

# 4 DAY LESSON GRADUATE RETREAT AT IGATPURI

## -By Sw. Krishnanandji

### QUESTION-ANSWER SESSION

I have brought some special water (and Prasad) for you all from Mansarovar Teerth. There are quite a number of questions here on diet.

#### **1. One question says ‘Summarize the do’s and don’ts in diet for Kriyabans + importance of fasting.**

When I was in the west I went on diet after reading the lessons. It is pretty obvious that Guruji designed those lessons on diet for the west because there is mention of celery, artichoke, broccoli, asparagus etc. which are not available in India; maybe now they are available everywhere. Guruji set aside separate lessons on diet and gave emphasis to diet as Westerners become diet fanatic and everything for them becomes centered on diet. They concentrate so much on their figures and are so diet conscious that by Law of Attraction they have maximum diet related problems. They run after fattening diets and meats and junk foods. Americans have probably more problems with obesity, cholesterol, heart attacks. Government and surgeons have issue some kind of proclamation that Americans should reduce intake of meat and increase the intake of fruits and vegetables. Over 60% youngsters especially ladies have shifted over to vegetarianism. Earlier when I was in USA, if you asked for a vegetarian dish they would only give you a big plate of salad.

The best diet in the world is only here and the western travelers would confirm this. The Italians who are here with us now also say the same thing. They have come from Italy and Italy also has some good vegetarian diet.

The standard answer that we have been giving for such questions (as above) is – keep to simple vegetarian diet – Indian style. But we often do get carried away. We are often in search of variety and opt for something spicy or fried because we get bored with the same stuff, over and over again eating the same idlis. Earlier there used to be only one masala dosa. Now a monk in Ranchi says there are 150 varieties of masala dosa. There is franchising all over with contracts being given for cheese dosa, mushroom dosa etc. etc.

Don’t get carried away. Simplicity is the answer. Keep away from spices, fried foods. There should be less emphasis on starch. Generally in the olden days there was a lot of emphasis on big mountainfuls of rice – sambhar rice, rasam rice, dahi rice. Big big mountains would be served and we were supposed to mix it all up. I recently saw some monks eating in really South Indian style.

Poor man’s food is generally rice or chapatti with chilli or achar. Nowadays all the more a poor man can hardly afford to buy vegetables. I have often seen the poor ladies working in the ashram pick up something from the fields growing wildly to use it as vegetable and it may be healthy too; anyway they are healthier than us.

Follow a simple diet and avoid meats and eggs. Lesson Graduates are not even supposed to think of or dream of meat, fish, eggs etc. The diet lessons mention eggs. In the ashrams in USA use of

eggs is allowed. But when I was in USA I was given the freedom not to eat eggs. Some monks made a joke out of it.

In **God Talks to Arjuna** (Bhagwad Gita), there are three verses on diet as per the nature of a person.

**Chp. 17 Vs. 8 – 10:**

*ayusattvabatarogyasukhapritivivardhanah  
rasyah snigdha sthira hrdaya aharah sattvikapriyah (8)*

*katvamlalavanatyusnatiksnaruksavidahinah  
ahara rajasasyesta dukkhasokamayapradah (9)*

*yatasyamam gatarasam puti paryusitam ca yat  
ucchistam api camedhyam bhojanam tamasapriyam (10)*

**Foods that promote longevity, vitality, endurance, health, cheerfulness, and good appetite; and that are savory, mild, substantial, and agreeable to the body, are liked by pure-minded (sattvic) persons. (8)**

**Foods that are bitter, sour, saltish, excessively hot, pungent, harsh, and burning are preferred by rajasic men; and produce pain, sorrow, and disease. (9)**

**Foods that are nutritionally worthless, insipid, putrid, stale, refuse, and impure are enjoyed by tamasic persons.**

Generally follow the traditional Indian customs, then you will know how to control the diet, what to eat and what not to eat.

