

GANGA JAMUNI



GANGA - JAMUNI

CONTENTS

Preface	1
Lord Krishna – Head and Supreme Patron	4
Ganga – Jamuni Transmission	8
Rev. Sri Ramchandraji Maharaj on Gita	9
Avatars	21
Idol Worship	21
State of Liberation	22
Lord SriKrishna's Dance	22

Preface

In the Sri Ramchandra's Rajayoga Pranahuti is also called Transmission though that does not connote the meaning fully. Pranahuti is not any new phenomenon and it has been the method of training in the hoary past. However the Hindus have lost the continuity. It is present in other systems in the world particularly known only to the initiated in the spiritual path. The different types of Transmission that are there have been dealt at some length in the book "New Darshana" by Dr. K.C.Varadachari. The present compilation is an attempt to present the link that this system has with Lord Sri Krishna in the process of Pranahuti. This is an essential point to be noted by all the practicans of the system of Rajayoga of Sri Ramchandra ji Maharaj of Shahjahanpur. U.P. India. In this monograph titled 'Ganga-Jamuni' an attempt at compiling material from the works of Master Sri Ramchandrajji Maharaj of Shahjahanpur regarding the connection of Lord Sri Krishna has with his system along with a few statements and messages relating to the Song of God (Bhagavad Gita).

Master accepting the theory of Avatars stated that it is Lord SriKrishna's regime now that this will continue till the next Avatar comes into the world. He

has stated in many contexts that though the time for the next Avatar has not come, due to deterioration that was happening in all walks of life affecting the very roots of Nature the need for a special personality to arrive was felt by Nature. The task of the special personality was total overhauling and bring about transformation in human consciousness.

Accordingly the Great Master Rev. Sri Ramchandraj Maharaj of Fatehgarh, moulded SriRamchandraj Maharaj of Shahjahanpur, in such a way that all streams of spirituality merged in him leading to the emergence of special personality. Thus it is to be noted that the consciousness of our Master SriRamchandraj Maharaj of Shahjahanpur stands for something more than just one stream of spirituality. The Pranahuti or Transmission of Sri Ramchandraj Maharaj of Shahjahanpur U.P. India is an amalgamation of the transmission from Rev. Lalaji Maharaj and the transmission from Lord SriKrishna. This was called as 'Ganga-Jamuni' transmission that has commenced with our Master Sri Ramchandraj of Shahjahanpur.

It is to this consciousness that we should be oriented to for all purposes. It would be wisdom on the part of discerning sadhakas to not differentiate between Lord Sri Krishna and the Master Sri Ramchandraj Maharaj. It is to be fully understood

that Lord SriKrishna's blessings can be obtained only by orienting oneself to our Master Sri Ramchandraji Maharaj. All other attempts at reaching Lord SriKrishna are bound to end up with no response and one has to necessarily come to the Natural Path.

Master himself clarified this position to Rev. Dr. KCV that there is no difference between Lord SriKrishna and Rev. Sri Ramchandraji Maharaj of Shahjahanpur.

Lord Krishna – Head and Supreme Patron

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

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

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

Lord Krishna is of course very kind to us and I am always confident that his power is always at work

at my request. It is He who has named this sanstha. It is He who had sent me to south India in 1945, entrusting me with some important duties there. He was quite satisfied with my work and I was amply rewarded. (EH – 340,341)

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

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

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

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

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

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

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

Personalities like my revered master are not accidentally born. They come down only when the world waits for them in eager expectation. Such higher personalities or incarnations come down in material form to remodel the ways and methods of upasana in accordance with the need of the time. So was the case with Lord Krishna, who was a great

master of his time. My revered master too has modified the system, adjusting it to the needs of the present time. His most wonderful invention in the spiritual field is the one related with the abhyasi's approach to the Central Region, as stated in the Efficacy of Raj Yoga. I am following in the footsteps of my great master. (SS – 131)

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

Ganga – Jamuni Transmission

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

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

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

Rev. SriRamchandraji Maharaj on Gita

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. 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 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 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. 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. There may however be elevated souls present in the world today 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 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 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. 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 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 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.

As for the teachings of the 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 other 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. 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. The oral expression given at the time constituted only seven slokas to offer brief hints to illustrate the condition acquired by Arjuna through transmission.

The state of atman described in the Gita is a further clarification of the same point. When one has practically attained that state, he begins to feel the same all through. That is in fact the actual state of Realisation. Great stress is laid in the Gita upon nishkama karma or desireless action. One may go on saying like that forever, still it may never crop up within him unless he adopts the means and practices for its achievement. 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 advanced insight on the part of the abhyasi are also essential for the purpose. On witnessing the scene of Virat, even Arjuna cried out that he could not bear to see that dreadful sight. 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 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. 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 anyone. 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, and this in all respects is the only unailing instrument for it, and the surest path of success. (SS – 419 to 427)

We attend lectures and hear sermons on Gita, we recite portions from Gita regularly every day, we read commentaries on it written by great men of learning but what practical effect is thereby produced upon us? Has any one of us been ever able to acquire practically any one of the conditions depicted in it? They may, however, repeat the words "World is Maya, Man is Brahma" and so on, but inwardly they are quite unconscious of what they speak in words. None has ever been able to develop the conditions, discussed therein, just as Arjuna did when he heard it from Lord Krishna. Gita as we have it today is really a commentary on what Lord Krishna spoke to Arjuna on the eve of the battle of Mahabharat. Lord Krishna had actually transmitted the very conditions, explained by words of mouth

into the heart of Arjuna with the result that Arjuna was literally feeling the same condition prevailing all over, both within and without. Thus it was, that every word which he heard descended right into his heart producing a permanent effect. The cause of failure of modern teachers and preachers of Gita to produce the desired effect upon the mind of the hearers is their lack of power to transmit those conditions. The various conditions of mind discussed in the Gita are really the different stages which a man comes across during his march on the path of spirituality. They develop automatically from within. Formal means adopted to acquire a particular state of mind at a premature stage increases internal grossness which is detrimental to our progress. (DR – 51,52)

