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*Satsanga*  
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*Satsanga* translates into fellowship with truth and Brother said if he'd done his job correctly sixty minutes later we'd still believe that's the definition of *satsanga* and if he hasn't we won't. Also, that there are some good questions.

Question: *How can one find the courage of letting go of a loved one?*

It is important to differentiate between missing a loved one as opposed to a selfish attachment, a natural grieving and a selfish attachment. The lives of the saints and the avatars are meant to instruct and teach us. The following are stories that Brother shared from Guruji's life: It was a week or two after Gyanamata's passing when he was with some devotees. They were talking about Sister, remembering her and the devotees that were with him noticed some tears had formed in Guruji's eyes and were running down his cheeks. One of the devotees, understandably, wanted to console him and said to Guruji, "She's in a much better place now." He responded, "I know exactly where she is, but I miss her!" He missed her physical presence, her uplifting vibrations and her divine friendship. So grief and sorrow are natural and we all go through it for a period of time. Also, time does heal.

Another story in Guruji's life was when he was at the Ranchi boy's school. They had a pet deer on the grounds. One day Guruji was going to be out for the whole day and told the boys not to feed the deer until he got back. However, one boy disobeyed him and feed the deer. When Guruji got back the deer was very sick. He knew the deer was dying. He took it into his room and prayed fervently for hours to God to spare the life of the deer. During the night Guruji fell asleep while the deer was resting and it came to him in a dream asking to be released. Guruji realized that his selfish attachment had been holding the deer back, preventing the natural upward evolution of that soul to incarnate in a higher form. Guruji then released it and it passed away. He had prevented that natural and upward evolution because of the love and yet ultimately, selfish attachment.

We are so blessed to have such detailed information on the transition of the soul from this physical world to the astral world. How much more beautiful it is and what a finer, peaceful and loving place it is. Death, that so much of the world fears seeing it as annihilation, is not annihilation. We are the soul, we are immortal made in the image of God, and death is just a transition to a finer realm. Death comes as a pension, a reward after an exhausting physical life. We all know life in these physical bodies is exhausting and death, the transition to the astral world, comes as a divine pension. It is so beautiful and we do make progress in the astral. It is more like a vacation, a rest. We do the heavy lifting here on this plane, in duality, where we make the greatest spiritual advancement.

In ridding ourselves of grief and sorrow know that it's going to take time but take the truths in Guruji's teaching, make them practical and use them every day. By reminding ourselves of these

truths we can help shorten our grieving, mourning and sorrow. A great tool to use is affirmations that deal with sorrow and grief, bad habits, temptations, and so forth.

Brother shared from a Sunday service on worry and mental restlessness that he gave a couple of weeks ago in which Gururji said: "When the mind begins to get restless give it a whack of your will and order it to be calm." We can do the same thing anytime sorrow, grief, worry, impatience creeps in - give it a whack with the will and order it to calm down. Take an affirmation and pound away with it so as to not giving a millimeter of space to sorrow or grief or temptation and allow it to take root in our consciousness. It's a great application for affirmations.

In consciously striving to overcome sorrow and grief, it is not being coldhearted or unloving or selfish to the departed loved one. At physical death, Gururji talks about the intense attachment and identification when a soul enters the body. That is why we are, for the most part, oblivious of God, our true nature, because of this intense identification to the physical body. When we shed the physical body at death, even if we're not realized, we understand that all souls are living in soul awareness in the astral world. That they are free of this tremendous delusion and are aware and enjoying the beauty, unconditional love and joy of the astral world. They are happy and they want us to be happy.

When reading about people with near death experiences they describe how they see that their loved ones can be devastated and so they try to communicate with them to relieve them of that sorrow. Of course, they can't because they are no longer in a body and it compromises their ability to enjoy the beauty, freedom and bliss of the astral. That's the example of Gururji and the deer. It delays their transition to the finer astral realm. None of us want that. We want them to enjoy that divine pension fully as soon as possible. That's why we need to differentiate between natural mourning at the loss of a loved one as opposed to deep mourning that goes on and on. This is probably selfish attachment that needs to be let go of so it doesn't delay their transition from this world to the astral. Review the teachings as to how beautiful the astral is. In Chapter 43 of the "Autobiography of a Yogi" [AY], the *Resurrection of Sri Yukteswar*, goes into such detail of the beauty of the astral world that can be of help.

