particulars. I reviewed the book for The Hindu, Madras and I found that some three gentlemen responded to it by getting into contact with its author Sri Ramchandraji. He then wrote to me offering to help me in spirituality. I thus entered into this sadhana because here was an offer to lead me, to accept me as a disciple and sadhaka - and not on my request but by himself. I felt that I was not accepted by Sri Venkateswara or Sri Aurobindo and to me only Sri Ramchandraji himself came in 1956,57,59,60 and has led me to spiritual experiences. So, I was led to test these carefully and was made a Preceptor in 1957 so that I could myself see how the spiritual training is done."

He has stated his condition as follows in his diary:

"Thus I found myself made to abjure the old theoretical ways of approach. I had to remake myself in a new way. I had to take stock of my whole past. All sectarian and caste conceptions had to be rethought. Philosophies help bind people to set

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

notions. Thus I was to meet the challenge of the New".

It happened that I Should meet Shri Ram Chandraji. Firstly his views were clearly different from my whole past.

1. The conception of the Ultimate as Zero was quite against my philosophic inclination. Having failed with the positive concept it is time to experiment with this - Is it likely to be true? The Zero has to be understood as the Beginning or Origin of all possibilities being nothing of what it becomes.
2. The concept of Invertendo shows how the deformation of evolution is natural and the power inherent is Zero (Nirguna). I began understanding the meaning of Vivarta. All flow necessitates the inversion and it is natural.
3. The formations of the descent are clearly on this principle of inversions.

4. The vast Brahman extends up to our knowledge of it. Thus Truth, Consciousness and Bliss themselves are attributes which get transcended in higher approaches. Saccidananda are not the Ultimate Reality, they too being terms of knowing - Sankara too gets transcended.
5. The individual is continuous with the Universal and the Ultimate, and is not abolished. The Pralaya or mergence is cosmic and supracosmic and then all are withdrawn into the Ultimate.
6. The individual ray of the Ultimate has created for itself an organic organisation of physical-vital, mental and supramental centres and organs. These may well be the knots which have demarcated the several systems known as the physical, vital, mental or the bonal, muscular, circulatory, alimentary, harmonic, nervous, supranervous, and psychic etc. They have become autonomous in a sense but

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

have to be opened up for higher control. This is possible only by bringing down the highest power of the Centre and not merely the higher power just above the human. It is the necessity to mould the lower in terms of the highest through the higher which has also to mould itself to receive the highest. That leads to going beyond Sri Aurobindonian Vijnana - moulding of the mental, vital and physical.

7. This is done by means of the transmission or descent of the highest consciousness or condition (Zero) itself into the lowest region of the human heart or the organism as it is.
8. The yogic process is this transmission from the Ultimate which alone can shape the entire being, of the abhyasi for the experience and realisation of one's own physical, vital, mental and supramental levels - called by Shri Ram Chandraji, the pinda, brahmanda, para brahmanda and Central regions working under the direct force of the Centre".

*Story of Revered Dr. K.C. Varadachari*

His contact with Aurobindonians and others continued. In 1957, he was invited to participate in a seminar at Calcutta organized by the Pathamandir. He had delivered the annual lectures at the Madres Study Circle in the first two years. He was again asked to deliver the annual address in 1958. He presided over the Calcutta Birthday Celebrations on 15th Aug 1959. He was invited to visit the Ashram at Pondicherry in 1960, to deliver a lecture at their International Academy. He did receive recognitions from other sides also. He was asked to deliver lectures on "Aspects of Bhakti" at Mysore University, on "Visistadvaita" at University of Travancore and on "Progress" as part of Principal Muller Lectures during 1954 and 1955. He was also an examiner for Ph.D at the Universities of Banares and Utkal. He was also the examiner on Samkyha and allied topics for the Indian Philosophical Congress, Medals and prizes.

Between 1955 and 59 he has made considerable progress in spirituality and has crossed Pind Desh on 2nd mar 57. His case was taken up

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

straight at the Para Brahmand Mandal and after entering into Para Brahmand on 17th May 57 advanced in the same region on 14th June and finished journey in Para Brahmand Mandal on 17th Aug. 1957. He entered into the Central region 30th Aug 1959.

His first daughter Padmini was married on 26th May 1961. This was a marriage with his cousin Y.K.Srinivasan who was totally devoted to him and his wife and who treated them as their gurus. He is the son of Sri. Narasimhachariar his uncle. But his daughter did not like the alliance and opted for a marriage with some one outside the family tradition and culture. Master Sri Ramchandraji did send a note to Padmini and also Rs.101/-. Doctor felt that there is change in her and prayed that it be permanent. Master wrote to him that his Master remained at Tirupati with him for several days together and this he (master) could observe on 24th May and also continued to say that he left doctors house on 26th May at 10-55 P.M. He said further that he is so happy with this marriage and offered

*Story of Revered Dr. K.C. Varadachari*

prayer again for the long life and the prosperity of the couple. But his daughter died on 23rd Nov 63. His attitude to this unfortunate incident may be seen from the following line he wrote to his Master. "Yes: God's ways are inscrutable and I had not even the inkling of this kind to come. I have had disgrace in profession, disasters in personal life but this threat to honor and now death I never thought would be my portion. Indeed this has been a shock to faith on the part of onlookers and perhaps even of abhyasis." In a letter to his son Narayana who felt that the talk of Yoga and Grace of Master are bordering on non sense he wrote " I am speaking or writing to you in all frankness and God has indeed punished us because we did not know human nature, of children, of sisters or boys and so on and friends too. We can be beguiled and misled and this is what makes one seek to arrive at that knowledge that cannot deceive and that is a gift of God. Punishment is for reformation, not retribution. It is when guided by God a real siksha, training in Divine Life. Know all as the gifts of a most benevolent guru - God. Nothing can happen without His will, and His will is just and good.