Why we don't eat cheese and panirs in India the way we do in the west? Cheese is made by fermentation, by spoiling milk. The starter to prepare cheese is always a rotting thing. A microbe brings about the decomposition to make the cheese. According to the above definition, cheese would fall into the tamasic category. If you are close to a place making cheese, you would be revolted by the smell. When I used to cross such a place in Germany my stomach would almost turn over in revolt. Then you don't want to go anywhere near that food. Even panir; in my childhood days, we being Brahmins, I never saw the face of panir. Over the years I slowly got used to it. I asked my father what is panir? He said – it is got by spoiling milk, solid part is eaten and the rest is thrown away. So why not drink the whole milk? It is generally eaten in the North, not in the South. Punjabi's eat it.

I was having a discussion with a gastroenterologist some time back. In the west I was told I had an allergy against wheat. So I eat rice. Wheat, bread are my favourite foods but I am not supposed to eat that. Punjabi's are my ideals. I used to think you should eat wheat if you want to build your body, to be a body builder and for weight lifting. What will rice give you?

The gastroenterologist told me the story that goes around about the wheat and rice eating:

A sardarji was travelling in a Calcutta train. He saw a Bengali trying to pull the chain. He said, "Oh you rice eater, can't even pull the chain." So he pulled the chain for the Bengali.

As the train came to a stop the little Bengali at once bundled up all the belongings of the Sardar that he had stolen and said, "Oh you wheat eater, now, see what a rice eater can do?"  
In all of NASA and Silicon Valley there are South Indian brains.

Principle in the matter of diet to be followed is not to complicate our minds with diet fanaticism. Then all our attention and time is spent on diet. Sw. Sri Yukteshwar's "**advice to students was to follow any simple diet which proved suited to one's constitution.**"  
**Master was cautious of his body, while withholding solicitous attachment. The Infinite, he pointed out, properly manifests through physical and mental soundness. He discountenanced any extremes. A disciple once started a long fast. My guru only laughed: "Why not throw the dog a bone?"**

Diet is important in the sense we must have control over the diet. It will then help us to go into Samadhi faster. I would often pester Sw. Premamoyee to allow me to go on a fast. I thought that if I fasted long the stomach would be freed from toxic substances in food and I would go fast into Samadhi. Everytime I would ask him for permission to go on fast he would refuse. When I didn't want to eat in the evening, he said, "Nothing doing, eat less, but eat." It is generally easier to fast than to face food and eat only a little. Stay away from the kitchen area and canteen and you can easily fast.

My mentor in India, Sw. Bidyanandji had a tremendous control over food. He lived to an age of 105. The secret was his absolute control over food. I have seen him do it in front of me. His favourite dish was the 'rasagulla'. If someone offered him a rasagulla he would take half and leave the other half. How many of us could do that. We will rationalize – Oh it is only half more, but he wouldn't take it.

Somebody asked some time back about Sw. Nirvananandji. He is still keeping up his reputation of being the Flying Swami. Earlier he used to be always seen going around in Ranchi on his bicycle. Now he is roaming around in the mountains of Dwarahat. Someone asked him the secret and he answered in two words: "Eat less." He generally doesn't eat at night. If he does eat it is generally soup. But you must also remember the verse given in **God Talks to Arjuna (Bhagwad Gita) Chp. 6, Vs. 16 – 17** about not becoming fanatical about eating and sleeping less. Keep life balanced.

**natyasnatas tu yogo 'sti na caikantam anasnatah  
na catisvapnasilasya jagrato naiva carjuna (16)**

**O Arjuna! The gourmand, the scanty eater, the person who habitually oversleeps, the one who sleeps too little – none of these find success in yoga. (16)**

**yuktaharaviharasya yuktacestasya karmasu  
yuktasvapnavabodhasya yogo bhavati dukkhaha (17)**

**He who with proper regularity eats, relaxes, works, sleeps, and remains awake will find yoga the destroyer of suffering. (17)**

Lead a balanced life. Don't go overboard with anything and attributing success and failure to diet. We are slaves of our mind, identifying ourselves with mind and body; we don't even know who we are. Keep a satvic diet. Don't excite yourself with spices, hot foods, oily foods. Once in a while a little chutpata is okay. The food that is given here in the Igatpuri Sadhanalaya is good. When I went on my tour to Patiala, Jalandhar, Amritsar at the end of it my stomach was in a terrible condition. In Amritsar I was told they don't cook anything at night. Everybody prefers to eat the ready made food from outside.

