

30th Sept 2009

SATSANGA WITH SW. AMARANANDA

(with volunteers a mini talk before bhajans)

We are supposed to talk.

“Guruji, guide us and bless us in all that we do.”

It's nice to see a lot of new things added to the temple here. The last time when I came these things were not there. I am coming after 4 years. I volunteered to come here. I requested Sw. Smaranandji, to be allowed to go as I had not been to Mumbai for so long. I was there with Sw. Krishnanandji for the retreat at Igatpuri for 2 days. I spent 2 nights here, and then I will leave for Dakshineswar.

I have the last satsanga notes that I used in Dakshineswar and there are some interesting points here:

Guruji has said in his talks about right activity. You all come here at least once or twice a week, is it? In Dakshineswar too there are about 100 devotees every Sunday. It depends on the weather, the outside conditions such as elections, bandhs etc. Sometimes it is raining heavily; it gets flooded here also? Very much? You have to take care of yourself. Whatever you want ask Guruji and he will give it to you. If there is something you want, ask Guruji and he will help you. Volunteers help Guruji in his work; it is a good thing to do. We are also supposed to help each other. There are many things to do in Mumbai. In Igatpuri 36 people attended. Maybe they are scared to travel with H1N1 in the air. Recently someone told me via email that when you are travelling around take a lot of Vitamin C. There is also some homeopathic medicine that one can take to prevent anything from occurring. We are supposed to take 4 pills in the morning once a day for 4 days to prevent anything from happening to us. Don't worry. Ask Guruji for everything and he will protect you. Yogis do pranayam – it helps a lot to protect ourselves and Guruji is there.

Ma said: To serve God is the ideal of a Karma Yogi. You have to develop the right attitude, to practice the right attitude. To do anything right, you need the right attitude. Volunteers want to do good. Right act is action performed not for yourself. The thought in the Spiritual Diary for Right Activity says:

September 13: Right Activity: You alone are responsible for yourself. No one else may answer for your deeds when the final reckoning comes. Your work in the world - in the sphere where your karma, your own past activity, has placed you – can be performed only by one person: yourself. And your work can be called a “success” only when in some way it serves your fellowman.

- Sri Sri Paramahansa Yogananda, “The Law of Success”

So perform all actions for God. Give all the actions and the fruits of your actions to God. So you all are Karma Yogis. You are doing everything for God. Always giving it to God whether sitting motionless in meditation for long periods without the urge for restless activity, you are doing it for God.

Don't move too much, sit still. Results will come, but don't look for results. Therefore sit quietly. Daya Ma even when she was very young would sit quietly with Guruji at the beach. One day she was sitting with Guruji at the beach and there were ---flies all around. And the ---flies when they bite you it hurts. Guruji went into deep Samadhi, but Ma was beating her hand all

around preventing the ---flies when she suddenly looked at Guruji, sitting perfectly still. She told herself that if Guruji can sit like that why can't I do that? And then she did that. Not one fly disturbed her. In Ranchi also Ma would sit under the lichi tree. All the mosquitoes would be troubling her but she would not move.

Then you get results. That's how deep you have to go. Then you are free of the body, mind, not going anywhere, not thinking of anything. Otherwise you are not meditating deeply if you are planning something in your mind – Oh I will do that. Guruji has said:

September 12: Right Activity: If your mind is fully identified with your activities, you cannot be conscious of the Lord; but if you are calm and receptive to Him within while being active without, you are rightly active.

- Sri Sri Paramahansa Yogananda, in a "Para-gram"

Chanting and japa is therefore very good. Don't just sit, letting your mind go here and there. Talk to God. Sometimes it is not possible to do japa and also concentrate on the work when doing a job. Do your work and as soon as you are free think of God. At other times constantly say, "I love you God." Do constant japa. Then Daya Ma says it will be easier for you to meditate. Keep thinking of God while you are poking here and there and then when you sit down to meditate you go at once into the deep meditative state. Some of you have seen Ma go into Samadhi. She goes into ecstasy – she will say something, otherwise she is quiet.

Another interesting point:

Spiritual consciousness lies over absolute victory over human consciousness. You should not always be thinking of mundane things. Meditation is the simplest way to spiritualize the consciousness. It will bring into your life all the good you have ever dreamed of. But to meditate on one side and to get angry, fight or lead a desultory life is not right. You cannot put your feet into two boats. You have to not only meditate but also be able to do those things which are in your highest interest. You should know what is in your highest interest. What is your priority? Do I have to do this or serve someone or God first? But don't fight with yourself. When you don't know what to do you start fighting with yourself. Learn to love yourself first.