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

We are children of Risis and I confess to having belonged to the family of Plato and so are you."

He wrote in his personal notes that "It may be necessary that those who have sought the highest must be tested sorely in their faith and in their utter surrender - by being granted disease(incurable), disgrace, disaster in their public and social and familial life, and death too - may be these the steps on the ladder of ascent to divinisation. May be they have to take place simultaneously or indeed divinisation is marked by these centers. I do not know whether the playground of God developing in me and the 'death meeting its death': of course it is clear that death has occurred here. I am not much concerned with my personal loss - it has been of great comfort to feel that a load of anxiety about her future has been removed from my mind. ... But the manner it has happened is however very unsatisfactory to those who claim to achieve 'Soul' and 'mind' transformations by the transmissions. Everybody will get over this sudden catastrophe - whom does not time heal? - But this is a deep test

*Story of Revered Dr. K.C. Varadachari*

for the Sahaj Marg - even as the Master's son's event a few years ago - this will be having a shattering effect. Master may very rightly think, that all these are trivial in the life of the abhyasi and those who seek the refuge of this Path, but I see the shattering effect on faith in the marga itself." Mark his attention to the system and his love for the Path.

During the period he has been progressing in the higher realms of spirituality and in fact was traversing the rings of Splendour. He completed his journey in the First ring of Splendour on 14th Feb 1960, the Second ring on 3rd Feb 1961. Entering the Third one on 22nd April 1961 he had leaped into the State of Sayujyata on 16th Aug 61 in the third ring. He entered the Fourth ring of Splendour on 18th Nov.1961.

He retired from service on 31st May 1963. His eldest son was still through education doing Ph.D. His youngest son was studying Engineering and two daughters not married. The responsibilities were weighing very heavily on him. His first son was married on 31st Aug 1964. On 10th June 1965 his

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

third son and daughter Chitra were married. All this brought emotional satisfaction to him and his wife who was almost shattered with the earlier incidents and very poor health. She was a bad diabetic and had not controlled the same.

In July 1965, he got an assignment in the Madras University to be first incumbent to the Chair of Vivekananda Professorship of Comparative Philosophy and Religion. This meant he had to go to Madras often and many times stay at Madras weeks together. He used to stay with his widowed sister to give her solace and also conduct meditation classes to abhyasis regularly. Thus an opportunity was provided for the aspirants in Madras to derive benefit from the service he was providing in the Master's work. Unfortunately he faced three bereavements one on 16th Oct 65 when his another brother in law died, the second his uncle on 21st Oct 65 and the third one of his wife on 23rd Nov 65. He already had lost the company of his cousin Ramanujam on 4th May 1964. All these had their own impact on him and emotionally he was feeling tilted in his balance,

*Story of Revered Dr. K.C. Varadachari*

Therefore whenever he went to Madras he used to enquire about his second son who was working there. Many a time his son used to be busy with his work and would not turn up to the bus station or arrive later leading to the professor feeling the same. He however considered the abhyasis who came to the bus station as those representing his son and in fact did call Parthasarathi as his son since he never missed coming to receive him. He delivered lectures in the university till March 1966 when the assignment was completed. On 10th July 1966, his second son got married.

He was Director of the Sahaj Marg Research Institute started at Tirupati in 1965. He presented the system of Sahaj Marg as a New Darshana in 1966. This is the book where he challenged others to examine the system as a method of Raja Yoga. It is well known that apart from the Shad Darshanas, no one ever tried to call a system of realization or Philosophy as a darshana. Even Advaita, Visistadvaita and Dvaita are differences in the Uttara

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

Mimamsa, the sixth Darshana and are not separate darshanas.

He discussed all conventional topics that a system of philosophy should address and gave his inimitable presentation in the book. But the language is philosophical and many who are not initiated into this realm did not realize its importance. But the Master was overwhelmed with joy and appreciated the book. He coined a new word "Imperience" to express the various feelings of the aspirant while in meditation. For the first time 'the looking in' got a real term discarding the wrong word 'experience'. To call the feelings one has during meditation as meditational experiences is a misnomer as they are purely inside the mind and can be called as meditational imperiences. The word imperience can be better understood when we wrote that the feelings during meditations are not having any sensory input directly or through memory of such inputs and is not of any content of consciousness but awareness of Consciousness per se.

*Story of Revered Dr. K.C. Varadachari*

He was very sensitive to the spiritual states and was capable of expressing verbally and draw pictures of his experiences with the abhyasis very vividly. He was instrumental in recognizing and recording many points in the higher regions. He it was who noted the ruby color of the Chit lake of beloved Master Babuji Maharaj which was acknowledged as correct by the Master in the manual of service he gave to preceptors. He did work out other methods of performing the yatra of the abhyasis by adopting the anti-clock wise rotation of the point of self in the heart thereby unwinding the complexities one has built around himself. The Master in consultation with him and Sri Seshadri another close confidant of Dr.K.C.Varadachari named even the spiritual states of Prapanna, Prabhu and Prapanna Prabhu...

