

**SRIMAD BHAGAVAD GITA  
IN THE LIGHT OF  
THE NATURAL PATH  
OF  
SRI RAMCHANDRAJI MAHARAJ  
SHAHJAHANPUR, U.P, INDIA**

## Introduction

1. Lord Krishna, the eighth Avatar of Maha Vishnu has influenced the Indian thought, life and culture in myriad ways. He has influenced not only its religion and philosophy, but also its mysticism and literature, painting and sculpture, dance and music. The Srimad Bhagavad Gita or the Song of God was delivered by Lord Krishna to the warrior king Arjuna in the battlefield during the Mahabharat war about three millennia ago. For generations if Krishna has been an agonising enigma to some, he has put millions into ecstasies. There is no denying that this God-incarnate, has been ruling the hearts of millions for over three millennia. It is obvious that if a person can affect such a profound impact on the Hindu race affecting its psyche and ethos and all aspects of its life for millennia, he is no less than God. He asserted in the Srimad Bhagavad Gita that

"I am the conscience in the heart of all creatures,  
I am their beginning, their being, their end,  
I am the mind of the senses,  
I am the radiant sun among lights,  
I am the song in sacred lore,  
I am the king of deities,  
I am the priest of great seers."

2. To most Hindus he is God himself, the Supreme Being, the Absolute, the Brahman, and the Purna Purushotama. Through His Song he has inspired millions of seekers from various walks of life and the Song is a continuing source of inspiration to millions even today. Several eminent persons including acharyas of Vedanta traditional and modern have written commentaries on Srimad Bhagavad Gita which reflected their understanding and their point of view. In fact Srimad Bhagavad Gita is one of

the prasthanas and the Vedantacharyas have tried to substantiate their points of view keeping the averments of Srimad Bhagavad Gita as an authority. Srimad Bhagavad Gita has been the guiding light for action of all - be it political leaders, philosophers, educationists, scientists and spiritual teachers. When we consider the actual situation in which the Srimad Bhagavad Gita was sung, it is incontrovertible that warrior king was in utter confusion as to his duty. He was overwhelmed by the presence of his cousins and teachers and close relatives in the opposite camp and the mere thought of the duty to wage war against them for the sake of kingdom was hurting his conscience. The situation was grim and in sheer helplessness he throws down his arms and seeks the counsel of Lord Krishna. The discourse between Lord Sri Krishna and Arjuna goes by the name Srimad Bhagavad Gita and is handed over through the ages in the form of about 700 slokas.

3. Mahatma Sri Ramchandraji Maharaj of Shahjahanpur, U.P, India, has graciously bestowed modified version of Rajayoga with an additional feature of Pranahuti called Natural Path to humanity as a system of practice for human transformation. While the Song of God was mainly delivered to a warrior for action and has been the source of inspiration for many as stated above, the Master of the present day Sri Ramchandraji has bestowed on mankind a gift for the modern man to act with wisdom in times that may be termed chaotic concern of selfishness. Lord Krishna came to restore dharma even as He declared in the Srimad Bhagavad Gita. Sri Ramchandraji asserts that He has come to overhaul the present day conditions and bring about change and claims that the results of His action will become more visible by the beginning of this present century. He asserted that Lord Krishna is

functioning through Him and there is no difference between Him and Lord Krishna<sup>1</sup>.

4. It is in this context this paper, which attempts to clarify the claims of the Master Sri Ramchandraji Maharaj in the article Gita is placed before the aspirants. The opinions of the Master have to be accepted as the opinions of Lord Krishna in as much as it was clarified that there is no difference between the two. The discerning sadhakas of the Natural path understand this and naturally orient to Master even while assimilating the wisdom of the Srimad Bhagavad Gita. When we remember Lord Sri Krishna, we remember the divine Song, the Srimad Bhagavad Gita and we study with reverence. When we study and understand the Srimad Bhagavad Gita we should be totally oriented to our Master and have His exposition of the divine song in our heart and head to derive the maximum benefit of such a study.