Also, Brother finds there's a lot of value in reading about people who have had near death experiences...clinically died and resurrected. While they were dead they got a glimpse of heaven, a glimpse of the astral world. Brother went on to share three excerpts of such experiences as examples:

The first is of a soldier who died on the battlefield in WWII and the following is what he experienced when he was clinically dead. He said, "What I felt was unconditional love; an astonishing love; a love beyond by wildest imagining. This love knew every unlovable thing about me, the quarrels with my stepmother, my explosive temper, every mean, selfish thought and action since the day I was born and yet I felt unconditionally loved and accepted just the same."

This is a recurring theme of the unconditional love rarely found on this plane.

The next excerpt is of a woman, Betty Edie, who had a very comprehensive experience and wrote a book entitled "Embraced by the Light". She was a Christian woman who went into surgery and died on the operating table. She had the experience in which she could see her physical body and was enjoying her new astral body. She said: "My new body was weightless and extremely mobile. I was fascinated by my new state of being. Although I had felt pain from the surgery only moments before, now I felt no discomfort at all. I was whole in every way, perfect, and I thought this is who I really am."

She was not a realized person but once we have shed these bodies we live in much greater soul awareness. She makes two great points here: how one moment she's on the operating table in a physical body feeling great pain and discomfort and then she's in the astral after physical death free from all that pain. That can help us process the extreme suffering we see in the world from natural disaster, wars, crimes and so forth. When we shed the mortal coil, immediately we're whole and perfect in every way. If somebody was blind, paralyzed, handicapped or had lost a limb, in the astral they are whole, a perfect astral being with a perfect body.

Betty Edie went on to say: "What I experienced was the most unconditional love I have ever felt. I felt completely embraced and said over and over, 'I am home. I am home. I am finally home.' I told God that I knew I was part of Spirit and knew that I had always been part of Him. That in reality I had never been away from Him. I knew that He was aware of all my sins and faults but that they didn't matter right now. He just wanted to hold me and share His love with me and I wanted to share mine with Him." That is unconditional love!

The last excerpt was of a fellow named Mellen Thomas Benedict. He was a real character. He, too, had a very comprehensive experience. He was an atheist, not only an atheist but also sinful and critical. He said, "I thought everybody was screwed up, everybody but me." He didn't believe in God and had no respect for his fellowman and he had this experience. He said, "I felt embraced by the light and the truth was obvious that there is no death. That nothing is born and nothing dies. That we are immortal beings."

So if we're mourning the loss of someone it is good to use Master's teachings and other sources. In this awakening age, God is sending us this truth, through many channels so that we get the message, that we are immortal beings. He doesn't want us to suffer. God created this world for our cosmic entertainment. It is hard to see right now in this lower age but it is true. The more we can live in that greater peace, joy and fulfillment, the more we will get out of life. In spite of all this knowledge it is very natural to grieve as Gurujī did when Sister Gyanamata passed. We miss them.

Brother had read about a little girl who was scared of the dark. Every night when her parents would put her to bed they would assure her that she would rest in peace and that God was watching over her. One night ten minutes after they'd gone to bed after putting the child to bed the mother felt the familiar tap on her shoulder. The four-year-old daughter said, "I know mommy that God is in there watching over me but I need somebody with skin!"

We're the same way. We've known them in the skin and we miss them but if it lingers on and on we may need professional help. But 90% of us have the tools we need to process this and we

don't want to hold on to unnatural sorrow because it does compromise the joy our loved ones can feel and experience in the astral. It can delay their transition.

Brother recapped saying we have tools such as affirmations, prayer to God and Guru to help and spiritual study, to cultivate the courage to let go of a loved one.