He gave talks on the system of Sri Ramchandra's Raja Yoga regularly at Tirupati after the Satsanghs on every Sunday. Dr.K.C.Varadachari's talks on the system of Sri Ramchandra's Raja Yoga carry a depth of

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

understanding of the subject and deep concern and commitment to the persons to whom, they are addressed. In his own words, as recorded in his diary, his understanding of the system led him to remake himself in a new way. They were all published as books. The Complete Works of Dr.K.C.Varadachari Volume I, published by the Sri Ramchandra Publishers has all of them. He did give talks on all the books of the Master except the one 'Towards Infinity' for which he wrote the Foreword. From 1965 his work for the spread of the Sri Ramchandra Mission was his only purpose of life. He traveled frequently not minding his poor health and delivered lectures at Vijayawada, Hyderabad, Madras, Madurai, Trichy, Allahabad, Shahjahanpur and many other places. During this period he was reaching the pinnacle of spiritual evolution and has commenced Laya Avastha in Brahman on 21st Jan 1968. He got himself established in that condition on 15th Feb 1968 and has completed the process of Laya Avastha in Brahman on 26th April 1968. During this period he assisted the Master in preparing the Manual of Spiritual service and has suggested

*Story of Revered Dr. K.C. Varadachari*

various spiritual methods on the Daya Sakti and Kaal Sakti methods of training. In an effort to present the system of Sahaj Marg scientifically he assisted Dr.V.S.R.Murthy, Reader in Zoology, S.V.University in writing the book "Neuro Physiological basis of Yoga" by providing him information and guidance based on his research in the Yoga Psychology of the Minor Upanishads.

However in 1968, he was invited by the Padmavathi Women's College to deliver lectures in Indian Philosophy and Culture, which he undertook as a service to the younger generation. In 1970 he was asked by the Sanskrit University to write a book in European Philosophy to enable them translate the same into Sanskrit. In 1969 and 1970 he conducted Preceptors seminars at Tirupati and published the deliberations. The Master considered them as very important and useful for SRCM.

Consequent to the deliberations of the seminar in 1969 and discussions Master had with him, a confidential circular was issued to the Preceptors/Prefects of SRCM where in clear

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

guidelines were given regarding the spiritual work. To quote from the circular dated 24th feb.1970 "It must be noted that our purpose is not to fill the Mission with useless persons. It is our duty to help and train the hungry souls trying to produce hunger in others who are not still up to the mark. Those who are totally immune to spiritual life may not be taken into Sahaj Marg- this pious work of realization. The path is smooth but cannot be trodden by rough persons." "When it is very clear that the prospective member is more keen in the fulfillment of his worldly desires only and not in the higher spiritual values, he may not be admitted unless and until the preceptor is sure that the person, by his labour, will take the turn at some near future. The moral and spiritual development of the abhyasis must be in the view of the preceptor." Though Master felt this instruction was enough to rectify the defects pointed out to him, these were practiced more in breach, as already the tendency to popularize rather than propagate the system got established as the way to be followed in the Mission. Dr. K.C. Varadachari was a passive

*Story of Revered Dr. K.C. Varadachari*

spectator to this trend and grieved more in his heart than expressed to others.

Dr. K.C. Varadachari himself was restless till the last day to merge in the Ultimate and while expressing his anguish, also stated that other senior abhyasis did not think he has attained oneness with Ultimate as stated by the Master. He has advanced in the path to such an extent that the Master observed in his letter dated 24th June 1969 " You have written that sometimes you feel absorbed seeking to move swiftly to the centre. There is no change at all in your state. It is a changeless condition as I say. A little bit of humanity is there as it ought to be and so you feel the difference. In the beginning your inclination was to reach the Centre, a tinge of it is still there so you feel seeking to move swiftly to the Centre. Nothingness or negation is your condition, which will itself disappear. The Master stated again in his letter (21st June 1970) to him that "I can say with certainty that you are in Absolute Reality without minding what my lady student has said." The last state of identity, which is

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

bound to be there till the last day of Maha Pralaya as asserted by the Master in the book 'Efficacy of Rajayoga' was enough for him to feel restless to have merger that is total.

The jealous and envious unable to accept that some one who came into the system much later than themselves should gain such progress started talking of him slightly. This however was rejected by the Master. Talking advantage of the talk of senior persons certain less advanced souls also, however continued to talk of his not reaching the Ultimate even after his demise forgetting the normal etiquette of not talking slighting elders and more so when they left the mortal coil.

He was not happy with the remarks made by the irresponsible and also the undue haste with which the organization of Sri Ramchandra Mission was sought to be spread giving away certain fundamental principles of spirituality. In his letter to the Master on 18th June 1970 he wrote "I fully realize that you require freedom from the organizational work for the sake of spiritual work. I

trust everyone will cooperate with you. But I must utter a word of warning, if I ought not to be misunderstood. Let us not commercialize our Mission in our haste to secure financial stability for the Mission, and embark upon works which are not immediately helpful to spiritual development of the abhyasis. We have to imbibe the sense of Mission-Spiritual and not mix it up with other ends. If I am not to be misunderstood, I believe some things can be thrashed out with other seekers who also know about the deviations that take place in spiritual work. I trust you will not misunderstand me." His problem in sadhana was more serious. He wrote in the letter. "I had asked the question, why even in a very high state far above the circles or rings of splendour there is growth of resistance to the Ultimate dissolution or absorption or merger." "It has of course grave consequences in our appraisal of the ultimate state possible under our system." However the reply from the Master on 21st June 1970 did not address the anguish expressed by the professor while asserting his status as being in Absolute Reality. It was clear to him the same problem that he faced with the