In the article Srimad Bhagavad Gita, our beloved Master has presented the spiritual dimension of the epic sermon, wherein He states that Lord Sri Krishna transmitted the required conditions to Arjuna to impart the necessary wisdom so that he can decide on the action that needs to be taken. In this article, "IMPERIENCE" has made an attempt to identify and annotate the relevant slokas that represented various spiritual conditions that the Master has referred to in the article Srimad Bhagavad Gita. The translations of the slokas were adapted mostly from the book Jnaneswari. It is not that these slokas so identified alone emerged as the voice of the Lord. This attempt it is hoped would make earnest seekers of the Ultimate Reality move nearer to the Heart of the Master.

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<sup>1</sup> Refer to Imperience publication Ganga Jamuni

## SRIMAD BHAGAVAD GITA

By

Sri Ramchandraji Maharaj

The simple unassuming character of mind has changed with the march of time and has assumed a colourful disposition, and begun to shed its effect on everything in us, both outer and inner.

*Dhyaayato vishayaan pumsah sangas teshupajaayate;  
Sangaat sanjaayate kaamah kaamaat krodho'bhijaayate.(2-62)*

*In a person constantly thinking about objects of sense there is born an attachment for them: from attachment springs passion; from passion arises wrath;*

*Krodhaad bhavati sammohah sammohaat smriti vibhramah;  
Smritibhramshaad buddhinaasho buddhinaashaat pranashyati (2-63)*

*From wrath ensues bewilderment; from bewilderment confusion in accumulated knowledge (smrti); from failure of accumulated knowledge, crash of discernment: with discernment crashed, he perishes outright.*

*Indriyaanaam hi charataam yanmano'nuvidheeyate;  
Tadasya harati prajnaam vaayur naavam ivaambhasi. (2-67)*

*While the senses are moving amongst the objects, the mind is prone to follow in their wake: Such a mind sweeps away one's understanding, as wind sweeps a ship on the waters.*

Whatever, therefore, we take into our thought or action exhibits colourfulness in all its phases. Our excessive attachment to the environment, and surroundings of a similar nature, create in us heaviness and grossness. Subtleness is lost and everything that comes to our view is interpreted in the same light. This not only veils our understanding, but the heart and brain also get affected by it. It was the same tendency of mind which displayed

itself through all the writings of men of knowledge and learning. For thorough understanding of things one must have practically attained the state of mind required, before one can come out to explain it to others. The same was the case with our sacred *Srimad Bhagavad Gita*. There are numerous commentaries, and more are still being added. Almost everyone attempted it from his level of learning and reason for the people to understand it from the same level of thinking. But though their physical labour in this respect may be appreciable to some extent, the actual purpose is not served at all; and, to be more frank, the commentaries have made the original text all the more complicated by putting the bare truth under coverings or misconceptions. In other words we increase our own limitations by adding more and more complexities to it.

Similar is the case with the worship of God who is represented as physically similar to man, with the only difference that he is a superior being and has a bigger sphere in proportion to his bigness. But not taking up that topic at present, I confine myself to the subject proper.

It was in accordance with the need of the time that Lord Krishna revealed the truth depicted in the *Srimad Bhagavad Gita* to Arjuna. We must be highly indebted to him for all that he put forth for our benefit, which in course of time has become the guiding light for us all. It was not merely an idle discourse but the actual revelation of the very thing needed for a true pursuit of the Divine path<sup>2</sup>.