**2. Someone has asked 'How can we carry out the orange juice fast without oranges?'**

What is referred to as oranges in India is not really oranges. Oranges are not available in India. We get sweet lime or tangerines or malta. Nowadays there is something that resembles the orange.

To do the orange fast the simplest thing is to fast on nimbu pani. I have done a 3 day fast on only nimbu pani. In the vitality beverage there are too many things which we don't get here in India. Say to your mind that these things are not available and Guruji will help you .

**3. There is a question here on eating raw foods.**

In the west you can eat raw foods if your system is capable of digesting raw foods. Then slowly include more and more salads in your diet. In India it is very difficult to prepare salads and eat raw foods. You don't know in what kind of soil was the foodstuff grown? What manure went into its cultivation. Who picked it? How many hands handled it? Or if it green leafy vegetables – how much animal excreta has it been associated with. How many of us can really disinfect it with boiling water, chemicals etc. before eating. We are not even sure of what the 5 star hotels are catering to us.

In the west often a lemon tea is served. There is iced tea in the glass and a slice of lemon is fixed to the edge of the glass. Investigations proved that the slice of lemon had all those kind of microbes that are found in faeces. A number of diseases spread through that slice of lemon stuck on glass. Where those microbes come from no one knows for sure, whether from the bare hands of bearers or the knife which is also used for cutting meat causing microbes to get transferred from meat to lemon.

Going for raw food in India is strictly not the ideal thing to do. Very difficult even in case of nuts. Earlier I never used to drink tea, then I got addicted to it in India because at least that is boiled water.

**4. Exercises.**

Energization Exercises if performed correctly and with deep attention are good for the body and mind. For specific needs go back to the lessons. There are exercises there for knees, stomach, general health. On a routine basis the best exercise is walking. Daily for half an hour. Man was meant for walking. A brisk walk is good for the stomach also. All the accumulated gases are thrown out. Tip to toe gets exercised while walking. Swimming is also very good, but the question is where to swim. If you combine walking with breathing it makes it even better.

**5. I am glad people are asking questions that may appear funny to others. This question asks – earlier we used to chant Shanti mantra at the end of satsanga. Now we have stopped. Why?**

I have now been for 38 years in the ashram and all these years we have never used any different Shanti mantra. We do say at the end of each prayer 'Om Shanti' and then end with Namostestu.

**6. We have stalwarts like Sw. Anandmoyeeji and Premamoyeeji and you know so many things about them. A book on these stalwarts may be attempted by you the way you prepared the harmonium notes and Gita index.**

Books like those on Rajarsi Janakanand and Dr. Lewis are not available in India. YSS has its own priorities and this work doesn't fit in anywhere. Dr. Lewis' book "Treasures against Time" is available and printed in India by Simla. Order and get it from there. YSS has no freedom to publish things without permission from Mother Center. The memoirs of Sw. Bidyanandji – 'Jeevan Smriti' are available in Purulia ashram in English, Hindi and Bengali. He dedicated his whole life since 1936 to Guruji's work and it is amazing how a single man alone can do so much. He was a self made man and there were no monastic community, no ashrams then. Alone from a village, by the grit of his principles and by the example of other monastics from other paths, and Anandmoyee Ma he achieved what he did. Whenever Anandmoyee Ma came to Ranchi she would make him sit beside her.

**7.** Last Jan an Italian devotee Alberto came with me and took a lot of video footage of the Igatpuri ashram and now we have two Italian devotees. A 100% leap. At this age of 70 this Italian devotee went to work and she learnt how to work on computers and brought four videos of the footage taken earlier. One of you computer experts can take them and make an half hour video on Igatpuri. Igatpuri has its own website and many would like to come to Igatpuri after seeing the website. All are welcome. You all are doing your bit. I am happy you have come here to increase the occupancy of this place.

