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True Religion - A Universal Need  
Lake Shrine Temple  
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Meditation is the cornerstone of the Self-Realization Fellowship [SRF] path. Meditation in SRF means to concentrate upon God. Of course, we can concentrate on anything but when we concentrate on God that particular type of concentration is called meditation.

All of us as though we go through life are seeking fulfillment from it. We cannot deny it. Everyone wants to be happy; everyone wants to be loved; everyone wants to be successful in some way. These are natural cravings of the heart, mind and soul. The problem is that without the proper understanding they often get twisted or confused and when that happens we wind up missing the point of what life is all about.

One of the big mistakes that people make in seeking to fulfill the happiness of their lives is that we stop there and we do not realize that, in a sense, we are confusing bliss for happiness. The ultimate goal is God. God is beyond happiness. Happiness has an antonym -- unhappiness, misery; bliss does not have an antonym because it is a quality of God.

It is not just a quality. It is His very nature is Bliss. We as souls, our souls being a part of God, our true very nature is bliss. How do we manifest that bliss if we do not even know our souls; if we are caught up just in this drama of creation we're in? For most of us ego is the driving force in our lives and ego is nothing but the soul attached to the body and thinking of ourselves as being that body. We are not these bodies that change and pass away. They have a beginning and they have an end. That is the nature of anything that has been created. We can say, "thank God for that" because we know where we're headed. They have a beginning; they have an end. That is the nature of anything that has been created.

That which is eternal; that which is real, has no beginning, has no end. God is neither beginning nor end. We are so used to thinking in such limited terms of this physical creation and perhaps the more subtle forms of creation that we do not realize or think about what is beyond creation that has always existed. We can't put boundaries on that or the effect. It is unlimited. We are caught up in limited forms of thinking, which is natural when we're receiving data from the senses and are caught up in the sensory data and are caught up in the whole drama of life, so to speak.

The thing is it is fine to be caught up in the drama of life in one sense. We're put here because we need to get caught up in it but we need to get caught up in the right way so that we can realize what we really are. So we can manifest our full potential instead of only little bits and pieces here and there or not even manifesting anything at all being completely caught up in negation and all the other negative aspects of the ego that we seem to cling to very tightly. Those are not soul qualities; those are the qualities of the ego.

Since we're not the ego but the soul, the senses can never completely satisfy us. In that, one might say in one sense, it is both a blessing and a curse. The blessing is that since it can never completely satisfy we can never remain lost in creation. Sooner or later we will realize that we need to get out of here because what we need is God, because we're longing for that something else that will give us everything we want...that is, the unlimited...that satisfies every single thing...and the only thing that can do that is God. Nothing else! It does not matter how successful we become in the outward sense. There's nothing wrong in becoming successful as long as we do it the right way. But what are we doing with our inner lives?

Meditation, which SRF teaches, offers a method by which we can deepen our personal relationship with God. As we begin to practice that method or methods and see how they work, then we have the opportunity to make that inner connection with reality. We can reach a point where we're no longer in the drama; we're free from the drama. That is what we are all really trying to obtain. It is called by various names in different religions...salvation, liberation, freedom, whatever you want to call it. That's what we're all looking for. We looking for that state of absoluteness.

Absoluteness can only be in God. It cannot exist in creation. Everything in creation is relative. So in creation it's relationships, it's relatives...no positives here...no negatives here...but, in one sense, there are because it's two sides of the same coin. That's why in yoga, it's called the pairs of opposites -- light, dark; heat, cold; love, hate -- one is the absence of the other. Usually we have an admixture of both of them with people. We seldom have one of these things completely one way or the other. We are constantly caught up in the drama of the outward senses that we're living in.

The senses operate, sends us data, out of the lower mind. The senses gives us the picture of what we see out there in creation and to the mind it is very real. To the senses it is very real. In actual reality, it is unreal because it has a beginning and an end. That shows us how delusion in God's creation works. It is so fascinating as long we're caught up in the senses that which is unreal seems real and that which is real seems unreal. To most people God is unreal...can't see Him, can't touch Him and not connecting with Him in meditation. God is just a concept, an idea, that hasn't been proven yet. God seems unreal and yet His creation seems very real. It certainly is real to the senses but it has a beginning and an end. Therefore, it is not real. It is just something that exists in our sense / mind combination. It's real to our senses and our minds.