Question: *How can we as individuals heal the world?*

This is a great question that we get all the time. We should never minimize the value that we can contribute to the healing of the world. We can help heal on many levels and we should work on all contributing where we can. Take natural disasters, such as the tsunami in Japan that happened last July, the earthquake in Haiti and any number of such devastations and sufferings that strikes at our very core. If we do want to help, we should analyze how we can help. *Maya* will always drop thoughts like it's so big that we can't possibly make a difference but we can!

As Mother Teresa of Calcutta said, "We can do no great things; only small things with great love." That's all we can do. When we do our best it does make a difference. Analyze as to how we can serve. Sometimes due to family and/or career obligations we can't dedicate the time, so then maybe we can donate goods, or donate monetarily to relief agencies on the ground that are making a difference.

When the Haiti earthquake hit much help was needed. Many buildings had crumbled, they had no clothing, shoes and there was a lot of rubble and glass. Any kinds of shoes were needed and Sport Chalet, a sporting goods chain, launched a campaign for used shoes. So at the Phoenix Temple, where Brother was transferred from, had a used shoe drive. One hundred and forty pairs of shoes were collected. They were taken to Sports Chalet who got them to Haiti. There are all kinds of ways we can help on that level or through monetary donations to relief organizations like the Red Cross of America.

Then if we can't do things like that, we can always pray. We have no concept until we realize who we truly are, the soul, just how powerful and the good benefits that results from our prayers. Through them we are creating higher vibrations and lifting the vibrations of the world, of mankind. We are introducing more light into the universe. It is real; it works on a vibrational level and it works immediately! We don't necessarily see shoes on their feet right away but prayer works on a vibrational level immediately. It is guided by Christ Consciousness and knows where to go immediately. It strikes at the root cause of all mankind's suffering, man's wrong thoughts and man's forgetfulness of God. This higher vibration makes it easier for mankind to think in accordance with dharma - love, harmony and truth. Remember that praying for others is one of the highest services we can render and one of the greatest ways we can help to contribute to greater world peace, harmony, love and understanding.

Another way is positive thinking. Gyanamata in counseling a devotee wrote in one of her letter not to read in the newspapers about the tragedies just to be aware but not to become obsessed and immersed in the tragedy and to always keep the mind positive. Thoughts are powerful just like electricity. Lower vibrations are added by thoughts of negation, discouragement, criticism, which

do not contribute to world peace or the betterment of mankind. Our thoughts are very powerful and we should watch our thoughts very carefully.

The greatest we can contribute to healing the world is through our own Self-realization. That is the greatest gift we can offer the world. It doesn't make us indifferent to the sufferings of others or irresponsible. Guruji said, "One moon casts more light than all the stars." And Christ said the same thing. He said, "Seek not what ye shall eat nor what ye shall drink neither be ye of doubtful mind, for all these things the nations of the world seek after and your Father knoweth that ye have need of these things. But rather seek ye first the Kingdom of God and all these things shall be added unto you." God first! Not to the exclusion of our duties and responsibilities but in our priorities God first, a balanced life of body, mind and soul. Guruji said the same thing in the AY: "The ills attributed to an anthropomorphic abstraction called society can delay more realistically the door of every man. Utopia must spring in the private bosom before it can flower in civic virtue. Inner reforms leading actually to outer ones. A man who has reformed himself will reform thousands."

If we uplift our own consciousness we will help all mankind. It all starts by changing ourselves. That sets the example and it contributes positive vibrations into the world. Great saints and great minds repeat this again and again. Albert Einstein said: "Setting the example is not the main means of influencing other, it is the only means."

That's why our personal efforts and examples are so important. It doesn't matter what anybody else is doing. We can blame the politicians and so on and so forth. Mankind gets the leaders it deserves. We should play our roles, cast our votes so as to get the right leaders in place and so forth but it doesn't matter what anyone else is doing, we can make a difference.

If we want greater world peace, if we want more love, understanding, harmony in the world and if it is to be it begins with me. If I want greater peace with my family, in my life, in my relationships, at work and if it is to be it begins with me. If we want greater love in the world, it begins with me.