The Gita says that in whatever form a man worships Him, he gets Him in that very form. But the common difficulty is that people do not worship Him in any form, but instead they worship only the form, whereby the reality at the root disappears altogether. This is really the greatest blunder. (SS – 254)

When we become one with the real thing, the things following it grow so dark that we do not

perceive them. In other words, we become blind in this respect and our vision for the real things improves and we bring it to such a standard that we are lost altogether. When this condition comes we feel that we are in the state of liberation. If this condition is matured then there is the end of all miseries -- no pain, no sorrow, no enjoyment and no pleasure. The machinery of body now works without producing impressions upon us. In other words, the body becomes an automatic machine which runs by itself as duties demand. Here is the end of everything and there is no making of sanskaras. Here is the point where we surrender ourselves in toto automatically. This is the essence (Tattva) of the Bhagavad Gita. (SS – 509,510)

I wish you to be ever happy, but happiness consists in the due discharge of one's duty. The Gita lays so much stress upon it. It is in fact the very life and soul of spirituality. One must be prepared to face boldly the difficulties and the worries that happen to come across one's way on the path of duty to all those one might be concerned with. This is but a petty sacrifice which is nothing in comparison to the sufferings of all our successive lives. The only thing I insist upon is the due

discharge of duty towards the world and the Divine, and that is all and enough for the attainment of liberation within this life. (SS – 397,398)

Lord Krishna has emphasized that one should do action but should not think of the result. Why did he advise Nishkam Karma? The reason is that if you think of the result you will jump into it, and the force which is to urge one to action towards the objective will be divided, and thus one will be making channels like the different canals in a river exhausting the force of the river. (SDG – 143)

The theory of 'Nishkam Upasana' (desireless devotion) as laid down in the Gita emphasises upon us to practise devotion without keeping in view any specific purpose. It really means that we should practise devotion without our eyes being fixed upon any worldly object or without caring for the satisfaction of our desires. It does not stop us from fixing our mind upon the goal of life which is absolutely essential for those on the march. The goal of life means nothing but the point we have finally to arrive at. It is in other words, the reminiscence of our homeland or the primeval state of our present solid existence, which we have finally to return to. It is only the idea of destination which we keep alive in our minds and for that we practise

devotion only as duty. Duty for duty's sake is without doubt 'Nishkam Karma' (selfless action) and to realize our goal of life is our bounden duty. (DR – 18)

When a man goes on with his usual work, of whatever nature it might be, in the sense of duty having no weight or impression of it upon his heart, he spoils neither himself nor the cosmos. That is why Lord Krishna has insisted so much upon the recognition of the true sense of duty. (SS-121)

The Bhagavad Gita, too, deals with the state of surrender. It is not an ordinary thing to be achieved easily. It begins after complete negation of all senses and faculties for which we proceed by elementary rules of devotion. We submit to our master, thinking him to be a super-human being. We love him with faith and reverence trying by all means to attract his attention and favour. For this purpose we connect our link with him in the light of the worldly relationship only for the sake of facility. We think of him as father, brother, master or beloved. (DR – 94)

Avatars

Now Rama and Krishna, as incarnations, were special personalities vested with supernatural powers to work as medium for the accomplishment of the work which nature demanded and for which they had come. They had full command over various powers of nature and could utilize them at any time in a way they thought proper. The scope of their activity was limited in accordance with the nature of the work they had to accomplish. They descended from the sphere of Mahamaya, which is a state of Godly energy in the subtle form hence the most powerful. It is due to this fact that we find excellent results coming into effect through their agency in their lifetime. (DR – 19)

Idol Worship

Lord Krishna has made it clear in the Gita that worship of gods may lead you at the most to their sphere only, which is a limited one and far below the point of liberation. They themselves have no capacity to go beyond. The approach of their devotees beyond this point is, therefore, out of question. (DR – 6,7)

State of Liberation

If we turn our interest towards God in the real sense, then all these things fade out in the end, and gradually the result will be that condition which Lord Krishna has described. What is that condition? Man begins to feel himself actionless and this condition, when it grows and reaches a high level, stops the formation of impressions or samskaras. And if one ever stepped into this condition and went on further, then what remains? One part of it will be what is called the state of liberation in one's lifetime called jeevan-mokshagati. What a word which people are trying to prove in many ways! (SS – 386)

Lord SriKrishna's dance

At lower stages in Natural Path one often does feel a sort of absorption, similar in a way to that of slight intoxication, but it is definitely different from the state of torpidity mentioned above. This condition may more appropriately be expressed as a blissful state of calmness, unstrained by the weighty effect of the senses which the abhyasi feels himself completely dissociated from. This may however be denoted as the soul-dance which is a high type of dance. When a dancer gets completely absorbed in the dance, it comes at par with the dance of Lord

Krishna, which possessed the merit of driving the onlookers into a state of ecstasy. But this type of dance is now quite unknown and obsolete. The ancient books also do not make any reference to it in clear terms. The Tandava dance of Siva, though not exactly the same, was much akin to it, but it was of a grosser type. (SS - 177,178)