*Eeshwarah sarvabhootaanaam hriddeshe'rajuna tishthati;  
Bhraamayana sarvabhootaani yantraaroodhaani maayayaa. (18-61)*

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<sup>2</sup> "The Divine path is to be in tune with the Divine. Here live with Divine. Express the Divine. Show his greatness. Nothing to do with realisation as such. The Divine path ultimately leads you there." BP Vol 2 page 124

*“O Arjuna, The Lord dwells within the heart-region of all beings, causing, through His Wonderous Power (Māyā), all the beings to whirl round mounted on a machine.*

*Tameva sharanam gaccha sarvabhaavena bhaarata;  
Tatprasaadaatparaam shaantim sthaanam praapsyasi shaashwatam. (18-62)*

*Unto Him alone, therefore, you surrender, O Scion of Bharata, with your very being; through His grace you shall attain to the Supreme Peace and the Absolute.*

*Iti te jnaanamaakhyaatam guhyaad guhyataram mayaa;  
Vimrishyaitadasheshena yathecchasi tathaa kuru. (18-63)*

*“Thus unto thee has been recited by Me this doctrine which is more mysterious than mystery itself: ponder over it well and fully, and thereafter do as thou wilt.*

They relate directly to the various conditions which an *abhyasi* passes through during the course of his march. It related to the practical realisation of those conditions which can be attained through proper *Sadhana*<sup>3</sup>. There may however be elevated souls present in the world today<sup>4</sup> who may be able to give you a glimpse of it, or to create instantly the same state in you by the application of their own inner powers.

Let us here consider how much time Lord Krishna could have possibly required for speaking out the total text of the Srimad Bhagavad Gita as we find it today. The armies were standing face to face on the battlefield, and war trumpets were sounding loud, announcing the zero hour for action. How much time was there at the disposal of Lord Krishna to bring Arjuna round to the proper course by preaching a sermon to him? The recitation requires at least a few hours. How could that be possible at that critical moment? Evidently he could not have taken more

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<sup>3</sup> See *Basic Writings of Sri Ramchandra (Towards Infinity) / Path of Grace*

<sup>4</sup> *Like our masters and trainers in the Natural Path*

than a few minutes for it. The fact is that Lord Krishna actually transmitted to Arjuna, within a few minutes, all those mental states ***necessary for the purpose at the time***. Really they were the very conditions which an *abhyasi* passes through during the course of his march. The process brought Arjuna instantly to a higher state of spiritual Consciousness and purged out the feeling of undue attachment from his heart.<sup>5</sup>

*Nasto mohah smrtir labdha  
Tvatprasadam maya cyuta  
Sthito smi gatasmadehah  
Karisye vacanam tava (18-73)*

*Arjuna spoke: - "Dispelled is my delusion; regained by me through Thy favour is the memory, O Acyuta. I stand here firm and freed of doubt, and will do Thy bidding."*

This can as well be possible today if a personality of that calibre is there. But, as it is too commonly witnessed, people hear and recite Srimad Bhagavad Gita for the whole life without taking in the least effect thereof. None has so far ever turned round like Arjuna in spite of hearing the Srimad Bhagavad Gita for years together. The reason is that those who recite to others are not capable of transmitting its truth into their hearts, on account of which no effect is produced upon the hearers. For that purpose it is necessary that the reciter must have a practical approach up to the conditions related therein, and should possess a strong will and the spiritual force necessary for making his voice vibrant so as to carry the effect of the sound right into the hearts of the hearers through the process of transmission. Then alone can its recitation be useful to the hearers.

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<sup>5</sup> See article published by Imperience in the Inaugural issue 2002 on Pranahuti.



As for the teachings of the Srimad Bhagavad Gita, we are ever being told by teachers and preachers of high rank and reputation that man should never consider himself to be the actual doer of things. But at the same time it is quite evident that mere reading or hearing of it is of no avail unless we take up means to achieve it practically. But we are always in the dark about those means which are necessary for the purpose. Nowhere can the slightest hint to that effect be traced out in all their discourses. The result is that the hearers are wrongly led to the conclusion that only the frequent repetition of the words, 'I am not the doer' is all and enough for them. It is in fact an inner state of mind in which the physical actions of the *abhyasi* do not create impressions upon his heart. Consequently, a feeling of being a doer does not arise in him.