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

T.T.D. namely promoting the penultimate and secular as superior to the spiritual, is recurring again and found himself too fragile to counter. All the great systems of the past lost their value because yoga was forgotten and their philosophies of knowledge and love were given importance. He was finding even in this new system the stress is being made on the concepts of love, remembrance and very many quasi spiritual ideas which are also prevalent in other systems and the uniqueness of methods of sadhana and methods of evaluation being ignored. He could palpably feel the lack of serious attention to perfect the system of evaluation and upholding the claims made by the Master. There was no interest to study and examine the claims of the Master regarding the various spiritual points like A, B and the locations of the various knots in the physical frame and present to the world the system as a breakthrough in spirituality. From his point of view the location of the various points and knots in the physical frame is the unique practical contribution of Master Sri Ramchandra Maharaj. His concern was spiritual renaissance but what he found was

expansion of the secular and mundane however brilliant it might be. Marketing of the Sri Ramchandra Mission rather than spreading the spirituality as the Mission was perceived by him as a curvature that was developing and he found himself helpless to remedy or rectify. In a world that is dominated by the glitter and gold the gaudy takes the cake, leaving the barren spiritual that is tasteless, odorless, colourless and plain. Yet there are souls that seek to drink the nectar in the dreary waste of the Divine, devoid of all attention and ostentation. His service is available for those who seek spirituality and nothing else.

The last entry in his diary reads:

*"O Master I pray to thee  
To forgive me and remove  
This last barrier between me and thee"  
Let my love be complete  
And my Non-Being Real!  
Let me forgot thy words-  
Let the ORGANISATION go as Thou wantest  
Who am I, what am I?  
Mergence in Thee is All now  
Let it be the True Beginning.*

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

He was suffering from Diabetes since 1961 and though he had the best medication available in those days, the disease overtook him and after about one and half month sickness he attained his Maha Samadhi on 31st Jan.1971 on the day Basanth Panchami, the most memorable day of birth of Sri Ramchandraji Maharaj of Fategarh,U.P. India.

Master wrote in a letter to K.C.Narayana on 11th Feb.1971 that "We have not prayed for his liberation, because it would have been very ridiculous for a man who has already attained liberation and can give the same to others also." He also wrote that Dr. K.C. Varadachari is his intimate. Those who move in the path of spirituality know that this word is used for Radha and Krishna and in similar conditions.

In the man who leaves a deep impression on the history of his race we invariably find rare qualities besides those of the mere intellect. All those who knew him then had seen in him the perfection of Intellect and Intuition coupled with

*Story of Revered Dr. K.C. Varadachari*

impeccable Character. His compassion to other human beings in particular and all existence in general was something that every one wanted to acquire for himself. He was infectious and was carrying with him the seeds of Infinity wherever he went and many did acquire the symptoms of Divine Sickness due separation from the Lord.

It is not all that certain that Prizes of this world were got by him, perhaps he never bothered about it; but surely he got the gifts of the Beyond as was attested by Mahatma Sri Ramachandraji Maharaj of Shahjahnapur U.P. The curvatures he feared that were developing in the method that is propagated by the Great Master Sri Ramchandraji Maharaj, slowly turned out into a reality where the stress on the spiritual path was over taken by the philosophies of love and unmindfulness in meditation. He has condescended to the prayers of the earnest seekers and has made himself available as a guide in the path leading to the Master. A new order in spirituality has commenced in 1991 and is guiding the spiritual destinies of earnest seekers.

Let us conclude this story with this expression of wonder and awe.

*What a piece of work is this Man!  
How noble in reason, how perfect in his empathy  
How great in action, how calm in adversity  
How beautiful in countenance  
How patient and tolerant  
To the undeserved punishments  
Of friends and fellow beings  
How faithful and loyal to humanity  
And God and Guru  
How profound and versatile  
How knowledgeable and how humble  
How naked, how harmonized, how splendid  
Before Master and God fused into One.*

## INDEX

- abhyas, 29  
Abhyasi, 14, 31, 34,  
40, 44, 53, 62, 109,  
110, 163, 190, 225,  
275, 280  
Absolute, 10, 37, 78,  
90, 105, 107, 109,  
111, 132, 154, 170,  
288, 290  
Absolute Base, 78, 90  
Absolute Reality, 105,  
109, 288, 290  
Absorption, 14, 180,  
290  
Advaita, 150, 282  
Advaita Vedanta, 150  
Agni, 145, 260  
ahamkara, 3  
Ahankar, 151, 167  
ahimsa, 136  
Ajapa, 225  
Ajna, 44, 153  
Ajna chakra, 44  
Akbar, 202, 205, 206  
Almighty, 9, 10, 31,  
34, 36, 41, 42, 50,  
51, 52, 57, 81  
Alwars, 255  
Anahata, 153, 225  
Analogy, 131, 149,  
155  
Ananda, 161  
Annie Besant, 254  
Anubhava, 65, 79, 81,  
82, 92, 94, 97  
anubhava shakti, 65  
Aparigraha, 138  
Arjuna, 38, 86, 128,  
230  
Ascent, 9, 12, 18, 20,  
279  
Ashram, 243, 276  
Asteya, 138  
Atman, 210  
Atri, 55  
Atri rishi, 55  
Attachment, 32, 44,  
117, 127, 134, 135,  
138, 153, 162  
Attributes, 273  
Autobiography, 197,  
238, 264  
Avatar, 1, 11, 115,  
200, 231  
Balance,, 281  
Balanced existence,  
167  
Base,, 255