The following words are written on a tomb in Westminster Abbey by an Anglican bishop. He came to this realization and said, "When I was young and free my imagination had no limits. I dreamed of changing the world. As I grew older and wiser I discovered the world would not change so I shortened my sights somewhat and decided to change only my country. But it seemed unmovable. As I grew into my twilight years in one last desperate attempt I settled for changing only my family. Those closest to me, alas, would have none of it. And now as I lie on my death bed I suddenly realized if I'd only changed myself first, then by example, I would have changed my family. With their inspiration and encouragement I would then have been able to better my country and who knows, I may have even changed the world."

That's why when Guruji was asked this question: "What can I do to help alleviate the world's problems." Unequivocally he said, "Only spiritual consciousness. Realization of God's presence in oneself and in every other living being can save the world. I can see no chance for peace without it. Begin with yourself. There is no time to waste. It is your duty do your part to bring God's kingdom on earth." If it is to be, it begins with me!

The world seems in such chaos and in spite of our efforts it doesn't get any better and *Maya* keeps dropping thoughts that you can't make a difference. But Guruji says because the efforts of men and women, monks and nuns around the world, praying, meditating, loving God that holds this world in whatever balance it is in. It would be so much worse without our efforts and the efforts of sincere, devoted men and women around the world. Never minimize the contribution we can make toward healing the world. Make the effort; it does help.

Question: *How to reach others and help move them closer to God?*

We just touched upon an example. There is no greater advertisement than our own peace, harmony, calmness, happiness and the love we manifest. In "Glimpses of a Life Divine" Mr. Schultz was a director on the movie set. People could see that Mr. Schultz meditated and as he got calmer and calmer, people would say to him: "I don't know what you've got but I want it." There is no better advertisement than our own examples.

Guruji's started speaking in the '20's wanting to share the teaching After that some Lessons came out and then the AY, which came out in '45/'46. The key is to be receptive to the teachings. We really have to know, intuit, feel, be receptive and then we can share them. We are initially filled with enthusiasm at finding these teachings that give us such fulfillment and depth to life that we want to share but if someone isn't ready, it only creates resentment towards the teaching. That's why we have to be very careful not to overlay our beliefs on others and that's why the best way to share is by example.

Brother shared an experience while serving in Phoenix. He went to a bank about six blocks from the Ashram to open an account and a representative came out and said, "I know you. I go to your services." Brother then asked how she first got involved with SRF. She said, "The day after the recession started I was in the bank." That was five years ago. She was understandably discouraged and one of our members walked in. While she was serving him they talked about the discouraging events and after a little while, when he thought that she might be receptive, he asked if she'd ever read the AY. She hadn't but he carried a case of paperback AY's in his trunk. So he went out and got her a copy. She's been attending the Temple ever since. Talking with a lot of people Brother finds that members do hand out the AY a lot.

Another SRF item to share that could be helpful is an Engagement Calendar - it is non-confrontational, non-threatening. These are ways that we can help others but mostly we help through our own example. Often new devotees want to get their relatives - husband, wife, children - on the path. There is a saying that goes like this: "You can't talk a man into religion a day before his time and you can't talk him out of it a day after." When somebody is receptive that is the right time but it cannot be forced because that only creates resentment.

We have to trust in God. We might plant the seed but God has a very different calendar to us. As long as the seed is planted we have to trust in God that when the time is right for that soul that seed will sprout. We shouldn't get caught up in the results; God has eternity and that is important to remember.

Question: *What steps does it take to become a nun? What does the daily life consist of?*

To become a monastic all it takes is a deep, sincere, genuine desire to love and serve God. There are some criteria: If you're 40 years or younger, free from obligations, in relatively good health and so forth. Brother suggested that if one really has an interest to talk with one of the monks at Lake Shrine or call Mother Center and make an appointment to speak with one of the nuns in person or by phone. He went on to say that many people may think they're not worthy and to not listen to those mental whisperings for we are all worthy. We are all children of God; we are all souls. If one has the inclination, initiate the conversation and then see where it leads.