*Tasmaad asaktah satatam kaaryam karma samaachara;  
Asakto hyaacharan karma param aapnoti poorushah. (3-19)*

*Therefore, without attachment, ever do the act that has to be done. For, a person, doing the act without attachment, gains the highest goal.*

*Mayi sarvaani karmaani sannasyaadhyaatma chetasaa;  
Niraasheer nirmamo bhootwaa yudhyaswa vigatajwarah. (3-30)*

*With your thought directed towards higher self, dedicate all your actions unto Me; rid yourself of all desire and all sense of 'my'-ness, and engage in the combat, free of your turmoil.*

*Karmanyakarma yah pashyed akarmani cha karma yah;  
Sa buddhimaan manushyeshu sa yuktaah kritsnakarmakrit.(4-18)*

*He who sees inaction in action, and action in inaction, is wise among men; he is a yogi who has performed all actions.*

*Yasya sarve samaarambhaah kaamasankalpa varjitaah;  
Jnaanaagni dagdhakarmaanam tam aahuh panditam budhaah. (4-19)*

*He whose undertakings are all dissociated from desires and intentions, and whose actions are consumed in the fire of knowledge; him the wise proclaim the man of true insight.*

*Tyaktwaa karmaphalaasangam nityatripto niraashrayah;  
Karmanyabhivavritto'pi naiva kinchit karoti sah. (4-20)*

*Renouncing attachment for the fruits of actions, ever content, freed of all dependence: such a person, although engaged in activity, does not at all do anything whatsoever.*

*Niraasheer yatachittaatmaa tyaktasarvaparigrahaah;  
Shaareeram kevalam karma kurvannaapnoti kilbisham.(4-21)*

*Rid of all cravings, with disciplined mind and body, bereft of all sense of possession, he, performing actions by the body alone, incurs no defilement.*

*Yadricchaalaabhasantushto dwandwaateeto vimatsarah;  
Samah siddhaavasiddhau cha kritwaapi na nibadhyate (4-22)*

*Satisfied by anything that chance might bring him, having overcome the pairs of opposites (like joy and grief), and void of envy: he, even-poised in success and no-success, is not fettered even when he acts.*

When impressions are not caused the *sanskaras* are not formed, and consequently chances for *bhoga* do not arise. The formation of *sanskaras* is thus stopped. This is quite essential for those on the spiritual path. This was in fact the actual state which was transmitted into Arjuna, and by the effect of which he at once rose up to that level of higher Consciousness.

*Yadaa hi nendriyaartheshu na karmaswanushajjate;  
Sarvasankalpasannyaasee yogaaroodhas tadochyate. (6-4)*

*When there is no clinging on his part to the things of sense or to actions, and when in fact he renounces all aims and interests, then he is called the one that has achieved highest of Yoga (union with Master).*

*Uddharedaatmanaatmaanam naatmaanamavasaadayet;  
Atmaiva hyaatmano bandhuraatmaiva ripuraatmanah. (6-5)*

*By his own self should he raise his self; he should not cause his self to sink low. For, the self alone is the self's help-mate, and the self alone is the self's enemy.(Rev. SriRamchandrajaji Maharaj uses the word mind instead of self in this regard)*

*Bandhuraatmaa'tmanastasya yenaatmaivaatmanaa jitah;<sup>6</sup>  
Anaatmanastu shatrutwe vartetaatmaiva shatruvat.(6-6)*

*The lower self becomes the helpmate of that higher self who has by his own higher self conquered his very lower self; but towards one that has not mastered his own lower self, his very lower self would act inimically, as would an actual enemy.*

The oral expression given at the time constituted only seven slokas<sup>7</sup> to offer brief hints to illustrate the condition acquired by Arjuna through transmission.

The state of *atman* described in the Srimad Bhagavad Gita is a further clarification of the same point.