**8. Here is an interesting question. What should devotees do when there is a lot of negative conversation on death, depression, tragedies etc. at the personal, organizational, national levels. How to convert the negativity into positivity? Often we are expected to take sides and if we do not side with a particular group we are considered to be opportunists or supporters of the other group? What is a Yogodan expected to do?**

The answer is start with your own thoughts. What is exposing me to this negativity. If I start with introspecting my own thought trend, and note especially the thoughts that come into my mind when I want to meditate and note the thoughts which over ride my meditation then you will usually find it is your ego. Ultimately you will find if you keep on thinking deeply that it is the ego reacting to the situations outside. Though outwards you seem to be calm inside you there is rebellion going on. Those seed thoughts unexpressed and suppressed support such negation.

If I get in tune with Guruji and God and pray that I may be rid of such negativity, you will be amazed how God will use the same person to get you to achieve success and positivity. We will stop attracting such people. All around there is negative talk – so avoid reading newspapers, seeing films, watching television and stop putting those negative things into your mind. Remind yourself I have to clear life times of Karma.

Keep your inner life clean and simple. Let God take over and use me for whatever purpose he wishes. He will use us in so many ways we will not even know His purpose for each one of us. All starts out with myself.

Another thing is to be spiritually strong from inside, then you will have strength on which other people can lean on. You should not get troubled with others trouble but help others to pull them away from negative direction.

Yes, even if you don't support negativity you will be branded negative. But if you have love in your heart, if you are emanating God's love, then you can be neutral. Remind yourself I have to stop judging people one way or the other as good, bad, negative, positive, whatever.

If you are free to say something then say otherwise be an observer until you are asked. Then God will speak through you and it will not matter then how people will take it. Sometimes we have to be pretty firm. Intuition and God and Guru will tell you this is the right thing to do. Everybody else will say no let's go this way and you may have to go alone. Your heart, your intuition and God and Guru will tell you. Step back if you don't have the authority to take the decision. Let others do what they think is right and face the consequences. You have done your duty. Then if you have to go alone, do it.

Such situations may arise again and again when you will be proved right and then hopefully others will learn to see your point. What if you appear to be separate from others; you don't have to depend on someone else's acceptance for your happiness. And remind yourself that God and Guru will use me the way they want. You have to face such situations in the ashram, in the family everywhere it happens. I have myself experienced it umpteenth number of times in umpteenth number of ways. Stay in tune and God will guide. Pray to God and Guru before you take a decision. Don't do anything in a rash way. Don't react. If you get a letter you don't like, if something comes in a way you don't like, if something serious happens write it down and put it on the altar. Let Guruji take care of it. Let your mind get opened. Tell Guruji – Teach me to deal with it the way you want me to deal with it. Teach me how to handle the note or this proposal. Then from there on it is God's. And then leave it to him, surrender it to him – good or bad whatever happens.

**9.** Here is a theoretical question. The first time that the soul takes birth in physical form it is a perfect image of God. How does this perfect consciousness get lured by evil, maya etc. Generally I come here to practice my lectures for the Sharad Sangam. Sw. Anandmoyeeji before going for the convocation keeps polishing and polishing his lectures for 6 months. All my inputs for the Sharad Sangam file are going in little by little. There is no answer to this theoretical question. You may find something on it in the lessons on Perfection. Very difficult for you and I to judge. We may not be perfect from Guruji's point of view. In Divine Romance or one of the magazines I read:

“Everything appears imperfect and unjust; big animals eating smaller ones, some being destroyed by others...”

(Closest to this is the chapter 2 of Divine Romance – A New Look at the Origin and Nature of Cosmic Creation).

When I was at the Simla retreat I was watching a pair of woodpeckers, outside my room on a tree. They had built a nest and there were babies inside. In the beginning they were not at eye level and so I could not take their photos. In the beginning the parents were going down inside to feed the babies. 3 weeks later the babies were poking their heads out and the parents were just sitting at the edge and feeding the babies.