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

- Being, 270, 292  
Belief,, 41  
Beloved, 11, 91, 195,  
284  
Bhakti, 98, 102, 154,  
266, 276  
Bhishma Pitamaha, 86  
big bang, 123, 124  
Big Mind, 35  
Bliss, 17, 18, 245, 273  
Bondage, 107, 112,  
128, 147, 159  
Brahm, 137  
Brahma, 1, 98, 130,  
156  
brahma jnana, 130  
Brahmacharya, 137,  
138  
brahma-loka, 98  
Brahman, 113, 273,  
285  
Brahmand, 227, 276  
Brahmanda, 2, 275  
Buddhi, 3, 151  
Buddhism, 202  
Buddhists, 16, 210  
Calm, 9, 16, 18, 34,  
43, 53, 57, 95, 161,  
185, 295  
Calmness, 9, 10, 36,  
53, 57, 65, 94  
Calmness,, 94  
Central force, 42, 44  
Central region, 25, 69,  
73, 75, 78, 80, 82,  
83, 84, 90, 92, 101,  
163, 164, 275, 277  
Centre, 9, 10, 18, 20,  
25, 36, 40, 42, 44,  
50, 52, 58, 79, 80,  
81, 82, 83, 84, 85,  
86, 87, 88, 90, 91,  
92, 93, 192, 241,  
269, 274, 275, 288  
chaitanyata, 74  
chakra, 20  
Chakras, 12, 40, 43,  
47, 52, 102  
Change,, 20, 51, 94  
changelessness, 19,  
20  
Chit, 151, 161, 284  
*Chitta*, 2, 3, 14, 152  
Clairvoyant vision, 27,  
71  
Cleaning, 15, 60, 109,  
157, 227, 234  
Cleanse, 188, 193  
Cognition, 40, 124  
Colourlessness, 84  
Commandment, 168,  
169, 170, 171, 172,  
173  
Comparison, 20, 35,  
205, 241

## INDEX

- Concentration, 8, 14,  
17, 18, 31, 38, 40,  
89, 217
- Confidence, 102, 133,  
216, 223
- Consciousness, 12,  
47, 60, 62, 63, 64,  
69, 71, 72, 73, 106,  
110, 112, 139, 146,  
147, 148, 149, 151,  
152, 153, 155, 156,  
158, 159, 161, 164,  
168, 170, 171, 173,  
182, 207, 260, 273,  
275, 283
- Constant  
remembrance, 97
- Courage, 132, 206,  
216
- Coverings, 39, 58
- Creation, 26, 42, 51,  
52, 55, 57, 78, 79,  
88, 108, 123, 128,  
130, 133, 140, 165
- Curvature, 291
- D1 consciousness,  
153, 156, 159
- D2 consciousness,  
161, 162, 163
- Dama, 13
- Darkness, 35, 54, 94,  
237
- Darshan, 267
- Darshana, 240, 282
- Daya, 285
- Death, 229, 278, 279
- Dedication, 222, 239
- Descent, 2, 18, 273,  
275
- Destination, 97
- Devotee,, 112
- Devotion, 13, 101,  
154, 172, 179, 222,  
225, 239
- Dharana, 14
- Dharma, 20, 119, 120,  
144
- Dharma-chakra, 20
- Dhyana, 14, 18
- Difficulties,, 262
- diksha, 130
- Discrimination, 40
- Divine, 19, 67, 109,  
123, 125, 128, 131,  
134, 135, 137, 149,  
152, 155, 160, 162,  
164, 170, 171, 172,  
173, 199, 201, 204,  
220, 221, 229, 233,  
234, 238, 244, 258,  
260, 278, 292, 294
- Divine centres, 109
- Divine effulgence, 67
- Divine force, 109
- Divine Life, 278
- Divine light, 221, 234
- Divine will, 162, 244
- Divinisation, 279

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

- Divinity, 130, 132, 134,  
152, 171, 172, 173,  
178, 188, 199, 204,  
211, 226
- Dreams, 211, 226
- Dvaita, 255, 282
- Effect, 31, 32, 33, 36,  
40, 50, 70, 88, 93,  
94, 97, 109, 110,  
181, 279
- Ego, 190
- Elements, 16, 93, 145
- Energy,, 84
- Evolution, 37, 123,  
164, 269, 273
- Existence, 4, 25, 26,  
70, 78, 79, 90, 108,  
121, 123, 126, 131,  
153, 158, 166, 169,  
170, 171, 172, 173,  
199, 244, 256, 293
- Faith, 38, 102, 170,  
225, 278, 279
- Fana, 161
- Fanaticism, 98
- Finiteness, 105
- First Jerk, 89
- first Mind, 10. 47, 56,  
66
- Forehead, 183, 210,  
213
- Formless, 162
- Freedom, 25, 102,  
105, 106, 111, 112,  
189, 211, 251, 259,  
289
- Gita, 128, 134, 138,  
139, 150, 213, 266
- Goal, 9, 13, 14, 18, 26,  
32, 44, 52, 63, 71,  
72, 75, 79, 97, 99,  
106, 107, 108, 130,  
131, 132, 137, 143,  
152, 164, 165, 169,  
170, 191
- God, 4, 9, 25, 26, 43,  
47, 52, 53, 55, 65,  
74, 76, 79, 81, 82,  
84, 91, 97, 107, 112,  
116, 117, 119, 122,  
126, 127, 130, 131,  
133, 141, 143, 145,  
146, 147, 150, 154,  
156, 162, 165, 166,  
171, 172, 179, 180,  
182, 187, 192, 193,  
195, 204, 211, 214,  
216, 235, 244, 247,  
253, 256, 260, 262,  
265, 268, 270, 278,  
279, 295
- Grace, 92, 111, 112,  
174, 253, 270, 278
- Grace of Master, 278
- Grand Master, 163
- Great Master, 145,  
194, 244, 255, 294
- Greed, 167, 208