If we could actually see what's out there, we'd see something far different. What we are seeing is what is out there and the way our mind puts together what is out there. That is what we are seeing. Again, it can never completely satisfy because it is not real. Again, it is a hard concept to grasp because it sure seems real! It is only when we begin to meditate deeper and deeper that we begin to realize that none of it is real. How strange! We begin to see it sometimes, even feel it, when we start to see the drama fading in and out of existence -- the relativity of it.

Brother then said we don't need to get that far ahead. Let's just worry about just a little more effort in making our meditations a little deeper. We don't need to take to big of a leap here and discourage us all.

God and the Great Gurus put it ahead of us like that because They always show us the ideal we should strive for and sometimes that seems too much. That we can't do it but we have to remember not to be discouraged because if we'd attained the goal we wouldn't be here. They put it out there to show us the ideal for us to strive for because if we keep striving we will make some progress until we finally attain the goal.

When we say go deep in meditation, what does that mean? It means get out of the surface of the body; get out of the senses and get into the spine and brain. Then we're deep in meditation. That's when the real meditation begins. Until then we're only practicing meditation. Brother went on to explain the correct meditation posture. He said that it is very easy to sit in that posture without moving. However, suppose you're trying to sit in meditation posture without moving for half an hour or an hour. In the beginning we cannot do it. In five minutes we want to scratch everywhere. What we have to do is to say: "I will not move; I refuse to move; I will not move!" Then if we've stayed without moving for eight minutes or whatever, the body gets used to not moving, then go to ten minutes....keep pushing the boundary. We succeed in anything by pushing the boundary, by demanding more of the body / mind because it can give more. It can do more. We don't have to be satisfied with mediocrity. When we meditate sit still. When we're chanting, use the chant to push for inner attention. Take it away from whatever is going on around you. Forget about everything else. Just concentration on the meditation techniques or just talk to God whatever you are doing.

Daya Ma, our late beloved president, had that ability to bring out what you had within you; to encourage in such a way to awaken you within. That is a beautiful quality to find in someone and it comes from a life that has been dedicated to helping and serving others. These are some of the things we need to learn.

Daya Ma used to say: "Look, I'm busier than all of you. When I meditate and if I'm going to worry about all the things that are bothering me and all the problems, I'd spend all my time just doing that. How I get around that is by tricking the mind. The mind tricks us so why not trick it back. I tell the mind, I'm dead and since I'm dead I have no problems. I don't have to worry about anything and can concentrate on the techniques and go deep in God." Trick the mind!

The topic this morning is entitled: True Religion: A Universal Need.

How can we become like those great exemplars of humanity...Jadava, the Krishna, Moses, the prophet, Gautama, the Buddha, Jesus, the Christ...to mention a few? First we have to recognize the necessity of true religion. What is true religion and what is involved in its practice? The word "religion" is derived from the Latin "religare" -- to bind. What binds? Whom does it bind and why?

It is we who are bound. What binds us? Not chains or shackles, of course. Religion may be said to bind us by rules, laws, or injunctions only. And why? To make us slaves? To disallow us the birthright of free thinking and free action? That is unreasonable. Just as religion must have a sufficient motive, so its motive in "binding" us must also be good. What is that motive? The only rational answer that we can

give is that religion binds us by rules, laws and injunctions in order that we may not degenerate, that we may not be in misery...bodily, mentally, or spiritually.

Body and mental suffering we are all familiar with but what is spiritual suffering? It is to be in ignorance of the Spirit. Spiritual suffering is always present, though often unnoticed, in every limited creature, while bodily and mental pains come and go. What other motive of the word "binding" other than that of the above may be ascribed to religion that is not either nonsensical or repelling? Obviously other motives, if any, must be subservient to the one give.

In the Bible passage from St. Matthew 5:20, Jesus is speaking: "I say unto you, 'That except your righteousness shall exceed the righteousness of the scribes and the Pharisees, ye shall in no case enter into the kingdom of heaven.'"

What did he mean by that? This is an example that he was giving because he was a Jew and speaking to his people. He was obviously giving a recommendation to them there. This happens in every religion. We find that people are caught up, not in the truth of their religion, but in the superficiality of it.