Then I saw a tree pie. It is a vicious bird, and it came and sat near the nest, trying to attack the nest. The myanas were also trying to attack it. And then suddenly one day it was very quiet. Usually the parents would start making noise at 5 in the morning. I looked into the hole, there were no babies there, no parents either. I thought ‘Why would God make these parents go for thousands of runs to feed those little ones only to be eaten up by another bird?’ this is very unjust. Then I was meditating one day and I remembered the Book of Job in the Old Testament. Job, a devotee of God is tested in a very unjust manner by the approval of God. The devil would ask, “Can I test him this way?” and God would say, “Okay.” Ultimately God appeared to Job and instead of patting him on the back, reprimands Job saying, “Who are you to question my creation? Can you make the birds fly? What can you do? Then what right do you have to judge God?”

That thought came to my mind. God was in the form of the wood pecker and it was his energy in the form of the tree pie. My ego identified itself with the parent woodpecker birds and my response was, “My Baby, Myyy Baaby” and someone can come and dare to eat it up. My identification with the babies made me feel that things were unjust. God first created thoughts - both positive and negative thoughts. Why he will create negative thoughts and cause his creation to go through suffering? Because if all the negative disappears then His creation will dissolve. No way can we sit on judgement on God. God it is your way, your leela.

Even Gururji fought many times with God, though he knew the answers. And God always told him, “This is the way it is. The only thing for you is to get out of here.” As Krishna said to Arjuna – “Arjuna, get out of my ocean of suffering. Become one with the ocean of joy.” This is my world. There is nothing permanent here. He designed it that way and so let things be. Gururji said, okay let’s accept it. But work on your salvation. You have the choice of doing something for yourself. Do that. That’s the best you can do.

#### **10. How to deepen practice of 2<sup>nd</sup> Kriya?**

Basic purpose is to get you acquainted with the position, the colour, the sounds of the chakras in the spine. Practice it 6 or 12 rounds. It is a difficult technique. 6 rounds is good enough. 12 rounds may be hard. Can give you a lot of tension. Practice chanting Om at the chakras 6 or 12 rounds before 2<sup>nd</sup> Kriya will be better.

#### **11. I am a medical practitioner. Can I make a list of my patients names and give them for prayer request?**

Make a list of the names of patients on computer or send them addressed to YSS. If all the doctor’s started to do this there would be no place in Gururji’s room.

#### **12. Can Mahamudra be practiced before or after the meditation?**

There is nothing wrong in practicing Mahamudra after meditation. If you didn't practice it before meditation or during meditation it is better to practice it after meditation then not practice it at all.

It can be practiced immediately after Energization Exercises or just before Kriya after the Om technique. Mahamudra can be practiced at any other time also as part of physical exercises to solve health problems. The stomach should be empty. One direct disciple of Guruji Prafulla Hazare who lives in Jabalpur is 90+. He was in Sw. Sri Yuktेशwarji's ashram for 4 – 5 years. Sw. Sri Yuktेशwarji taught him Mahamudra and he attributes his good health to Mahamudra. Kriyabans should practice Mahamudra.

**13. Some saints who took the name of Krishna experienced bliss. I feel great devotion during the bhajans. But I have been taking the name of Krishna and have not felt any response?**

If you are angry with Krishna because you want him to respond tell him, "I am very angry with you. Why don't you respond?" But you do feel 100% devotion during the bhajans. Who made you do that? Who inspired you to chant his name? Where did that devotion come from? That devotion itself is a response from God. God himself is doing it. When you do that don't be rebellious. But may be rebellion is also devotion and God likes all sorts including your anger.

**14. About Ida – pingala – sushumna.**

Guruji never went into any explanations of ida-pingala-sushumna. These are related to the awakening of the kundalini. These are not so easy to put into words. They are nadis subtle beyond description. Try to imagine them as channels of energy in the astral body. There are 72000 nadis or channels. Ida, Pingala and Sushumna are the main ones running along the spine through which prana flows alternatively. There is a book on these nadis – Sva Yoga by Sw. Shivananda of Divine Life Society. It is the most exhaustive description on the nadis, chakras, flow of breath, what to do to make prana flow through sushumna. Best way to make it flow through sushumna is through prayer. It is mentioned in the scriptures, the Shastras – Svar Shastra, Svar Yoga.