## INDEX

- Growth, 100, 147, 156,  
165, 269, 290
- Guide,, 37
- Gunas, 72
- Guru, 178, 188, 196,  
217, 278
- Hanuman, 86
- Heart, 11, 12, 14, 15,  
20, 33, 34, 35, 40,  
43, 47, 49, 50, 51,  
52, 53, 55, 56, 57,  
58, 60, 61, 62, 63,  
64, 65, 69, 71, 74,  
95, 99, 100, 101,  
102, 108, 119, 134,  
135, 136, 137, 145,  
148, 149, 153, 154,  
157, 158, 159, 160,  
162, 163, 164, 168,  
179, 180, 190, 191,  
195, 220, 221, 225,  
227, 228, 235, 275,  
284, 287
- Heart region, 12, 14,  
43, 47, 52, 53, 55,  
56, 57, 58, 64, 65,  
74, 157, 164, 227
- Helplessness, 154,  
203
- Hiranyagarbha, 1
- Humanity, 41, 141,  
184, 194, 196, 197,  
211, 244, 288, 295
- Humility, 160, 161,  
162, 173, 186, 240
- Idea about creation,  
66
- Idea of calmness, 65
- Idea of creation, 50,  
66, 89, 108
- Ignorance, 162
- Imperience, 36, 72,  
283
- Incarnation of Deity,  
69
- Individual self*, 170
- Indra, 143, 145
- Indriyas, 39
- Inference, 149
- Infinite, 31, 80, 81,  
106, 159, 211
- Infinity, 107, 113, 164,  
238, 285, 294
- Initiation, 257, 260,  
262
- Inner Light, 182
- Inner voice, 228
- Integration, 206, 236,  
271
- Intellect, 183, 293
- Intuition, 28, 293
- Invertendo, 19, 69,  
157, 163, 273
- Isa Upanishad, 127
- Jainism, 202
- Jnana, 98, 116, 117,  
124, 130, 170, 265

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

- Jnani, 156  
Journey, 12, 110, 111,  
112, 159, 227, 236,  
238, 260, 277, 280  
Judge, 75, 79, 95,  
222, 239, 251  
Kama, 148, 166  
Karma, 98, 202, 204,  
265  
Karma yoga, 265  
Katha, 258  
Kena, 258  
Knots, 2, 12, 21, 29,  
57, 165, 169, 170,  
171, 172, 274, 291  
Knowledge, 5, 7, 94,  
106, 117, 124, 137,  
149, 150, 151, 153,  
186, 189, 217, 256,  
265, 273, 278, 291  
Koran, 150  
Krodha, 148, 166  
Kshobh, 26, 89  
kshobha, 2  
Lalaji, 163, 181, 183,  
186, 188, 191, 192,  
193, 195, 197, 200,  
201, 236  
Laya, 285  
Laya Avastha, 285  
liberated soul, 79  
Liberation, 73, 156,  
158, 193, 236, 293  
Life, 25, 28, 32, 33,  
37, 52, 57, 79, 84,  
85, 90, 92, 102, 119,  
123, 126, 128, 129,  
131, 134, 135, 138,  
142, 143, 147, 148,  
150, 156, 164, 165,  
166, 170, 179, 181,  
184, 194, 201, 203,  
204, 206, 213, 216,  
220, 222, 224, 226,  
228, 231, 232, 234,  
237, 240, 244, 245,  
249, 250, 251, 254,  
257, 261, 264, 267,  
269, 270, 271, 277,  
279, 285, 287  
living dead, 67  
Lobha, 167  
Logic, 152  
Lord Krishna, 11, 38,  
93, 102, 128, 134,  
139, 199, 230, 231,  
236, 244, 293  
Lord Vishnu, 162  
Lotuses, 40, 43, 47, 52  
Love and devotion,  
103, 141, 169  
mahapralaya, 78, 79,  
80  
Manas, 2, 3, 151, 179,  
181, 188, 190, 193  
Manifestation, 85, 122,  
123, 137

