

Brother Satyananda Glendale Temple August 15, 2010

“I am the Soul”

Brother began the morning meditation by talking about how “Beyond these thoughts and feelings I am thy immortal soul”. He said to go beyond the thought, become aware of yourself as a higher being, become aware of your essential self residing within you. Concentrate beyond thought on pure self-awareness, the gift God has given you. That’s your true nature.

Perfection is within us. Through incarnations we grow weary of life. We want more from our earthly life. Every sorrow, every sense of loneliness connects us with God. When desires are fulfilled it’s no longer enough. Sorrows and dissatisfactions with life come from a yearning for more greater spiritual fulfillment. We have to keep reminding ourselves that we have the immortal soul within us.

Brother tells a story of one of Master’s favorite saints, Anandamoy Ma. Master invited her to visit Ranchi schools in Bihar in 1936 for Darhsan. Anandamoy Ma was very sweet, humble, ever blissful, not identified with the ego or her earthly body. While at the school Master asked Anandamoy Ma to tell something of her life.

“Father, there is little to tell, my consciousness has never associated itself with this temporary body. Before I came on this earth, Father, I was the same. As a little girl, I was the same. I grew into womanhood, still I was the same. When the family in which I had been born made arrangements to have this body married, I was the same. And, Father, in front of you now, I am the same. Ever afterward, though the dance of creation change around me in the hall of eternity, I shall be the same.”

As Anandamoy Ma left the school the children lined the drive, chanting “Anandamoy Ma Ki Jai”

The description reflects the words of the soul from within. Anandamoy Ma is not attached to the ego. She provides a poetic description of the truth of who we are.

We say we always change—this is the part of the body that identifies with ego. We have forgotten our changeless nature.

In the Bhagavad Gita Master says “Before the sparks of creation blinked their luminous eyes, before the cosmic dream took form, the soul resided ever awake and unmanifested in Spirit. Before Spirit spurned its thought waves, the soul remained in its bosom unthinkable by thought, undisturbed by change. And when Spirit cast forth its dreams of universes, and the soul dreamed dreams of body-covered forms, still the soul remained the same.”

We have forgotten our changeless nature.

Brother mentioned Calvin of Calvin and Hobbes as part of the American ethos of the superhero that he grew up with. Calvin would say “I’m not in denial. I’m just selective about the reality I’m willing to accept.”

Brother gained a new secret identity when he found Master. He found his secret identity as an immortal soul! He said “you and I are immortal souls dreaming a dream of mortality.” According to Master God is suggesting a dream and the dream is so powerful that we think it is real. The dream of God is so strong that we can’t shake it. All around us are rainbows of astral light, prismatic energy that we cannot see.

Brother uses the analogy of floating in an open boat on a lake surrounded by a forest on a beautiful summer day. The lake is calm and it is a gorgeous day. You are in the boat reading a trashy novel full of murder and political intrigue and you’re totally concentrating on this trashy novel. This is what we do with our lives. This is how we are in the world. We concentrate on the drama, the body, the dark shadows, the fears, the things we think might happen.

There are astral vibrations of light and energy all around us, yet we think we are the body and we focus on darkness. We compromise our own potential greater reality.

Brother reads from the Bhagavad Gita (chapter 2, verse 20). It’s the quote Master uses in astral ascension ceremonies. “Never the spirit was born, the spirit shall cease to be never. Birthless, deathless, and changeless remaineth the spirit forever. Immortal, all-arriving, stable and sure—thus is the soul declared! The end of birth is death; the end of death—is birth: this is ordained!”

Brother utilizes an analogy from an ancient scripture, The Bhagavad Gita (pgs. 211-224), about a cup of water reflecting the moon. “The moon is reflected in a cup containing water; the cup is broken and the water runs out; where does the reflection of the moon go? The reflection of the moon may be said to have returned to its inseparable identity in the moon itself. If another cup of water is placed under the moon, another reflection of the moon would be reincarnated!” Brother tells the story of having a pool at the Ashram in Phoenix. He bought two pool balls and one night while meditating outside he put the balls in the pool and when he opened his eyes after meditating he noticed the moon illuminating the balls, providing a colored reflection and a shadow on the bottom of the pool. He commented that the hidden sun shines on the moon bouncing rays of light to illumine the balls, casting shadows on the bottom of the pool. The same within us. We, too, reflect a light that comes from a hidden source. Look back to the source of the light to discover the immortal self.

We identify with a world that is not real. We become engaged in the drama and we totally identify with it. We have an essential self. We have the desires. We have the “I am”—I exist—I am aware—I experience—this never dies, it is immortal. The desire dies. All the superficial identification will pass, but one thing never changes—the essential pure abiding awareness. When our emotional waters are calm, when our mental sky is clear we can capture our higher, pure self.

When you first awake in the morning, you are amazingly free from all problems. You don’t have the identification with the body. This is the purpose of meditation—to lift ourselves from the burden of the mortal self—to liberate us from the self and bring us into liberation. Meditation produces a state of great joy. This is who I am. This is the immortal self.

Dhyana—deep state of interiorized meditation. Thought and mind disappear. One feels radiant self-awareness. We have the ability to taste and to experience this blissful experience. The more we do, the

more it grows. It is important to identify with it. Concentrate on it and say this is who I really am – my immortal self. We need to learn to identify with something greater.

Daya Ma would say of Master when he was in Samadhi: “He wasn’t there.” Master once said “When I am with people I am wholly with them, but when I am alone I am with God.” This is proof of the soul within us.

We are something much greater and this is what we need to identify with. In disease and death the soul withdraws and we can abide there for a time. The soul doesn’t suffer, doesn’t change. Brother told the story of spending time with his mother when she had Alzheimer’s. He would be with her and she’d have moments of lucidity where she’d ask him about the ashram. He treasures those sweet moments he had with her.

Spiritual men and women need solitude, they need to balance people engagement with some quality time alone. The late poet and essayist May Sarton once said “Loneliness is the poverty of self. Solitude is the richness of Self.” The best and most productive relationships need solitude. May Sarton once said in her Journal of Solitude: “It is raining. I look out on the maple tree, where a few leaves have turned yellow, and listen to the rain ticking gently against the windows. I am here alone for the first time in weeks, to take up my “real” life again at last. That is what is strange—that friends, even passionate love, are not my real life. Without the nourishment of solitude this life would become arid. Loneliness is most acutely felt with other people, for with others, even with a lover sometimes, we suffer from our differences—differences of taste, temperament and mood. With other human beings, vision becomes double vision. We are busy wondering, “What does my companion see or think of this? What do I think of it?” The original impact gets lost or diffused. Alone we can afford to be wholly whatever we are, and to feel whatever we feel absolutely. That is a great luxury.”

Brother told the story of how May Sarton’s cat would wake her up in the middle of the night and how those late night hours would often be her most productive.

Brother suggested that everyone read the Bhagavad Gita, (Chapter 2 verses 20-30). These pages are all about the soul, about who you really are. Read these pages and think of it as you. Read these pages and copy down your attributes. This is who I really am. It’s useless to us unless we accept it as our truth. Witness the presence of “I am”.

Brother closed with a quote from the Gita: “Before the sparks of creation blinked their luminous eyes, before the cosmic dream took form, the soul resided ever awake and unmanifested in Spirit. Before the Spirit spumed its thought waves, the soul remained in its bosom unthinkable by thought, undisturbed by change. And when Spirit cast forth its dreams of universes, and the soul dreamed dreams of body-covered forms, still the soul remained the same.”