Chanting Om at the chakras is not the only way to awaken kundalini, it is one of the ways. So many things in the sadhana – prayer for others, helping others, selfless service, reading scriptures help to awaken kundalini. If you are performing Kriya Yoga, it should not worry you much. Kriya Yoga is meant for awakening kundalini. If practice of Om at the chakras is done at the end of Kriya there are better chances for success in Kriya itself. Chanting Om at the chakras will help you to go deeper in Kriya. They are mutually supportive.

**15. Can we practice affirmations which are not given by Guruji?**

The affirmations given in the Lessons or the Scientific Healing Affirmations came from Guruji's inspiration. He may have put them in this way. Devotees should select for themselves that particular truth which is most effective for him and it need not be from the lesson. If it is an affirmation of truth it is an affirmation – no matter the source. Sometimes a particular truth is important for you to affirm at some time in life. Go ahead and affirm. God is putting that truth in your mind. Write it down and practice it. Some people want to affirm in their own language. Then let them practice it in their own language. Let God work for you and tell you I was in what to do. When I was conducting a retreat for meditation conductors in Himachal Pradesh I had to conduct everything in Hindi. Chanting, praying everything. Then I got stuck up at the healing



technique. There were people from 8 different centres there. When the person conducting group meditation in Haldwani his turn came, he conducted beautifully in Hindi. As part of the spiritual reading he converted Guruji's poem "My India" in Hindi. It was so inspiring. At the end of the healing technique he came out with the translation which was so beautiful. Even if translated some affirmations are so lengthy. You don't have to learn the affirmations by heart. Guruji will not say 'Oh you missed one word there.' He will see what is going on in your heart and mind. Affirm with conviction.

When the expansion techniques were read out, you came to the tunnel technique. You were asked to expand to include the whole of Igatpuri, Mumbai etc. These are exercises through which Guruji is asking us to make the mind do these things. By doing that it does not mean you will have appropriate experiences. That is the hitch in these techniques. You tend to say, "Oh I don't get any experience, no light, I am trying to feel go to left, go to right, expanding in the universe." It is a fact. It is an omnipresent truth as experienced by Dr. Jill Taylor. Maya does not allow you to experience it because of some portion of the brain. When that part of the brain is triggered, then the experience will come. It will come when Guruji's grace descends. Be willing to practice just for the sake of practice and surrender. I will practice.

## **16. Kechari Mudra**

Kechari mudra is essential for followers of Lahiri Mahasaya. It enhances Kriya effectiveness. Kechari mudra is mentioned in the old lessons in 3-4 places. It is referred to in God Talks to Arjuna. It is a definite technique in which the tongue is turned backward and it goes behind the uvula in the passages in the nostril. In the first step you just touch the uvula. If you succeed in doing that in the 2<sup>nd</sup> stage you try to go behind the uvula and in the 3<sup>rd</sup> stage if one of the passages of the nostril is open because of ida-pingala business, (during sushumna both passages are open), then you can enter the nostril passage. Touching a nerve center is the 4<sup>th</sup> stage of Kechari Mudra. It is emphasized as the King of Mudras. In other lines of Kriya Yoga coming from Lahiri Mahasaya, such as Kevalananda, Keshavananda, Sanyal Mahasaya, Panchanon Bose they teach Kechari Mudra along with first kriya. In our line Kechari Mudra part is not emphasized. It doesn't mean those following this path cannot practice Kechari Mudra; some are practicing very well. Definitely practicing Kriya in Kechari Mudra definitely improves Kriya and Kechari practice. Guruji himself used to teach Kechari Mudra and it can end in Samadhi – intense bliss comes to you when you attain Samadhi. Guruji says in one place on Kechari Mudra that the rishis and munis invented these different techniques to remain in Samadhi for days together. Animals such as the bear which go in hibernation naturally practice the Kechari Mudra. When a bear died of natural causes and investigations were carried out they discovered that it was naturally doing Kechari Mudra and hence it could survive by hardly eating, drinking or breathing. The desire vanishes. It has many many benefits. In the YSS-SRF path this technique is not much emphasized. If you can get into kechari and naturally find that your tongue is going backwards go ahead and do it. As mentioned in the movie 'The Secret' – Follow your own bliss.