Paramahansaji in commenting on this verse said: "Jesus emphasized the difference between superficial righteousness of the scribes and Pharisees who practice religion by rote, and the true righteousness of a God-tuned life. Jesus saw that even good religious men of the temple who thought and spoke a great deal about holy scripture, and who were punctilious in performing their duties and prescribed sacerdotal ceremonies, nevertheless lacked inner realization of the underlying truths of their vocational practices; their righteousness was only skin-deep, touching little on the consciousness within.

"Thinking about truth is good if it increases the desire to follow the laws of truth. Thinking or talking about truth but neglecting to apply its laws in one's actions and behavior is productive not of righteousness but of hypocrisy. Unless one harnesses his good thoughts to the corresponding noble activities, his lofty philosophizing tends to develop an ineffectual, even vainglorious, familiarity with ideas about truth, which breeds neglect of their actual application--a know-it-all, do-nothing attitude."

This is a common problem when we approach religion or try to understand scripture mainly by the application of the intellect, which is necessarily limited in misunderstanding by the sensory data which comes into us and is not always correct.

Master continues: "Superficial righteousness, akin to that of the scholars and Pharisees cited as an example in this verse, may make one loyal to a theoretical philosophy or dedicated to a set of religious practices and beliefs, but it is an extreme dilution of the spiritual panacea of lived truth, and consequently does not produce much soul development. Jesus therefore spoke of the necessity of developing the consciousness of doing right and living truth, shorn of superficiality." And this is a struggle that each one of us faces when we are trying to improve our lives.

Dr. J. M. Buckley, a famous Methodist minister, had an experience in a church he was visiting. A woman

got up to bear witness to her religion as a light bringer and a comfort giver. "That's fine," said Dr. Buckley, "but what about the practical side? Does it make you a more considerate and loyal wife or a better mother?" He then felt a yank on his coattail and the church's minister said: "Press them questions, Doctor. Press them questions, that's my wife."

Brother said he thinks we're all sort of caught up in that situation. How are we really doing it? This is exactly the point that Christ and Guruji were talking about. It is easy for us to get into a theoretical understanding of truth and perhaps even to speak of it in beautiful and inspiring ways but what is its practical side? Are we living it? To put it in the vernacular are we not just talking the talk but walking the walk. That is the difference and that is always the test of the religious teachings in our lives. Is our commitment to these truths skin deep, superficial, or are we trying to apply them in our every day life experiences? Are we aware when we fail and try to do better?

We should not be discouraged by failure. Everybody fails. The most successful person in the world fails and perhaps fails many times. So failure is not the problem. We all fail! The problem is allowing that failure to discourage us and get caught up in self-pity when we fail and sit there feeling sorry for ourselves and blame everything else, except ourselves, for the condition we are in. We should recognize that every time we fail, instead of wasting that energy and thought process in trying to excuse ourselves or feeling sorry for ourselves, realize that this is the time to apply a renewed effort. Instead we should be inspired and want to do something. So why not use it in a positive way and try to make ourselves the better for it. It is exactly the time to sow the seeds of effort.

It usually takes some time to rise above our habits, whims and moods, which controls peoples' lives to a far greater degree than they realize. We seldom realize how much habits control our lives until we try to break one. That is, if it is one that is difficult to break and most habits are difficult to break. Then we can see the power they have over us; just how strongly we're influenced by our habits, whims and moods. How much time do we spend in theorizing or just hoping everything will be better without really using it in a positive way. We get caught up in a mood and may go about spreading misery everywhere we go because we're not feeling too good for whatever reason and allow it to spoil our whole day...whims, moods controlling our lives.

Why not take care of our lives? Why not start living a balanced life while making a spiritual effort? Why not start living a balanced life so that we can apply that life in our every day lives?

Perseverance is the key to success and this is true of anything...spiritual, mental and physical. People who succeed are those that have one-pointed focus. They get onto something and it's almost as though they have blinders on because they hardly see anything else. They have seen that goal and they're after it. The average person is distracted by a thousand things and uses almost every one of them to completely forget the goal and going off pursuing something else.

Brother continued with Paramahansaji's comments: "The absolute of righteousness is complete identification with all truth. Harmony with all truth, and not just its part, is only possible through

meditation and samadhi, or ecstasy, in which the devotee, the act of meditation, and God as the object of contemplation become one.”

The meditator and that which he is meditating upon become one and when that happens we are in a completely different state of consciousness. That’s when we begin to realize the oneness of everything. It is all One! We do not recognize that with the senses. We have to experience it.