It is a very fulfilling life but not an easy life. There is no such thing as a free lunch. The schedule is very supportive of our highest goal, finding God. In the monks ashram...the nuns are very similar although some of their times may be different...the gong at Mt. Washington goes off at 5:30 am waking us for personal meditation; at 7:00 am we get together for group energization and group meditation. At 8:00 am breakfast; from 8:30 - 12:30 service, we can take 8:30 - 9:00 for spiritual study; 12:30 - 1 pm meditation, either individually or in a group; 1 pm lunch; 1:30 - 4:30 service. Guruji encouraged uniform development of body, mind and soul. The schedule from 4:30 - 6:30 pm is for recreation and exercises. He encouraged everybody, back then, to get out in the garden and walk. Now monks can be seen playing soccer out on the main lawn, jogging, swimming and so forth. 6:30 pm group energization and meditation; then at 7:30 pm it's free time for personal meditation, supper is served and some go back to the office to wrap up some things.

There are five periods of meditation built into the schedule. Maintaining balance is one of the questions we'll talk about later. Maintaining a balance in life will always be a struggle. This conscious cosmic force, *maya*, is working against us. It will always be a struggle and that's where the strength of a spiritual routine comes in. Along with the five periods of meditation built into the schedule there's a long meditation once a week and on Sunday's there's an optional six-hour meditation. On weekends, monks and nuns take different days to meditate in Master's shrine at Mother Center and so forth.

Brother recapped suggesting the person that asked the question open up a dialogue with one of the monastics or with Mother Center and not to assume that it can't be done, even if over forty, and to see where it goes. He added some do occasionally enter even after forty and become Resident Lay Disciples who do not take vows. Inquire and see where it leads.

Question: *How can I cultivate peace and keep the balance of it all?*

It is always going to be a struggle. It's supposed to be a struggle. "Those who struggle find favor with God," Guruji said. We built our spiritual muscles through struggle. It's good to remember that this is God's divine *lila*, God's cosmic motion picture. This is where we can take something like this, which can seem a little far out, make it practical and use it to our benefit every day because it is God's drama; it is duality and there never will be perfection.

One thing we can do to maintain balance or peace is to make peace with our imperfection. You've never met a perfectionist who had a peaceful life and a perfect one at the same time. Then realize it's God's drama and it's not for us to right all the wrongs and to fix everything. If you've taken *Kriya* and listened to Guruji's recording afterwards in which he says that this world

will always have trials and troubles so what do we need to worry about? Whenever trials and troubles come hang on to your peace because it is just part of the cosmic motion picture.

Brother says that again and again he shares with the devotees that this is God's drama and that He's in charge; that it's not up to us to fix everything. Guruji's guidance was to remain calm, to do our best and leave the rest to God, that is all God expects. If our minds become restless he said to give yourselves a whack with your will and order yourself to be calm. It's a choice. We don't change over night. It's a process and to give the time needed to cultivate these new habits of equilibrium, calmness and so forth. Work on it day by day.

Stephen Covey once said: "Anything less than a conscious commitment to the important is an unconscious commitment to the unimportant." If we are not striving to make that conscious, deliberate effort to create a spiritual routine, along with balance, and hang on to our peace we don't stand a chance. People and circumstances that try to rob us of our peace bombard us all the time. As Guruji once said, "Learn to turn the wheel of a bike instead of being run over by it." If we are always losing our peace because of what somebody said or circumstances we give away the keys to our peace of mind. It puts them in charge of our peace of mind. Then we are being run over by the wheel of life. If we hang on to our peace regardless of what happens outwardly then we're turning the wheel of life...we're in charge.

