

Lord Sri Krishna – Head and Supreme Patron

- Sri Prasanna Chimata

Humble salutations to the holy feet of the Great Master Pujya Sri Ramchandraj Maharaj of Shahjahanpur, UP. Humble salutations to the holy feet of Lord Sri Krishna, whose blessings we have been feeling on this auspicious day, by orienting to our Revered Master Babuji Maharaj. Humble salutations to the holy feet of our Revered Guide Sri KC Narayana Sir and to all the associates of Rev. Master, through whom Great Master is expressing His greatness.

As disciples of Rev Babuji, on this auspicious day or on any day, we are only oriented to Him and Him alone. Pujya Babuji told us about linkage of Lord Sri Krishna with our Sanstha. In Pujya Babuji's words, "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)”. In these lines, Pujya Babuji Maharaj is emphasizing Lord Sri Krishna as the head and supreme patron for our Institute.

“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 Sri Krishna's blessings can be obtained only by orienting oneself to our Master Sri Ramchandraj Maharaj. All other attempts at reaching Lord Sri Krishna are bound to end up with no response and one has to necessarily come to the Natural Path.” (Preface, Ganga-Jamuni)

I humbly request everyone to thoroughly study Imperience publication 'Ganga-Jamuni', which is an attempt at compiling material from the works of Master Sri Ramchandraj 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).

In Rev. Lalaji's words we understand how pranahuti we

receive is an amalgamation of transmission from Rev. Lalaji and Lord SriKrishna. Rev. Lalaji Maharaj noted that “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).”

Rev Lalaji also adds, “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). Contemplating on this we can understand and relate to how the special personality is working from astral plane, for transformation of Humanity from it’s current bestial existence, by removing the darkness which is hovering across the world.

Lord SriKrishna's celestial song, 'Gita', is one book, which adorns almost every Hindu's house. Gita recital competitions, Gita Yagnas and etc., have been most common for decades. Either one understands the meaning or not, there has been a sensual gratification by singing and listening to these slokas. The problem so far with this approach is, while the slokas express various conditions worth living, there is no one to provide a practical method to imbibe them as part of one's consciousness. Pujya Babuji has expressed His deep dismay at various commentaries written on the original text and how they complicated the real meaning of Gita. Pujya Babuji in His article on 'Gita' explains how Lord SriKrishna has transmitted and fomented Arjuna, various conditions talked about in Gita, at the epic battle scene of Mahabharata. These various states relate to getting out of the binds of pind desh. To meet the need of that day, Lord SriKrishna has enabled Arjuna to develop due attachment and surrender to Him, so Arjuna could fight the war. Pujya Sir, in His 'exposition of the Master's article on Gita' has questioned us to think, do we have such a dharmasankata as Arjuna, to seek help of the Lord. In our Sanstha, We have Ganga – Jamuni transmission emanating as Sri Ramchandra Consciousness and ready to foment us every time we receive the transmission. Now the question for all the discerning disciples of Rev Babuji is, do we have such

dharmasankata? The world we live is a warring world. Our mind has been conditioned from day one to compete, compare and judge. If liberation of mind is what we are seeking; then we are in perennial war to get over our own mental constructs, sensory binds, and undue attachment to family, money and etc. If we look from this viewpoint, yes, every act done without feeling His presence, is a dharmasankata and we need to fall at His feet for solution. Our problem of life can only be solved, when we view our life from that serious an angle and submit to Great Master in all our earnest, as “the only God and Power to bring us up to that stage”.

Here comes our Lord, Sri Ramchandraji Maharaj of Shahjahanpur, who in His Infinite Love gave us the methods and his support through pranahuti. Are we willing to see our challenges from the same view point as Arjuna did and seek help from the Master? In Rev. Babuji’s words, “If we go with the full force at our command towards our main goal, the world would itself become a second thought. Go on doing the process of meditation till it is matured. This is the last stage of meditation. 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.” If we, the disciples of Rev. Babuji, assiduously follow His methods and seek regular assistance of pranahuti, we will be able to live the conditions, discussed in Gita and even go beyond. In our radically evolved system of Raja Yoga, Rev. Babuji not only gives a solution for the problem of an individual human life, but is also enabling us to participate in the transformation of Humanity itself, from it’s current grosser state to higher states of consciousness. While Gita addressed one Arjuna’s problem, Rev. Master is assisting many such Arjuna’s.

Lord Krishna himself says in the Bhagavad Gita “Delivered from passion, fear and anger absorbed in Me, taking refuge in Me, many purified by the austerity of wisdom have attained to My state of being.” In our system, we get rid of passion and anger, which limited the approach of even greatest saints of the past, by assiduously following point A & B meditations, which are the unique discoveries of Rev. Babuji. These are a

boon to humanity. By understanding how all our methods are integrated with each other in a wholistic way and by assiduously practicing these and earnestly following Sri Ramchandra's Commandments by making them part of inner core of our being; while living a normal family life, we are bestowed various conditions talked about in Gita. Life teaches us many lessons and coupled with the wisdom gained from our practice, we can live the life of Gita, easily. As Rev. Babuji insists, "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."

Keeping Bhagavad Gita in view, let us discuss few aspects of our sadhana.