“Millions of people,” Guruji goes on, “do not even think about religion; and of those who do, the majority are satisfied with religious worship one hour a week or reading a few spiritual books or practicing a few religious ceremonies. They never go deeper; they never attempt by scientific meditation to commune with the infinitely loving Father about whom they hear or read. This is the palpable reason so few attain Christhood and entry into God’s Kingdom of Cosmic Consciousness, the domain of the humbly reigning Royal Spirit.”

While it is true that religion, in part, consists in the permanent avoidance of pain, misery, suffering, it is also true that religion cannot lie merely in getting rid of something, such as pain, but it must also lie in getting hold of something else. It cannot be purely negative but must be positive, also. How can we permanently get away from pain without holding to its opposite--Bliss? Though Bliss is not an exact antonym of pain, as we found out earlier, it is a positive consciousness to which we can cling in order to get away from pain. We cannot forever hang in the air of a neutral feeling that is neither pain nor the reverse, which is called boredom.

Boredom is the thing in the world! When we’re bored nothing is interesting. We need someone to hit us over the head to let us know we’re alive. Brother said that before he came into the ashram, while working in the world, he used to get bored all the time. It was hard for him to keep his mind on his work because he was bored with it. Once he joined SRF he never had that problem. The reason was that he never had time to be bored!

When there is something demanding our time and when we’re interested and want to do it, we’re not going to be bored. That is one of the things that Brother really likes about monastic life. It has its difficulties; it’s a hard life in many ways but one doesn’t get bored.

So how do we attain true religion? Proper meditation is the fastest way. Mind you, it is not the only way but the fastest way. When we’ve had enough of pain and suffering why not choose the fastest way to get out of its clutches. Why not make that effort to overcome the things that are holding us, binding us, to this that is unreal but just seems real. Why not learn to have control over it instead of it bossing us around.

Paramahansaji in the Autobiography of a Yogi told about this and how he met his guru. When he had graduated from high school, he joined an ashram, called the Mahamandal hermitage in Banaras. Guruji wrote the following:

“The young head swami, Dayananda, greeted me cordially. He was tall and thin, of thoughtful mien and he impressed me favorably. His fair face had a Buddha-like composure.

“I was pleased that my new home possessed an attic, where I managed to spend the dawn and morning hours. The ashram members, knowing little of mediation practices, thought I should employ my whole time in organizational duties. They gave me praise for my afternoon work in their office.

“‘Don’t try to catch God so soon!’ This ridicule from a fellow resident accompanied one of my early departures toward the attic. I went to Dayananda, busy in his small sanctum overlooking the Ganges.

“‘Swamiji, I don’t understand what is required of me here. I am seeking direct perception of God. Without Him, I cannot be satisfied with affiliation or creed or performance of good works.’

“The orange-robed ecclesiastic gave me an affectionate pat. Staging a mock rebuke, he admonished a few nearby disciples. ‘Don’t bother Mukunda. He will learn our ways.’

“I politely concealed my doubt. The students left the room, not overly bent with their chastisement.

“My relationship with Dayananda’s followers grew steadily worse. The household was alienated, hurt by my determined aloofness. My strict adherence to meditation on the very ideal for which I had left home and all worldly ambitions called forth shallow criticism from all sides.

“Torn by spiritual anguish, I entered the attic one dawn, resolved to pray until an answer was vouchsafed.

“‘Merciful Mother of the Universe, teach me Thyself through visions, or through a guru sent by Thee!’

“The passing hours found my sobbing pleas without response. Suddenly I felt lifted as though bodily to a sphere uncircumscribed.

“‘Thy Master cometh today!’ a divine womanly voice came from everywhere and nowhere.

The supernal experience was shattered by a shout from a definite locale. A young priest nicknamed Habu was calling me from the downstairs kitchen.

“‘Mukunda, enough of meditation! You are needed for an errand.’

“Another day I might have replied impatiently; now I wiped my tear-swollen face and meekly obeyed the summons.”

What happened during that trip? As they were walking along back to the ashram after making their purchases, Guruji said he saw a swami standing there. When he saw him he said that there was

something anciently familiar about the scene. We often that experience when we meet someone, especially someone who was close to us in a past life. We recognize, even though we may not know, but we have that feeling about it.