That is what these teachings should allow us to do if we apply them every day in a conscious, deliberate way. As Guruji said, "You'll be able to stand unshaken amidst the crash of breaking world." If there is an current theme in Guruji's teaching it is that we are the soul and we should think, will and act from that understanding; ultimately from that realization. Right now it may be just an intellectual understanding but still live and act from that basis. The scriptures remind us to do it day after day. In the *Gita* Lord Krishna said: "No weapon can pierce the soul; no fire can burn it; no water can moisten it; nor can any wind wither it. The soul is immutable, all-permeating, ever calm, and immovable – eternally the same. Therefore, knowing it to be such, thou shouldst not lament!" Christ said the same thing: "Let not thy heart be troubled" under any circumstances. In the Bible from Isaiah it says the same thing: "Should you pass through the waters I shall be with you, or through rivers they will not swallow you up. Should you walk through fire, you will not suffer and the flame will not burn you."

How can that be? That's not true! What's not true is the thought that we are not the soul but what is true is that we are the soul. That is who we truly are. We are the soul made in God's image and that's why this analogy of life as a cosmic motion picture is so accurate and can be so useful to us especially these days. In a movie we see an actor fall several stories to his seeming death; we'll see an actor shot up and are not spared the blood, gore and flesh flying; we'll see an actor stabbed with a sword and seemingly die. But then the director yells cut and they are no worse for the wear because it was an act. The same thing with the soul, no matter what we go through when the Divine Director yells cut, when we go that astral world, the soul is not worse for wear. We are untouched by all the seeming tragedies and disasters. It is important to remember that. It can help us since we're different and respond to different things at different times. That's what's so important about spiritual study. Find something and study what applies to the habit you're trying to cultivate so that you can keep pulling it out of your pocket or pull it up on your screen if you



have an affirmation about peace or how to overcome restless thoughts. Make the teachings practical.

A beautiful aspect of the science of religion, *Raja Yoga*, which Guruji brought to the West, is that there's no aspect of our lives that needs to be separated from our search for God. The foundation is meditation. Then through meditation we try to hold on to the peace of meditation; we offer the fruits of our actions to God. No matter what we do, even if we work for a greedy cooperation, we should offer the fruits of our actions to God. Then it's a liberating, a non-binding action. During the gaps in the day, practice the presence of God; pray to God; talk to God; or mentally chant. Whatever it is there is no aspect of our lives that needs to be separate and that's how we can maintain our balance throughout the day. We may forget in the beginning for long periods of time but keep plugging away and we'll find more and more that we'll remember God during those little gaps during the day. That's how we can maintain that spiritual balance along with the spiritual routine. Carve out enough time, morning and evening, for meditation. Otherwise we have no chance of spiritual balance or of the uniform development of body, mind and soul.

Question: *What are some steps we can take to love unconditionally without attachment?*

When we leave the physical body the soul transitions to the astral world. We read about it in Guruji's teachings and again and again in these near death experiences that people see loved ones there to greet them, to help make that transition more comfortable and easy. We were in the habit of living in a body and now it's gone. There is a period of confusion and they are there to help us make the transition. We start to see our soul response to someone we loved so dearly; others we loved; our parents from this and past lives. Guruji says it gets confusing but that it's meant to teach us that our love is to be given to all unconditionally and equally. He said at one point that we've all had so many incarnations that every one has been near and dear to us at one time.

These are the truths that we should bring to mind to help us love unconditionally. There are few stronger impulses in mankind than judgment but if we want to love unconditionally we have to consciously work on weeding that out. When we judge other what follows is anger, resentment, lack of respect...it could be any of these. Then we have no chance of loving but if we can weed out that human tendency to judge others, if we can prevent those emotions of resentment, hostility and anger from taking root in our consciousness, then what's to stop us from loving unconditionally. Then it is easy to love unconditionally.

We read again and again in the scriptures: "Thou shalt not judge". Guruji talks about it so much. He said, "It's all right for a good person to offer loving suggestions if a sinner expresses a desire to become better or if he is remorseful. Only truths expressed in God's law can God Himself judge fairly. They alone are faultless."

As we read in Guruji teachings and from people who have had near death experiences, God doesn't judge us. From the excerpts of the people who have had near death experiences, God loves us conditionally. God knew every bad thought; sin and transgression that they committed but they felt unconditionally love. God can judge us but He doesn't judge us. He has the law of

karma in place to remind us when we've erred but He doesn't judge us. If God doesn't judge us do we really want to be judging others?