*Ya enam vetti hantaaram yashchainam manyate hatam;  
Ubhau tau na vijaaneeto naayam hanti na hanyate. (2-19)*

*He who understands him as the slayer, and he who deems him as the slain: both these do not truly know. This One slays not, nor is slain.*

*Na jaayate mriyate vaa kadaachin  
Naayam bhootwaa bhavitaa vaa na bhooyah;  
Ajo nityah shaashwato'yam puraano  
Na hanyate hanyamaane shareere. (2-20)*

*It is not born, nor does It die at any time: nor, having once 'been', is It once again not going to 'be'. It is unborn, eternal, everlasting and ancient: It is not destroyed when the body comes to be destroyed.*

*Vedaavinaashinam nityam ya enam ajam avyayam;  
Katham sa purushah paatha kam ghaatayati hanti kam. (2-21)*

*O Partha, Whoever realizes It as the indestructible, eternal, unborn, and immutable: how and whom can such a person, cause to be slain, or slay?*

*Vaasaamsi jeernaani yathaa vihaaya*

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<sup>6</sup> In the system of the Natural path, the diversion of the thought force from Lower heart to Upper heart and then to Atman is done through the technique of Pranahuti, which is an act of will that enables practicants to maintain one's thought at upper level and thus carry out all actions in that state of higher consciousness. This is one of the unique features of the system. For more information please refer to the publication 'Pranahuti' by Imperience.

<sup>7</sup> The seven slokas relating to the nature of Atman is listed from 2-19 to 2-25

*Navaani grihnaati nara'paraani;  
Tathaa shareeraani vihaaya jeernaas  
Nyanyaani samyaati navaani dehee. (2-22)*

*Just as, laying aside out-worn vestment, a person puts on new ones; so  
laying aside out-worn bodies, the body's owner passes on into new ones.*

*Nainam cchindanti shastraani nainam dahati paavakah;  
Na chainam kledayantyaapo na shoshayati maarutah. (2-23)*

*Weapons do not cleave It: nor fire burns It; neither do the waters drench It,  
nor does the wind desiccate It.*

*Acchedyo'yam adaahyo'yam akledyo'shoshya eva cha;  
Nityah sarvagatah sthaanur achalo'yam sanaatanah. (2-24)*

*It is uncleavable; It is unburnable; It is undrenchable, as also undesiccatable.  
Eternal all pervading, stable, immobile It is, enduring from yore.*

*Avyakto'yam achintyo'yam avikaaryo'yam uchyate;  
Tasmaad evam veditwainam naanushochitum arhasi. (2-25)*

*It is called Non-manifest-unthinkable-immutable. Knowing thus, it does not  
do well to grieve after It.*

When one has practically attained that state, he begins to  
feel the same all through. That is in fact the actual state of  
realisation.

*Sarvabhootasthamaatmaanam sarvabhootaani chaatmani;  
Ekshate yogayuktaatmaa sarvatra samadarshanah (6-29)*

*His own self dwelling within all beings, and all beings dwelling within his own  
self: so does the man see who has his self steadied in Yoga, and who looks  
upon everything with an even eye.*

*Mattah parataram naanyat kinchidasti dhananjaya;  
Mayi sarvamidam protam sootre maniganaa iva. (7-7)<sup>8</sup>*

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<sup>8</sup> The state of realisation of inter relatedness mentioned here would mean an enlightenment while progressing in knot 2, where one feels oneself as one of the beads and others as other beads in the garland and also understand that the string that is holding all the beads is same and that is none other than the Divinity- the common link or base of existence

*There exists nothing else other than Me, O Dhananjaya. All are dependent upon Me even as the multitude of beads on a string.*

Great stress is laid in the *Srimad Bhagavad Gita* upon *nishkama karma* or desireless action. One may go on saying like that for ever; still it may never crop up within him unless he adopts the means and practices for its achievement.