Right Behaviour: Learn to introspect and criticize yourself. No need to write it down. Do it mentally. Find out how you can correct yourself. Before you go to bed, think, what did I do wrong? Did I hurt someone, did I criticize someone? That's not good, I must correct myself.

No environment, no activity can keep us from God. If we do not feel him within then blame yourself. The fault lies in making excuses. The fault is that you don't know where God is, you don't have the time for God.

Just keep on acting with the right attitude.

During chanting, if the leader sings slowly, you also sing slowly. If the leader sings fast, you also sing fast. Otherwise there is no need for a leader. Always sing with the leader. In all Cosmic chants, the same lines are repeated twice. So repeat after the leader. If you don't know the words don't sing too loud. Otherwise you sit right in front and sing so loudly that it disturbs the leader. I am not saying don't sing loudly. It should always be in tune.

Satsanga with All:

The Guru-disciple relationship is all about friendship. Remember what Sw. Sri Yukteshwarji said to Guruji:

March 08: Guru-Disciple Relationship: Swami Sri Yukteshwar to his disciple Paramahansa Yogananda, “I will be your friend from now to Eternity, no matter whether you are on the lowest mental plane or on the highest of wisdom.

“I will be your friend even if you should err, for then you will need my friendship more than at any other time.”

- Sri Sri Swami Sri Yukteshwar Giri, in the Yogoda Satsanga Lessons

So there is a possibility that sometimes we come down; and even though there is a tendency to come down from the highest to the lowest plane, Sw. Sri Yukteshwarji said – Even then I will be your friend, because then you will need my friendship even more.

Guruji has made a promise that he will take care of you in this life and also in the next life. Sw. Kealananda would visit Lahiri Mahasaya’s Benaras home and this is what he says about meditating in the presence of Lahiri Mahasaya:

Occasionally his gaze would focus on a student in need of help; healing words poured then like an avalanche of light.

“An indescribable peace blossomed within me at the master's glance.”

When you look at Him and He is looking at you, you *think* He is looking at you, He *is* looking at you. Then you will feel the blossoming of a peace within you.

“I was permeated with his fragrance, as though from a lotus of infinity. To be with him, even without exchanging a word for days, was experience which changed my entire being.”

That’s how you feel with the Guru.

“If any invisible barrier rose in the path of my concentration, I would meditate at the guru's feet.”

Sw. Kealananda was Guruji’s Sanskrit tutor and he was quiet an elevated soul. Yet he was so humble.

“There the most tenuous states came easily within my grasp.”

So it helps to concentrate on the Guru’s feet. Meditate at his feet or concentrate on his feet. Keep that, and think of Guruji’s feet. There the disciple found all that he was looking for.

“Such perceptions eluded me in the presence of lesser teachers.”

He couldn’t find this grace at the feet of other teachers.

“The master was a living temple of God whose secret doors were open to all disciples through devotion.”

You get that through Bhakti - devotion what we need to practice. All the time, remember in Indian culture we have the tradition of keeping padukas – they are the symbol of the feet of the Guru.

It is mentioned in the Spiritual Diary:

March 06: Guru-Disciple Relationship: The friendship that exists between guru and disciple is eternal. There is complete surrender, there is no compulsion, when a disciple accepts the guru’s training.

- Sri Sri Paramahansa Yogananda, “Man’s Eternal Quest”

You don’t compel, you give total surrender. He won’t compel you. That is his training.

Guruji said about Lahiri Mahasaya:

"Lahiri Mahasaya was no bookish interpreter of the scriptures."

He was not like other scholars reading from scriptures and quoting scriptures.

"Effortlessly he dipped into the 'divine library.' Foam of words and spray of thoughts gushed from the fountain of his omniscience. He had the wondrous clavis which unlocked the profound philosophical science embedded ages ago in the Vedas."

He could interpret from his own experience and -

"If asked to explain the different planes of consciousness mentioned in the ancient texts, he would smilingly assent." Yes he knew those states.

"I will undergo those states, and presently tell you what I perceive.' He was thus diametrically unlike the teachers who commit scripture to memory and then give forth unrealized abstractions."

He was always talking from his own experiences.

"Please expound the holy stanzas as the meaning occurs to you.' The taciturn guru often gave this instruction to a near-by disciple. 'I will guide your thoughts, that the right interpretation be uttered.'

If someone asked him to explain something, he would say, You do, I will help you, I will guide your thoughts. Quite difficult, wasn't it? If Guruji were to ask you to do it, you would want to run away. But this is the discipline Lahiri Mahasaya gave to his disciples.

"In this way many of Lahiri Mahasaya's perceptions came to be recorded, with voluminous commentaries by various students."

Students were saying what they interpreted. He was guiding their thoughts.

"The master never counseled slavish belief. 'Words are only shells,' he said. 'Win conviction of God's presence through your own joyous contact in meditation.'"