Pujya Babuji Maharaj in answering question to an abhyasi says, "Everyone of his disciples are under His charge". Do we have that confidence and faith in Him that he will take care of the obstructions and difficulties in sadhana? Arjuna had the confidence, that Lord SriKrishna is his God and he is under Lord SriKrishna's charge. Getting into the trap of despondency is detrimental to our sadhana. When we practice assiduously, with faith and confidence on the Master, His kindness is there to take us further.

Gita talks about Duty and how we should attend to it, by sublimating doer, knower and enjoyer in us to divine.

This will lead to desire less action. When we apply our heart and mind to the actions we perform, we form impressions. When we know Atma Swaropa Jnana and have developed viveka and Vairagya, we start slowly getting out of doership. We are enabled to feel these states in our system by diversion of the flow from L i§jè U and U to Atman, from day one. It is our inability to yield to the Method, which is the barrier. Also, practical problems in feeling Master, as the doer of every action is, the type of actions we do. If we are spending most of our time under the bind of senses, it gets harder to feel every act as Master's action. When we learn to detach from sensuous indulgences and even when the orientation is turning towards accepting Master as the doer, any appreciation of our act at times will try to make us enjoy the result of the act. The funny ways of mind is, before the act it knows the Master as the enabler and after the act, it tries to forget that! This can lead to ingratitude. Let us get into prayerful mode in those moments of excitement of psyche about the appreciation and try to submit as a lapse during bedtime prayer.

We meditate and will remember the peace and calmness we felt, but miss out to feel the greatness of Rev Master. Only when this greatness is deeply imprinted in our heart, we will start accepting Him as the only God and Power. Arjuna had that wisdom and sought refuge in Lord SriKrishna. We feel the assurance many a

times during transmissions, but that conviction has to firm up and His greatness only should be in our view.

It is wisdom to maintain gratitude towards Master 24 x 7 and 365 days. At any stage of our progress, if we contemplate it is His grace which granted us this peace, calm and many more qualities which make us live as Humans and at times as Divine. We were not anywhere close to our current consciousness, before we joined the system. This wisdom should let us live in a sense of gratitude all the time. This gratitude is a must to know and feel we are not the doer. Pujya Sir hints how Arjuna fallen prey to being a doer, at different times, after Mahabharata battle. Let us maintain our gratitude and lowliness, so we don't become victims of our ego.

In this world, from day one we have not been taught to wait for anything. This also poses challenges for us to wait in meditations, without expectation. In words of Rev Dr KCV, when we wait on God with out words and seek Him only in silence, that is surrender. This is the kind of yielding we need to develop, for attaining the states talked about in Gita.

In our sadhana, one more aspect to remember is not to be fixated about any conditions, including the conditions much talked about in Gita, other than reaching oneness with Sri Ramchandra Consciousness, which is Just and Balanced state. I was for a while fixated about surrender

and then was gently reminded about it by a fellow brother. Let us accept in toto, it is for Him to take us up to any stage, based on our arhatha.

Many are the ways of training of the masters. Unless we work in a spirit of cooperation and Bodhayanti Parasparam, we can't make faster strides in spiritual path. Arjuna cooperated with Lord SriKrishna and accordingly was blessed. Our psyche should accept everything is for our betterment only. When our ego shell is hard, it needs to be pierced through variety of means, supplementing Pranahuti. I have gone through such training by many loving masters. Initially it was hard for me to understand what was happening and to accept. Who wants to be disgraced! I wouldn't understand "why it happens only to me!?". Over a period of time, when I felt disgraced, instead of brooding on it, I have been attempting to submit that to Master. My recent feelings in this regard are how do we learn humility unless we accept all this. As Pujya Sir says, "we learn the lessons in humility when we get disgraced, defeated, defamed and dishonored etc.," We are all fortunate to be trained that way by many brothers, to pierce our thick ego shields. We should feel grateful to everyone, who teaches us in this path of enlightenment. I pray we all hold this wisdom dearest to our heart and maintain our humility as humble servants before the Great Master.

Mind is conditioned from the time we have come into

existence. This conditioned mind is what we try to apply even while understanding our spiritual experiences. Pujya Lalaji Maharaj says, “working willfully against and to be obedient to the mind and senses is against the principle.” We need to first let our sadhana mature, before relating and truly feeling the spiritual experiences. As Pujya Sir hints, though Gita won’t talk about it, with his long association with Lord SriKrishna, Arjuna has already been practicing much before Gita. Fomentation is already in progress and that has allowed Arjuna to feel the conditions transmitted to him at the time of Mahabharata battle. We need to be patient with our sadhana and let our consciousness feel the conditions, as they get bestowed. In His infinite love our beloved guide Pujya Sir has reminded me many times about the play of ego and intellect, which made me get into expectations of the conditions. Problem is mind is not prepared yet and I was trying to relate to experiences with the fixations of the mind. I have to admit, it has been a hard process in learning to unlearn the plays of mind. Faith in Rev. Master and His Method and learning to know our insignificance before the Masters of Order are some of the aspects, I have been contemplating in this regard.

It would be fitting to end this discussion on this auspicious day with the motto of our Institute, “Madchitta, Madgatah Pranah Bodhayanti Parasparam”. The idea behind it is that we shall all share the thought of

the Master again and again so that our faith gets confirmed.

I beg forgiveness for any lapses in my sharing on this subject. Let us end this conversation, with our deepest salutations to Lord SriKrishna and to our Lord Sri Babuji Maharaj.

Pranams.