## INDEX

- Mantra, 127, 138, 261  
Mantras, 145  
Master Cell, 88, 89,  
90, 92  
Materialism, 98  
Matter, 2, 19, 54, 57,  
74, 142, 150, 151,  
173, 186, 211, 217,  
224, 226  
Maya, 43, 54  
Meditation, 8, 9, 11,  
12, 13, 14, 16, 18,  
20, 37, 39, 40, 41,  
42, 43, 44, 79, 97,  
100, 102, 126, 139,  
157, 163, 164, 166,  
168, 169, 170, 171,  
172, 173, 191, 213,  
221, 222, 225, 226,  
234, 250, 281, 283,  
294  
Memory, 147, 154,  
233, 283  
Merger, 195, 230  
Metaphysics, 253  
Mimamsa, 202, 282  
Mind, 9, 10, 11, 13,  
26, 28, 31, 33, 34,  
35, 38, 39, 41, 44,  
47, 49, 52, 55, 58,  
64, 65, 69, 71, 73,  
74, 76, 77, 83, 87,  
94, 95, 106, 110,  
116, 134, 137, 151,  
162, 163, 164, 168,  
169, 192, 193, 208,  
214, 215, 219, 220,  
233, 235, 279, 283  
Mind region, 69, 71,  
74, 75, 83, 162, 163,  
164  
Miracles, 190  
Moderation, 164, 166,  
220  
Modes, 266  
Modifications, 2, 16,  
17  
Moha, 167  
Moksha, 156  
Morality, 210  
Motion, 10, 25, 26, 36,  
42, 50, 53, 66, 75,  
84, 85, 88, 90, 182  
Muladhara, 153  
Muller, 276  
Mystery, 27, 52, 82,  
108  
Narada, 47, 56  
Nature, 2, 6, 8, 12, 13,  
14, 19, 25, 31, 33,  
37, 44, 45, 55, 57,  
70, 71, 79, 82, 91,  
92, 94, 97, 126, 128,  
131, 138, 144, 147,  
153, 159, 160, 161,  
165, 169, 170, 171,  
172, 173, 178, 185,  
194, 199, 200, 201,

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

- 210, 212, 215, 216,  
220, 224, 230, 233,  
238, 271, 278  
Needs, 11, 27, 119,  
135, 169, 219, 266  
Negation, 161, 288  
Nirguna, 273  
nivr̥tti, 3  
Nothingness, 10, 66,  
69, 72, 73, 74, 81,  
82, 85, 288  
Nyaya, 202, 259  
Object of meditation,  
17  
OM, 245  
One real, 172  
Origin, 7, 26, 36, 42,  
72, 149, 178, 247,  
273  
Pain, 21, 218  
Para, 135, 275, 276  
Para Brahman, 275,  
276  
parahita, 135, 139,  
143, 145, 154, 155,  
160  
Passions, 194  
Patanjali, 1, 14  
Peace, 9, 32, 34, 44,  
144, 161, 166, 233  
Penance, 60, 192  
Perception, 149, 201  
Personality, 11, 12,  
13, 14, 25, 31, 55,  
71, 79, 90, 101, 187,  
197, 200, 212, 230,  
237, 249, 271  
Physical body, 76, 90  
Piety, 132, 172, 226,  
234  
Pind Desh, 276  
Pinda, 275  
Plainness, 10, 13, 36,  
53  
Plato, 19, 278  
Plexuses, 109  
Point A, 15, 59, 61, 92,  
140, 157, 168  
point B, 59, 60, 61,  
140, 160, 163, 168,  
169, 170, 171  
point B1, 157, 160  
points A & B, 15, 16,  
173  
Pondicherry, 276  
Potentiality, 108  
Power, 2, 3, 6, 20, 25,  
27, 35, 38, 40, 44,  
50, 51, 53, 54, 55,  
56, 57, 65, 66, 71,  
73, 75, 81, 83, 84,  
85, 86, 87, 88, 89,  
90, 108, 178, 204,  
211, 228, 270, 271,  
273, 274  
Powers of nature, 55,  
79, 82  
Prakrti, 262

## INDEX

- Pralaya, 43, 51, 274, 288  
Pramana, 6, 266  
Prana, 260  
Pranahuti, 157, 166, 235  
Prapanna, 284  
Pravrtti, 6  
Prayer, 142, 145, 154, 183, 191, 230, 235, 277  
Progress, 97, 106, 109, 129, 130, 136, 138, 147, 158, 234, 240, 276, 289  
Punishment, 214  
Purification, 5, 17, 18, 40  
Purity, 144, 158, 160, 163, 172, 173, 220, 236  
Purusha medha, 123, 130  
Purusha suktha, 123  
Quality, 10, 17, 155  
Raja yoga, 1, 5, 7, 9, 16, 25, 26, 31, 34, 39, 40, 41, 44, 53, 59, 60, 82, 94, 102, 115, 141, 152, 153, 164, 165, 218, 219, 227, 233, 238, 241, 242, 250, 260, 265, 282, 284, 288  
Ramanuja, 247, 253, 266  
Ramayana, 86, 262  
real life, 142  
Real Mind, 58  
Realisation, 34, 35, 58, 73, 105, 111, 130, 158, 192, 265, 275  
Reality, 5, 6, 7, 8, 11, 25, 26, 28, 35, 40, 54, 58, 72, 73, 88, 100, 105, 106, 107, 108, 109, 111, 112, 173, 181, 189, 193, 238, 239, 294  
Renunciation, 8, 13, 34, 117  
Restlessness, 102, 107, 162  
Rishi Agastya, 55  
Rsis, 145  
Sacrifice, 60, 118, 119, 120, 123, 126, 130, 131, 132, 133, 135, 141, 144, 149, 155, 192, 234, 244  
*Sadhana*, 13, 113, 122, 141, 148, 152, 156, 163, 185, 190, 191, 192, 193, 225, 266, 272, 290  
Saint Kabir, 180  
Sakti, 285