He often said meditate. Get all the answers through meditation. You get all the answers through meditation. You don't have to read books. Just as Guruji said, "I get all the answers through meditation.

"No matter what the disciple's problem, the guru advised Kriya Yoga for its solution.

"The yogic key will not lose its efficiency when I am no longer present in the body to guide you."

He has given us the key – the technique of Kriya Yoga. It has passed down from Babaji to Lahiri Mahasaya to Sw. Sri Yuktेशwarji to Guruji to us. The efficiency of the technique will not be lost.

"This technique cannot be bound, filed, and forgotten, in the manner of theoretical inspirations. Continue ceaselessly on your path to liberation through Kriya, whose power lies in practice."

Hong sau and Om technique are part of Kriya. If you have to do only Hong sau, do it perfectly and the Master's will guide you. This is their promise. In the Autobiography of a Yogi, is the mention of Ramu, who was blind. Lahiri Mahasaya performed many miracles but he did not want it to be recalled. Sw. Kealananda talks about Ramu:

"A blind disciple, Ramu, aroused my active pity. Should he have no light in his eyes, when he faithfully served our master, in whom the Divine was fully blazing? One morning I sought to speak to Ramu, but he sat for patient hours fanning the guru with a hand-made

palm-leaf punkha. (just fanning the Guru) **When the devotee finally left the room, I followed him.**

"Ramu, how long have you been blind?"

"From my birth, sir! Never have my eyes been blessed with a glimpse of the sun."

"Our omnipotent guru can help you. Please make a supplication."

"The following day Ramu diffidently approached Lahiri Mahasaya. The disciple felt almost ashamed to ask that physical wealth be added to his spiritual superabundance. (he felt ashamed that he should ask for physical health when he had spiritual wealth.)

"Master, the Illuminator of the cosmos is in you. I pray you to bring His light into my eyes, that I perceive the sun's lesser glow."

"Ramu, someone has connived to put me in a difficult position. I have no healing power."

(Lahiri Mahasaya was so humble.)

"Sir, the Infinite One within you can certainly heal." (see the faith that the disciple has in his Master. He knew Lahiri Mahasaya could heal him.)

"That is indeed different, Ramu. God's limit is nowhere! He who ignites the stars and the cells of flesh with mysterious life-effulgence can surely bring luster of vision (Now he is blessing him, you see!) **into your eyes."**

"The master touched Ramu's forehead at the point between the eyebrows."

"Keep your mind concentrated there, and frequently chant the name of the prophet Rama for seven days. (Not for one day, but for 7 days. He couldn't see for a long time, so he had to be given 7 days.) **The splendor of the sun shall have a special dawn for you."**

"Lo! in one week it was so. For the first time, Ramu beheld the fair face of nature. The Omniscient One had unerringly directed his disciple to repeat the name of Rama, adored by him above all other saints. Ramu's faith was the devotionally ploughed soil in which the guru's powerful seed of permanent healing sprouted." Kealananda was silent for a moment, then paid a further tribute to his guru.

"It was evident in all miracles performed by Lahiri Mahasaya that he never allowed the ego-principle to consider itself a causative force. By perfection of resistless surrender, the master enabled the Prime Healing Power to flow freely through him."

So this is the power of the Guru. If he wants to heal you he can heal you. If it is time for you to be healed by God, to cure your illness, any deficiency in us, for our sadhana he will heal us.

Loyalty to the Guru is important. We are devotees of **Paramhansa Yogananda**. It is our responsibility to follow with loyalty and cheerful obedience, out of whole hearted faith in Him. Watch out. Don't be treacherous. Don't keep on changing the Guru. Some people I have heard even after taking Kriya – they say – it is too difficult for me and change the Guru. That is a dangerous trait – betraying friends, betraying family – greatest punishable crime before the tribunal of God.

When Jesus was crucified he prayed: "Father, forgive them, for they know not what they do." Forgiveness is one quality that Masters have. They know, you don't know. So he asked God to forgive them who misunderstood him and what he stood for. Like Mary Magdalene – she was accused of adultery, but Christ forgave her and healed her. And the Pharisees thought, how can He forgive. They thought only God can forgive.

It is mentioned in Mark 14:21 of the Bible:

“The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.”

Treachery is the highest sin. When trust is broken – it is deliberate stabbing of the soul. E.g. Suppose you are telling all your troubles to someone and if he out of spite tells your problems and failures and faults to others – watch out – it is a sin of treachery to God and man. People accept a Guru and then break their Guru disciple relationship to take a new Guru – the greatest sin. It is important for us to remember how we should behave. This Guru disciple relationship is unconditional. There are no conditions, no force, there is free will; whether you love God or do not love God, God doesn't mind.