Then Guruji thought about it and the moment we think about something like that with the mind, doubt comes because the nature of the mind is to doubt. When Guruji thought about it, what happened? The mind said: "O, your confusing this wandering swami with somebody you knew." He started walking off and kept on walking noticing that the farther away he walked his feet kept getting heavier and heavier. Finally they got so heavy, he could barely move them forward. He stopped and turned around and as he did that his feet moved freely again but when went to continue walking away he could barely move.

The priest who was with him was observing this strange antics and said: "What's the matter with you, are you crazy?" Guruji just gave him all his packages and ran back to where Swami Sri Yukteswarji was standing and fell at his feet. Swamiji said to him: "O, my own, you have come to me! How many years I have waited for you." Even after all that happened, Guruji was not yet completely malleable to the training of his Guruji. His Guru told him he should not exclude his family. "You should go back and take up your studies. I want you to have a university degree" Guruji said that he would not go back because his whole family was waiting for him to come back. Swamiji said: "You'll return in thirty days." "Never." "You will return in thirty days."

So the whole beautiful experience started on an inharmonious note. Guruji was yet ready and it had to be on exact basis. Swami Sri Yukteswar predicted to the day when Guruji when return to him.

What happens? One of our big mistakes in life is that we often are so caught up in our own ways of thinking and acting and feeling conscious of our own ego personality that we don't learn how to listen. Just like with Guruji when he would not listen because he was to caught up in the drama of his own life.

Something like this just recently happened to Brother and it was something quite minor but he couldn't believe that he fell into this trap. It wasn't important or any big deal. Brother had recently been down in Encinitas giving talks to the postulant monks and spending some time with them there giving satsangas and such. Prior to the talks since he's on a special diet that included vegetables that are just lightly steamed, he'd asked if they had a steamer he could use. One of the brahmacharis showed him where it was on a real high shelf in the kitchen. Brother said he could just barely grab it to pull it down. He realized that it had a glass lid that didn't fit too well. He put it back up and didn't think any thing more about it except that the brahmachari had said that may be would be better to put it on a lower shelf. Brother said he didn't listen to him, thinking it wouldn't be a problem. Well, the next day when Brother grabbed the steamer, the lid came flying off and he watched it flying through space like it were a flying saucer, saw where it was headed. It came down onto a concrete floor and smashed into a thousand pieces. Glass everywhere.

He said he thought: "Why didn't you listen to what you were told? Now you have to go out, find a broom and clean up all this mess, plus you broke the lid." If we don't listen when we should, we usually

get into trouble. Now that's all right, in one sense, because Brother said he learned something from the experience. Also, that it's easy to get a little cocky and not realize it, okay? So it's okay to learn something from those around us because they may know more about something than we do. We shouldn't be so quick to go off on our own little thing.

Guruji said: "The best religion lies in conscious contact with God. If your religion has failed to give you that, then it is time for you to change it.

"The secret of true religion lies in the cave of stillness, in the cave of wisdom, in the cave of the spiritual eye. By concentration on the point between the eyebrows and by delving into the depths of silence, one can find answers to all the religious queries of the heart.

"While honoring God in all man-made temples, learn to worship and contact Him in the temple of deepest silence."

Now there are some things that he talked about here: the cave of stillness and the cave of wisdom. Those of us who are meditating and particularly have received Kriya and have the technique for seeing the spiritual eye, sometimes when we look there we may see only part of the spiritual eye. When we see the dark circle in the center it is like a cave. In India they call that the cave of wisdom...guha, which literally means cave. In that cave, if we can go into that darkness and go through it, we're going to find a whole new world opening up inside there. We can always go deeper.

To end the talk, Brother read the following quatrain by the Sufi saint, Omar Khayyam, from his Rubaiyat where he speaks of one who has attained this high spiritual state. In Brother's opinion it is a fascinating quatrain:

"One Moment in Annihilation's Waste,  
One Moment of the Well of Life to taste -  
The Stars are setting and the Caravan  
Starts for the dawn of Nothing -- Oh, make haste!"

What does he mean by that? Paramahansaji gave the following spiritual interpretation in *The Wine of the Mystic*: "One Moment: the first, negative state of ultimate divine realization. Annihilation's waste: An inner void, a negative state of absolute peace -- Nirvana -- which is the soul's first experience in deep meditation. One Moment: The second positive state of divine awakening. The Well of Life to taste: After feeling the negative void of inner peace, or Nirvana, to feel the deeper, positive state of union with Spirit as eternal ever new Bliss. The stars are setting: After the devotee reaches these divine states, his past karma, indicated by the position of the stars in his horoscope, begin to lose its control of his destiny. Caravan: The procession of the soul with its noble achievements and divine qualities. Starts for the dawn of nothing: From the beginning of the first or negative state of Nirvana, the soul then starts toward realization of Absolute Truth and attainment of freedom from rebirth."