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

- Salvation, 268  
Sama, 13  
Samadhi, 180, 196,  
228, 260, 293  
Samkhya, 2, 124, 202  
Samskara, 15, 129,  
130, 138, 188  
*Samskaras*, 15, 129,  
130, 138, 188  
Sanatana Dharma,  
177  
Sankara, 274  
Sat, 161, 180, 257  
sattvik, 97  
satya, 136  
Sayujyata, 280  
Secret of nature, 55  
Self, 13, 25, 34, 37,  
58, 71, 94, 102, 112,  
130, 134, 135, 138,  
143, 162, 164, 167,  
168, 170, 171, 172,  
191, 249, 284  
Sense of  
discrimination, 40  
Sense-organ, 3  
Service, 81, 118, 119,  
133, 144, 145, 149,  
155, 158, 207, 217,  
219, 222, 224, 234,  
240, 244, 249, 254,  
256, 261, 267, 280,  
281, 284, 285, 286,  
292  
Shabda, 56  
Shakti, 65  
Shri Ram Chandra of  
Fatehgarh, 11  
Shri Ram Chandrajii, 1,  
3, 7, 9, 10, 11, 12,  
15, 17, 19, 37, 84,  
273, 275  
Shri Ram Chandrajii of  
Fatehgarh, 1, 11, 84  
Siddhis, 190  
Sleep, 33, 77, 169,  
185, 218  
Soul, 9, 37, 39, 48, 58,  
76, 79, 107, 153,  
192, 197, 200, 204,  
210, 231, 237, 256,  
271, 279  
Space, 80  
Special Personality,  
11, 69, 70, 200, 201,  
230, 237, 244  
Spirit, 85, 169, 202,  
210, 211, 215, 234  
Spiritual, 37, 71, 74,  
84, 97, 98, 99, 100,  
102, 111, 129, 132,  
138, 147, 148, 156,  
168, 177, 181, 182,  
184, 185, 191, 192,  
194, 196, 197, 202,  
203, 204, 205, 211,  
220, 221, 226, 228,  
231, 234, 236, 237,

## INDEX

- 240, 244, 257, 260,  
261, 265, 270, 271,  
272, 283, 285, 286,  
289, 294
- Spiritual evolution, 285
- Spiritual experience,  
192, 196, 272
- Spiritual mind, 237
- Spirituality, 52, 70, 97,  
98, 103, 129, 158,  
177, 201, 210, 212,  
233, 234, 237, 239,  
244, 254, 255, 261,  
264, 266, 269, 272,  
276, 280, 289, 293,  
294
- Splendour, 110, 280,  
290
- Sraddha, 13
- Sri Aurobindo, 250,  
254, 257, 264, 265,  
266, 267, 270, 272,  
275
- Sri Krishna, 11, 220
- Sri Rama, 1, 115, 248,  
253, 256, 264, 266,  
268, 294
- Srishti, 28
- Sruti, 149
- stages of egoism, 75,  
78
- Substance, 37, 92
- Super consciousness,  
12, 13, 47, 60, 61,  
62, 63, 69, 139, 145,  
147, 149, 151, 153,  
154, 157, 158, 159,  
161, 163, 238
- Super-Mind, 10, 52,  
55, 65
- Support, 98, 134, 152,  
193
- Supreme, 13, 14, 16,  
37, 141, 233, 270
- Supreme Personality,  
13, 14, 141, 233
- Surrender, 13, 15,  
112, 154, 156, 259,  
279
- Surya, 25
- Sushupti, 47
- Swami Vivekananda,  
98, 120, 177, 194,  
208, 236, 237, 241,  
250, 264, 281
- Tam, 10, 36, 72
- Tamas*, 10
- Tapas, 191
- TAT, 10
- Tatacharya, 253
- The Mother, 72, 119,  
151
- Time of Creation, 36,  
89
- Titiksa, 13
- Transformation, 8

*Practice and Efficacy of Sri Ramchandra's Rajayoga*

- Transmission, 40, 56,  
100, 157, 164, 174,  
194, 221, 275
- Trikuti, 54
- Trinity, 111
- Trust, 110, 289
- Truth, 6, 9, 71, 73, 80,  
90, 98, 119, 127,  
146, 167, 190, 204,  
210, 273
- Ultimate, 8, 9, 10, 11,  
12, 13, 14, 17, 20,  
31, 70, 89, 117, 131,  
159, 194, 271, 273,  
274, 275, 287, 289,  
290
- Ultimate Being, 8
- Ultimate Reality, 194,  
271, 274
- upaadaan kaaran, 26
- Upanishads, 119, 127,  
258, 266, 286
- Vairagya, 33, 34, 116,  
117, 129, 153, 169
- Values, 119, 121, 205,  
215, 271, 287
- Varuna, 145
- Vedas, 119, 123, 127,  
150, 189, 210
- Vibrations, 66, 75, 90,  
270
- Virat, 230
- Vishnu, 55
- Visuddha, 153
- Viswamitra, 157
- Viveka, 13, 153, 169
- vrittis, 59
- Vyasa, 147
- Waking, 78, 110, 227
- Wisdom, 39, 105, 106,  
117, 124
- Worship, 13, 38, 55,  
79, 113, 191, 213,  
241
- Yatra, 8, 130, 284
- Yoga, 1, 2, 5, 14, 17,  
25, 44, 94, 115, 118,  
122, 125, 132, 141,  
148, 153, 202, 217,  
219, 221, 241, 265,  
266, 278, 284, 290
- Yoga Sutras, 1, 2, 14,  
17
- yogaja, 71
- yogi, 103
- Yogi, 72, 86, 103