If you give that kind of friendship to others and never betray them you will be surprised to see how God comes to you as a true friend; if never in speech or action you are disloyal to the friend. “The only thing that is real is the love of God. Nothing else. All are false dreams. Every minute I see how necessary it is to get away from them. The only thing that is real is the love of God. But God has tied me to the SRF work, then I feel within his supreme joy.” So we are to work for the YSS-SRF path. Then you see what supreme joy you will get.

Tolerance does not conflict with loyalty. Daya Ma says, **“For me, it means simply this: I follow my Guru's path, but I revere all others as well. In his invocations to the Divine, Guruji always paid respect to his own line of Gurus. The prayer begins, “Heavenly Father”; and he does not leave it there, because he recognizes that God is all things to all men. He prays: “Heavenly Father, Mother, Friend, Beloved God” – God is all of these. Then he honors by name the Gurus behind his mission (Krishna, Christ, Babaji, Lahiri Mahasaya, Sw. Sri Yukteshwarji). Finally, he invokes the blessings of the saints of all religions – such was his reverence for anyone who lives in the thought of God alone. Truth is one; God is one, though He is called by many names.” (Finding the Joy Within, Pg. 21)**

Once when I was in SRF I asked Ma, “Is it okay to meet other saints and talk to them? Are we being disloyal to Guruji if we offer pronams to them?” Ma said, “ No, you are not being disloyal if you pronam to other saints. When I was in India, I used to be always going to see Anandmoyee Ma. There is nothing wrong in meeting saints and respecting them.”

In times of weaknesses, whether it is related to health or anything else, go to the feet of the Guru, it helps to delve on some e.g. of the scripture. Disciple is one who wants to change. You may have made mistakes, but you want to change. Made a mistake, end of it. Get out of it. Take the e.g. of Jesus Christ. At the Last Supper Christ said that Peter would deny him thrice. Peter did that not out of treachery but out of fear. Then you can say, “I don't know my God, he is not my God.” Later Christ sought to comfort him and protect him from losing his heart. When Guruji was with his disciples he knew their thoughts and knew they would say things they didn't want to tell. But Guruji would help them to change their minds. The same way Christ sought to comfort and protect Peter.

Luke 22:31 - 34

“Simon, Simon, behold, Satan has demanded permission to sift you like wheat; but I have prayed for you, that your faith may not fail; and you, when once you have turned again,

strengthen your brothers.” But he said to Him, “Lord, with You I am ready to go both to prison and to death!”

And He said, “I say to you, Peter, the rooster will not crow today until you have denied three times that you know Me.”

Peter was the first apostle of Christ. When Christ was crucified, and later became resurrected, he first mentioned the name of Peter. He knew his loyalty had been overwhelmed by fear. But Christ saw this weakness as temporary and in no way altered his love.

You may deny your Guru one day, but your Guru will not hate you for that. Trust in his ability that the ---will one day come back.

“Towards the end of her life, Gyanmata’s physical condition had deteriorated to the point that she had to stay in bed most of the time. (She was in great pain, she couldn’t get out of bed, couldn’t lift her arm, not tense or relax). Knowing that even a little exercise would be good for her, the Master encouraged her to get some each day. Her eagerness to follow faithfully her Guru’s guidance was such that even on her last day she had someone help her out of bed to walk across the room. Thus her final acts spoke of her loyalty and devotion. Of those latter days, the Guru said of her, “She helps just by being here – even if she cannot lift a finger.” So highly did he regard her.

She helped the Guru by taking on the karma of others. Just by being there, even if she could not lift a finger. So Guruji held her in high regard.

..Gyanmata shows that, practically speaking, receptivity comes as a result of being loyal to a guru and faithfully practicing his teachings.

To seekers who did not understand this vital point, her letters offered sympathetic but straightforward counsel: Realization of Truth comes only from holding steadfast to one’s chosen path, not by giving up or seeking another teaching when the way seems difficult or when one’s spiritual efforts are not immediately rewarded. “Patiently, faithfully practice,” she urged, for loyalty to a true guru – the channel through which God works to liberate His children – automatically attunes the consciousness to God Himself.

Sr. Gyanmata left her body before Guruji. When she left her body, Guruji **“heard the voice of the Father speaking to me from within: “Twenty years of suffering took away her love from Me, and that is what I prize in her life.”**

So also if you follow steadfastly you will also get there. Initiation helps to expand our consciousness. One can behold the spiritual eye. Whatever light you see is the light of God, it is not an ordinary light. It is the proof of God’s presence. Keep on keeping on everyday and you will penetrate the star and see the entire kingdom of God. Practice, practice, and one day you will see the spiritual eye.