Brother reiterated that we call these by different states: salvation, liberation, ecstasy or whatever term we want to call it. It is freedom from the delusion to have control over our lives any longer or at least to have lesser control. In the beginning state we have lesser control and everything is subject to delusion in this stage. Even the first state of samadhi, when one finally attains that, Lord Krishna in the Bhagavad-Gita called that the doubt-filled state of samadhi because we've had it but when we come back after the experience we question whether it was real or was it something just imagined. We are not sure. Only as we continue to experience reality, we realize it is real!

How can we tell if an experience is real? It changes our lives. People who have unreal experiences, subjective experiences, that they bring into themselves because they want to have that kind of experience. What one sees is that they want to talk about it all the time but their lives don't change. One who has really experienced does not want to talk about it all the time. They may talk about it a little to encourage others but one sees that they become different people because how can one contact God and remain the same. It's impossible! It's too liberating, shall we say or awe inspiring, not to have a profound effect on one's life. It has a profound effect on our lives!

Brother went on to say that when he first started these teachings he was a skeptical engineer. The one big thing that impressed him about the teachings was that he wasn't told he had to believe in anything but was told to practice this and practice that so that he could see for himself what it would do for him. He liked that because it's the scientific method. Perform the experiment. That seemed fair enough to him and that's what he did. It worked and that's why he was standing in front of the congregation giving the talk and if it hadn't he wouldn't be standing there. It was as simple as that.

Brother said he wasn't going to tell anyone that it was easy even though he was given beautiful experiences by Guruji in the beginning. The moment he went into the ashram, they were all taken away. He said got the message that the experiment worked but now it was up to him to get busy and earn it. He'd said fair enough to himself but didn't realize what he was getting into. Also, that it didn't happen overnight; that it took a long time.

We have to keep after the goal; we have to persevere and that's the reason Brother said he finally chose as his motto -- keep on keeping on -- because he knew that was the way to get there. When we keep on, persevere, we are bound to attain the goal.

Continuing from Guruji's commentary on the quatrain: "True seekers thus hasten on and on, from the simple joys of right living to the Nirvana state of desirelessness; and from that negative state to the positive spiritual state of union with the eternal bliss of the Absolute. In this state, the devotee finds that the seeds of his past karma have been roasted and destroyed by the sun of wisdom. He is freed forever from compulsory reincarnations. Any such liberated devotee can, of his own accord, come on earth to help man -- as did Jesus and other great avatars -- and at the same time maintain mastery over the cosmic forces that affect the lives of ordinary beings.

What is the practical application of that in our lives? Going back to what the Sufi saint Omar Khayyam

was saying: "One moment life is beset with storm clouds of devastating troubles. Are we not in such a condition in this world right now? We are. Another moment the silver lining of success fringes the clouds of failures. Muster courage; keep peaceful within, calmly and righteously active without, and destiny will cease to gamble with your life. By continuous efforts at success, you will pass through the dark night of fate and troubles into the dawn of fulfillment, free from any clouds of calamity. Hasten to achieve this state of unshakable success."

Brother repeated "unshakable success" where these things cannot influence us because we have risen above their limited influence. We can then go into that higher state. When it gets to tough out here, we don't have to succumb to it. We can use our energy, our intelligence, our wisdom, our application of that wisdom, which is the understanding of how to apply it in daily life.

In the Bible it says: "With all they getting, get understanding." First we have to acquire wisdom and then understanding is knowing how to use it. This is what meditation and contact with God brings to every one of us who pursue with persistence and are not easily dissuaded even though sometimes it seems that nothing is happening. We have to persist telling ourselves it doesn't matter because we know it works. If we do that eventually we will succeed.

Lahiri Mahasaya said: "Banat Banat Ban Jai!" "Making, Making, One Day Made!" Brother said he wanted something simpler and chose keep on keeping on. It's the same thing. He said that he's encouraging each and every one not to give up...never give up! Never give up! You can do it! YOU CAN DO IT!