

EDITORIAL

- Pujya K.C.Narayana

It does not happen in everyone's life to witness a historical event. We are the fortunate few who are witnessing the Centenary birthday of one of the greatest men ever born, Sri Ramchandrajji Maharaj of Shahjahanpur, Uttar Pradesh. Few days back in a Newspaper of considerable circulation, Sigmund Freud, Albert Einstein, and certain other one or two names of scientists was mentioned as the greatest minds of the Century. It was both interesting and amusing that people responsible for some little improvements in the ordinary life were mentioned ignoring the minds of persons like Mahatma Gandhi, Ramakrishna paramahansa, Aurobindo and many others whose contribution to the welfare and peace in the world cannot be overlooked if we consider human welfare as the yardstick rather than material and creature comforts. History tells us that we remember more a Moses, a Christ, a Krishna, a Buddha, a Mahavir Jain, a Mohammed, rather than a Pythagorus, an Aryabhata, a Plato or an Aristotle. Human race knows intuitively what to remember and what to ignore. The present cannot be always the yardstick to judge the ultimate value of a person.

Sacrifice as a yardstick seems to be totally ignored and self has become the yardstick and this is the problem of the day. As our Master puts it "With the over emphasis on 'Self' morality decays". "What is Self? It is the gross state produced by the charge of the mind. If I may be more vivid for the common understanding I can say that self becomes the individual force with its separate entity."

It is clear that the obsession to ensure what is called "individual freedom" and consequent methods ignoring one's responsibility to maintain the Order which is the overall binding factor for everyone's well being, is the main cause for the turmoil that is obtaining today in every walk of life. The call for "sense" was given 55 years ago by the Great Master and we were asked to mend our selves so that the end may be avoided. But with the facts before us, which needs no mention, it is doubtful whether we have mended ourselves.

But hope is the rock on which life exists. Never it is too late. But for all this we need a yielding attitude - an attitude in which we would put others' interest above our own - an attitude which enables us to think good of others even if it were to be at our expense -- an attitude

which enables us to find our identity in Nothingness -- an attitude to Negate ourselves for the cause and mission of Divinity. This is in contrast to the present day thinking of asserting one's rights and speak for oneself even if it is necessary by foul means. A new ethics needs to be written.

In practice the ethics of the present day is based on the concept of individual freedom which means ultimately the individual good by some peculiar logic. The importance of the individual or Self has been exaggerated beyond all proportion, that the principle of interdependency, that is the Law of Nature and the very Order of the Universe is totally ignored. This has led to questioning the very values acquired by humanity over 5 to 10 thousand years. Without going into the details we can only say that the institution of marriage and family is in trouble and we seem to be drifting towards an animality of an affluent type.

In the alternative we are asked to follow the ethics of the recluse or the mendicant granting that an aura automatically as a matter of unquestioned right. So the alternatives presented are, become selfish to the core or become a recluse. With the former we will win the world and with the later we get the other world. How one

wishes this is true?

The fact is otherwise. The individual having striven for freedom and total autonomy finds no meaning in life and that precious gift of the Divine called life is a drag on one's being and gives the individual no other alternative except to become a workaholic or an alcoholic. That is the fate of Self-orientedness.

The systems which have borrowed excessively the sanyasi, recluse, mendicant, monk or such other order of life and preached the same as of ultimate value, has however stated that the way is not for the ordinary persons. The aim of such life it was held is God realisation. The common man it is informed, is unfit for practicing the life style needed for the same and should be content with assisting the monks etc., so that they may lead a virtuous life which would benefit the common man.

The common man was told that it is necessary to practice total abstinence to know God. He was also told that meditation means to be in a state of total thoughtlessness and that one should not be aware of his surroundings come what may. He was told that one in the path of God

realisation should not be swayed by either good or bad happenings to him and should be almost a stone: Short of preaching stone heartedness the ways of life taught to be necessary was something no one can practice and so the wise common man chose to leave it to the domain of monks and sanyasins with all humility.

It is for this common man the system of Sri Ramchandrajji is addressed to. He advocates a system of Yoga, which does not ask for severe austerities to be practiced. Nor does it ask one to leave a family life and devote all the time for this purpose of God realisation. He says God is not far off to search. He is very near us. Nay verily us. He is expressing Himself as we and there is no need to eschew any good that is there in life. Anything in moderation is the way and the call of his system. Balancedness in all our thinking and doing is the way of life that is necessary to realise God. It is not only easy to know God, it is easy to feel Him and further it is easy to move with Him and have our being in Him always and at all times. This he proves by his system with the technique of Pranahuti He has given just a few commandments and all of them are easily practicable. He gave us a system of meditation which can be practised by all persons easily with certain amount of commitment to be Happy Yes, the problem is, are we committed to be Happy? If 'yes' is the answer, the way is to be with God,

be God and perform as God. The challenge is great and the opportunity greater. Life is not meaningless -- it is an expression of the Divine -- that which is auspicious, true and bliss (Satchitananda). The Divine sacrificed itself to become many the life in you and me and all that is in Nature. Let us not squander the same.

Sri Ramchanriraji Maharaj of Shahjahanpur, Uttar Pradesh, has revealed very many startling facts for the first time so openly as none did earlier. His mind knows no boundaries and his consciousness is omnipervasive enough to cover all that is in the Universe and perhaps some thing more even as the Upanishads said.

Firstly, he declared that human mind is of the same nature as the Ultimate thereby establishing a possibility and even more the confidence required to realise the ultimate reality.

Secondly, he declared that the centre is yawning towards the circumference thereby making it clear that Divinity is seeking us more than our seeking it.

Thirdly, he proved this by the process of Pranahuti thereby granting us a taste of the ultimate nature of

reality.

Fourthly, with his enormous love and sacrifice he is continuing the tradition of Pranahuti through more than one channel.

Fifthly, he made his mind so transparent to the Divine as well as all humanity that in his consciousness the dance of Divinity and the souls take place every second or even a fraction of second.

Most importantly, for the first time in human history he has discovered two points in the chest region which he has named as A and B and advised meditation on those points as prescribed to enable control of the carnal desires and wishes. That the animal drives of hunger and sex can be moderated with simple effort without resorting to techniques of austerity, penance, repression or sublimation was something never thought of earlier. Such a method as would benefit humanity in achieving moderation in all walks of life without resorting to the illusions of Religions (as Freud would call them) is something unheard of, or even remotely considered as possible. It has been made possible with his discoveries. What more humanity can seek than this liberation from

the drives to enable it soar high and move towards universal love and universal fraternity, a state of peace for all and happiness everywhere.

Surely such a mind is unique. Such a consciousness which we call Sri Ramchandra Consciousness is so omnipervasive, omnipotent and omniscient that it responds to all our needs to achieve unity with it so very spontaneously and immediately, it is something one has to experience to believe.

It would not be wrong and in fact it alone is real to say, that the mightiest mind of the century is that of Sri Ramchandrajī Maharaj of Shahjahanpur, Uttar Pradesh. Not only that, it is the mind and consciousness, which would govern the destinies of human beings for millennia to come. All Glory to the Master. All Glory to the Lord to have given us such a mind.

Let us, those who have tasted the nectar of Pranahuti and love of the Master, share it with others and let us participate in the Divine movement of Happiness inside and outside. We do not express anything -- the individual has a meaning only as a carrier of the Divine and has no meaning for himself. The need is to understand that God

and we are interdependent and the movement of spirit is a participative enterprise.

The new way is there open to all. It is prayed that all may appreciate the same and participate in the universal movement of spirit, which calls for a life of piety, love, service and sacrifice.