*Nehaabhikramanaasho'sti pratyavaayo na vidyate;  
Swalpam apyasya dharmasya traayate mahato bhayaat. (2-40)*

*"Herein there is no destruction of initial effort; nor does there ensue any impediment due to deficiency or non-continuation. Even a very little practice of this Dharma (Discipline) saves one from greater danger.*

*Brahmanyaadhaaya karmaani sangam tyaktwaa karoti yah;  
Lipyate na sa paapena padmapatram ivaambhasaa.<sup>9</sup> (5-10)*

*Reposing all actions in Master, he who does them abjuring all attachment ;  
he, like a lotus-leaf by the water, is not contaminated by sin.*

*Kaayena manasaa buddhyaa kevalair indriyair api;  
Yoginah karma kurvanti sangam tyaktwaatmashuddhaye.(5-11)*

*Those practising Yoga take to actions, be it by the body, by the mind, by the intellect, as also by the sense-centres, after abjuring all attachment with a view to realise the Self.*

*Yuktah karmaphalam tyaktwaa shaantim aapnoti naishtikeem;  
Ayuktah kaamakaarena phale sakto nibadhyate. (5-12)*

*One intent on union with Master abjures the fruit of action and wins peace eternal; while one not intent on union with Master, because actuated (in his actions) by desires, is attached to the fruit, and falls into fetters.*

This is in fact a kind of *Layavastha* (state of merging) without which the vision of *Virat*, as displayed to Arjuna, could never be possible, though proper capacity and

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<sup>9</sup> For more enlightenment please read Commandment 4 of the Master.

advanced insight on the part of the *abhyasi* are also essential for the purpose.

*Pashya me partha roopaani shatasho'tha sahasrashah;  
Naanaavidhaani divyaani naanaavarnaakriteeni cha. (11-5)*

*The Exalted-one Spake: "Behold, O Partha, my Forms by hundreds and thousands: of many varieties, radiant, and possessing manifold colours and shapes".*

*Pashyaadityaan vasoon rudraan ashwinau marutastathaa;  
Bahoonyadrishtapoorvaani pashyaashcharyaani bhaarata. (11-6)*

*Behold the Adityas, the Vasus, the Rudras, the Asvin Twins, as also the Maruts; many wonders that hitherto have not been seen, behold (now) O Scion of Bharata*

*Ihaikastham jagatkritsnam pashyaadya sacharaacharam;  
Mama dehe gudaakesha yachchaanyad drashtumicchasi. (11-7)*

*O Gudākeśa (Arjuna), behold, (here) in my body concentrated, the entire universe, moving and not-moving and also anything else you desirest to behold.*

*Na tu maam shakyase drashtum anenaiva swachakshushaa;  
Divyam dadaami te chakshuh pashya me yogamaishwaram. (11-8)*

*But you will not be able to behold Me just with your own eye. I give you the eye Divine. Behold now my Divine transcendence.*

On witnessing the scene of Virat, even Arjuna cried out that he could not bear to see that dreadful sight.

*Dyaavaaprithivyoridamantaram hi  
Vyaptam twayaikena dishashcha sarvaah;  
Drishtwaa'dbhutam roopamugram tavedam  
Lokatrayam pravyathitam mahaatman. (11-20)*

*This mid-space between Heaven and Earth has been filled by Thou alone, as also the quarters. Beholding thy wonderful, terrific Form, the world-triad is in trepidation, O Lord.*

The reason was that the Layavastha which had been transmitted into him related only to the conditions of the *Virat desh*, while the scene witnessed by him was the display of the full force of the *brahmanda mandal*, which is far beyond the region of Virat. It was in fact the sphere wherefrom everything comes down to the material plane. The entire plan of the battle of Mahabharat was there in an astral form. It was this vision that Lord Krishna brought to Arjuna's view after pulling him up to that level. Some people may not however feel induced to believe it as it is, and they might have their own reasons for it. But I may assure them that though normally wanting in practical proof, it is quite possible and practicable even today, provided there be a personality of such calibre, and provided the sadhaka too be capable of being lifted up to that level.

The Srimad Bhagavad Gita also emphasises the importance of Duty, which constitutes the very basis of the social order of the world. It falls within the scope of Raja Yoga, and it is immensely helpful in bringing about the cessation of *sanskaras*. The state commences when all senses are silenced.