We've often heard of the expression "bringing heaven on earth" and heaven will never manifest on earth because it is a world of duality. But we should so live our lives so as to bring heaven on earth. We should be like this man who was recruited for jury duty but he went in to argue his case to get off. When it was his turn to get up in front of the judge he said, "Your Honor, I own a small grocery store that is the sole means of support for my wife and eight children and if I serve on jury duty I'll have to close the store, which will be a hardship that I can't endure." And the Judge said, "Mr. Jones, what if everyone were like you?" And he said, "If everyone were like me, you wouldn't be needing a jury." That's our role. So let's live our lives so that juries are unnecessary, so that judges are unnecessary.

Reflecting on bringing heaven on earth, here is an excerpt from someone who had a near death experience...freedom from the body, from all that delusion. "Live with greater soul awareness. There is no judgment in heaven, no judgment in the astral world."

There's a lady who had this experience and she was being interviewed and the interviewer asked: "When you're moving around as the soul what is the major difference in your interaction with other souls compared to being in human form on earth? She answered: "Here [in the astral world] no one is a stranger. There is a total lack of hostility towards anyone." Interviewer: "You mean ever soul is friendly with every soul regardless of prior associations in many settings?" "That's right and it's more than just being friendly." Interviewer: "In what way?" "We recognize the universal bond between us which makes us all the same. We are all made in the image of God. There is no suspicion towards each other." Interviewer: "How does this attitude manifest itself with souls who first meet?" "A complete openness and acceptance."

Guruji says the same things. If we were walking in the hallway in the astral world and saw Adolph Hitler there, we would not judge him because we know we are all the soul. The soul knows no transgressions and we know that everything is going to be all right. There is really no perfect way to bring heaven on earth other than to stop judging others and to be free from all those negative emotions. Then we are free to love others unconditionally.

Question: *Do you consider the possibility of live streaming services?*

The devotee asking this question used to attend Temple in LA and now lives in Vermont. Brother said, "It's going to happen." Brother worked in Sri Daya Mata's office for fifteen years and said that twelve years ago SRF was very close to actually setting up cameras at Lake Shrine. The starting point would have been New York City Center, then Richmond Temple and then Los Gatos and eventually it was to be open, by subscription, to devotees everywhere. He explained that it will happen; that it has to happen to make the best use of the limited monastic order with the growing worldwide membership. That SRF has to make use of technology but Brother said not to hold our breath. He suggested continuing to write Mother Center really respectful letters to keep it on the front burner, that technology is much better now and it will happen.

*Question: If I have time to meditate during the day while at home or at work are there special times that are better than others? Do you have recommendations for how it should happen in short meditations and the best way to make them productive?*

Master did talk about certain times of the day corresponding to certain seasons being better and their influence on meditation making it easier but the best time to meditate is any time you can. In a busy life that is really the bottom line. As far as making the most of them - short meditations are great because you have to make hay while the sun shines; you have to mean business right away. You don't have the time to get eventually get deep. That's really more important and eventually both time and depth are needed for spiritual progress.

Guruji said that there are five elements in meditation: prayer, chanting, the techniques, sitting in the stillness, communion with God and lastly practicing devotion. If you only have a five minute meditation, if you have *Kriya* maybe do six *Kriya* and then practice communion or sitting in the stillness. In a short meditation make one of the last two elements the means to the end. The end is love for God and oneness with God. Ultimately the highest definition of meditation is communion with God. We practice the techniques to create the interiorization and concentration that we can then use to know God, to feel God's presence. Then God becomes more and more the only reality in our consciousness. Practice a little of the techniques but always include either communion or sitting in the stillness with gaze lifted, eyes are closed but the mind not blank. We are not practicing any technique but we are giving God a chance to respond. We're listening or feeling for God's response. In the beginning that can be very hard because we're just receiving so we may want to spend more time practicing devotion. Make one of those – communion or practicing devotion – part of every short meditation.