## **17. What does it mean when the book of Lahiri Mahasaya says, "Kriya kas ke karna chahiye"**

It means not to do Kriya in a nonchalant and indifferent manner. You must make the effort to get into the spine and stay in the spine. Success in Kriya literally means how deep your attention in the spine is without getting distracted. Also you have to be relaxed while making the mental

effort. You can liken the Kriya to tight rope walking. There is a thin wire between two poles and the rope walker goes back and forth without falling. The Sushumna is like the thin wire between Muladhara and Kutastha and you have to go back and forth without distraction without worrying with mental effort to stay in the spine. Prana goes up and down the spine, not just mind going up and down the spine. That awareness has to be taken up and down the spine. That movement of prana brings the required effect.

**18. At times I don't feel like doing the Kriya. The stillness which I want to achieve I have already got before doing Kriya. At times I feel Kriya doesn't lead to results.**

The effect of Kriya is governed by factors such as karma, ego, desires, satva, rajas and tamas qualities; karma etc. pull us one way or another. Sometimes you feel like doing, sometimes you don't feel like doing. Why? Because of mental laziness or because I am attached to results. If I feel nice I will do it, if I don't feel nice I will not do. This is called bargaining with Guruji. It will hamper our progress. Even if we do not get any results we practice as a matter of obedience. Eventually we will reach the goal and we will give thanks that we did practice.

There is the story of a postulant practicing Kriya in a chapel. He thought "Oh I don't seem to feel any currents should I stop the practice?" Rajarsi Janakananda was passing by. He interrupted his meditation and told him, "You may not feel the currents but I can see them. You just continue practicing."

We have accumulated a lot of karma and it requires a lot of purification. You may not understand why we are doing, what we are doing. Total surrender of the ego to the God within me is the goal and between me and the goal there are obstacles, karmic patterns, sanskaras.

**God Talks With Arjuna (Bhagwad Gita) Chp. 5 Vs. 11:**

*kayena manasa buddhya kevalair indriyair api*

*yoginah karma kurvanti sangam tyaktvatmasuddhaye (11)*

**For sanctification of the ego, yogis perform actions solely with (the instruments of action) the body, the mind, discrimination, or even the senses, forsaking attachment (disallowing ego involvement, with its attachments and desires).**

So act without attachment for purification of the self. Kriya Yoga, service to others all to be performed for a single purpose. When we are born we bring along with us a portion of sanchit karma. Go on cleaning, go on cleaning and a stage will come when God will say, "Enough for this life. Okay, come home."

**19. Why pray to God when God is more eager than us for our return? Why pray and make suggestions to God?**

If you have the faith and surrender like Guruji then you will not need to pray. You will be in the surrender attitude all the time – always contented with whatever comes in life. You will have no likes, dislikes, raga, dvesha, you will be in a state of equanimity. Then you will not need to pray. But even saints like Guruji went through severe tests – tests of body, mind, people – tests of one sort or the other. Then what do they do?

It is easy for them to adopt the attitude of surrender. What happens then? More precisely what is your ego doing then at that time? Ego is reacting. The soul is free. Ego is a very subtle thing, it is difficult to understand how it works. It can go into hiding. When it knows someone is going to go after me, it hides and puts on its defenses. It wants to survive at all costs. Especially when you

are doing sadhana; and more if you want to be a monastic. Then you have to have a hand to hand combat with Satan. It is very tough to combat the ego. When there is nothing that you can do to meet those tests that time you may need to pray “My prayer is that I may be protected from maya. She can confuse my thinking and reasoning in ways that I do not understand.” Who can protect me from maya – one who made maya – God. You don’t have to excessively worry about being taken up by maya. That is why use the affirmation daily:

“Lord, I will reason, I will will, I will act.

But guide Thou my reason, will and activity to the right thing that I should do in everything.”

Prayer should not be like a beggar where I am harassing God like a beggar. It is better to make my thoughts, mind and actions in tune with his plan for me. Part of his plan was that I should bring a bit of Mansarovar jal for you by going to Kailas Mansarovar.

See Sw. Krishnanandji’s birdies at the Igatpuri website:

<http://sites.google.com/site/pysigt/sept09>