*Karmanyevaadhikaaraste maa phaleshu kadaachana;  
Maa karmaphalahetur bhoor maa te sango'stwakarmani. (2-47)*

*You have a rightful title to action, but only to action : never at all to its fruitions. Let not the fruits of actions be your motive. Nor let your attachment be to inaction.*

*Karmajam buddhiyuktaa hi phalam tyaktwaa maneeshinah;  
Janmabandha vinirmuktaah padam gacchantyanaamayam. (2-51)*

*United to this Discernment, the "Real man", relinquishing the fruits issuing from action, and liberated from the bondage of births, attains the blissful supreme abode.*

*Saktaah karmanyavidwaamso yathaa kurvanti bhaarata;  
Kuryaad vidwaam stathaa saktash chikeershur lokasangraham. (3-25)*

*Just as, O Descendant of Bharata, the unwise act, with attachment to the action, even so the wise act, without attachment, with a view to maintain social order of the world.*

Mere saying or hearing is of no avail in this respect. It is only to be practiced, and for it a broader heart is required. It is not so easily attainable in a brief span of time. Persistent labour with proper means is essential for it. It is likely that people may not pay heed to what I say herein; but soon the Reality which has, due to the effect of time, got covered with complexities, shall be unmasked and the people shall begin to realise its true significance. May the time come soon! Amen.

Blind faith has both its advantages and its disadvantages. It may be of immense value where the guide selected happens to be really one of the greatest calibre, and one who has attained the highest approach. But if unfortunately you get yourself attached with one who is not up to the mark, but has caught you by his learned discourses or display of miracles, your blind faith in him will lead you quite the other way to mere delusion and deception. In that case his shortcomings too will remain out of your view, since you have undertaken to follow him blindly. The result will be that you will not be able to attain the goal. It is, therefore, necessary for every one to think twice, and over again, before reposing his faith in any one. In my opinion when we come across one whom we think to be capable of guiding us on the path, we must first have sufficient association with him to judge how far the tendencies of our mind are being affected by it, i.e. whether they are getting gradually silenced or maintain their usual trend. We must try to understand whether his



association is causing the same effect upon our heart as it finally must. In the present age of degradation such guides or Masters may be rare no doubt, and those having a command over it still rarer. Unrest and disturbance is the predominant feature of the time. For this the modern civilisation too is responsible to a great extent. It now requires a good deal of time and labour to overcome this disorder. It can be removed only through sincere love and devotion to the Divine Master<sup>10</sup>, and this in all respects is the only unfailing instrument for it, and the surest path of success.

*Tameva sharanam gaccha sarvabhaavena bhaarata;  
Tatprasaadaatparaam shaantim sthaanam praapsyasi shaashwatam. (18-62)*

*Unto Him alone, therefore, you surrender, O Scion of Bharata, with your very being; through His grace you shall attain to the Supreme Peace and the Absolute.*

*Manmanaa bhava madbhakto madyaajee maam namaskuru;  
Maamevaishyasi satyam te pratijaane priyo'si me. (18-65)*

*Know that you are dear to Me. Infix your mind in Me, be devoted to Me, offer service unto Me, render homage unto Me: You assuredly will come right to Me.*

*Sarvadharmaan parityajya maamekam sharanam vraja;  
Aham twaa sarvapaapebhyo mokshayishyaami maa shuchah. (18-66)*

*Relinquish all duties, surrender to Me alone: I shall release you from all sins whatsoever.*

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<sup>10</sup> Sri Ramchandraji Maharaj of Shahjahanpur, U.P, India is the eternal Master who is guiding all on the path.

## Ed – Suggested Universal Prayer

O, Master!  
Thou art the real goal of human life.  
We are yet but slaves of wishes,  
Putting bar to our advancement.  
Thou art the only God and power  
To bring us up to that stage.

O, Master! Thou art the Ocean of bliss  
We are seated in it  
The waves of Thy Ocean are passing through us  
Removing all the dirt and disease.