

25/08/10

SATSANGA WITH SW. SHRADDHANANDJI

Evening Session:

Since today is Mahavatar Babaji's Smriti Divas – the day Babaji met Guruji before Guruji left for his world mission of spreading Kriya Yoga to the world, to people in America and to people all over the world.

Babaji chose Guruji to perform this role and had told his Guru Sw. Sri Yukteshwar that he would be sending Guruji for the training. What we could do is reflect on qualities that Mahavatar Babaji manifests and also the qualities attained by an avatar who is our Guru Paramhansa Yogananda. So we are acknowledging those qualities.

One of the qualities Mahavatar Babaji is manifesting is power to materialize things. He had the power to materialize a gold palace for Lahiri Mahasaya, a feat probably not many can do. His disciple Lahiri Mahasaya was spending much of his life in his previous incarnation with Babaji. His name was Gadadhar then and the story is that Lahiri Mahasaya wanted a golden palace in the Himalayas. Daya Ma explains that this was not a desire that needed fulfillment, but the Guru fulfills desires that we may have had even in past incarnations.

When Daya Ma was young she loved to eat chocolate ice cream and when we are older we don't like things which we loved earlier, but whenever Guruji would meet Daya Ma he would get chocolate ice cream. So Lahiri Mahasaya had overcome the desire.

So an avatar has the power to fulfill certain desires of the disciple, not to just fulfill the desire but to free the disciple from his fancies. The guru has the capacity to free us from fancies.

Another power that Mahavatar Babaji had was to bring back a body totally shattered back to life. You remember the story in the Autobiography of a devotee who was searching for Babaji in the Himalayas:

"On another occasion Babaji's sacred circle was disturbed by the arrival of a stranger. He had climbed with astonishing skill to the nearly inaccessible ledge near the camp of the master.

"'Sir, you must be the great Babaji.' The man's face was lit with inexpressible reverence. 'For months I have pursued a ceaseless search for you among these forbidding crags. I implore you to accept me as a disciple.'

"When the great guru made no response, the man pointed to the rocky chasm at his feet.

"If you refuse me, I will jump from this mountain. Life has no further value if I cannot win your guidance to the Divine.'

"Jump then,' Babaji said unemotionally. 'I cannot accept you in your present state of development.'

"The man immediately hurled himself over the cliff. Babaji instructed the shocked disciples to fetch the stranger's body. When they returned with the mangled form, the master placed his divine hand on the dead man. Lo! he opened his eyes and prostrated himself humbly before the omnipotent one.

"You are now ready for discipleship.' Babaji beamed lovingly on his resurrected chela. 'You have courageously passed a difficult test. Death shall not touch you again; now you are one of our immortal flock.' Then he spoke his usual words of departure, 'Dera danda uthao'; the whole group vanished from the mountain."

Babaji had the power to bring the dead person back to life. This person was not only dead but his body was not in shape anymore. This is a power not many can express.

Another power of Mahavatar Babaji is his immortality. Very few can keep the body but Mahavatar Babaji has promised to keep his body so long as the earth remains, and he will always remain visible to at least a small number of people on earth.

Babaji's role is to help those who are helping others. His role is to help saints and the disciples of the saints – the hundreds and thousands that ----- . He helps those who deserve his blessings. In fulfilling the mission there has to be some drama, some play and the drama in which his bodily immortality was announced was in Banaras. His sister (she has left her body) was meditating in an underground cave. One of Lahiri Mahasaya's disciples – Ram Gopal Majumdar went there.

"Ram Gopal,' he said, 'go at once to the Dasasamedh bathing ghat.'

"I soon reached the secluded spot. The night was bright with moonlight and the glittering stars. After I had sat in patient silence for awhile, my attention was drawn to a huge stone slab near my feet. It rose gradually, revealing an underground cave. As the stone remained balanced in some unknown manner, the draped form of a young and surpassingly lovely woman was levitated from the cave high into the air. Surrounded by a soft halo, she slowly descended in front of me and stood motionless, steeped in an inner state of ecstasy. She finally stirred, and spoke gently.

"I am Mataji, the sister of Babaji. I have asked him and also Lahiri Mahasaya to come to my cave tonight to discuss a matter of great importance.'

"A nebulous light was rapidly floating over the Ganges; the strange luminescence was reflected in the opaque waters. It approached nearer and nearer until, with a blinding flash, it appeared by the side of Mataji and condensed itself instantly into the human form of Lahiri Mahasaya. He bowed humbly at the feet of the woman saint.

"Before I had recovered from my bewilderment, I was further wonder-struck to behold a circling mass of mystical light traveling in the sky. Descending swiftly, the flaming whirlpool neared our group and materialized itself into the body of a beautiful youth who, I understood at once, was Babaji. He looked like Lahiri Mahasaya, the only difference being that Babaji appeared much younger, and had long, bright hair.

"Lahiri Mahasaya, Mataji, and myself knelt at the guru's feet. An ethereal sensation of beatific glory thrilled every fiber of my being as I touched his divine flesh.

"'Blessed sister,' Babaji said, 'I am intending to shed my form and plunge into the Infinite Current.'

"'I have already glimpsed your plan, beloved master. I wanted to discuss it with you tonight. Why should you leave your body?' The glorious woman looked at him beseechingly.

"'What is the difference if I wear a visible or invisible wave on the ocean of my Spirit?'

(Great saints don't need to discuss their plans but we hear and understand a little of their powers and their roles. We will see later that Rajarsi Janakananda said the same thing. He attained the ability to stay in Sabikalpa Samadhi state for long periods. Guruji said he was rapidly approaching the Nirbikalpa state and he reached that state after Guruji left his body. For 3 days before he experienced the Nirbikalpa State he lost the ability to go into any state of meditation. When you are in the high state of Sabikalpa Samadhi and then you cannot go into meditation, it is very difficult. Once you have reached the Nirbikalpa State then there is no need whether you are in the body or not as the purpose of life is fulfilled. So also Babaji had fulfilled the purpose of life. So there was no need for him to keep the body. But Mataji said:)

"Mataji replied with a quaint flash of wit. 'Deathless guru, if it makes no difference, then please do not ever relinquish your form.'

"'Be it so,' Babaji said solemnly. 'I will never leave my physical body. It will always remain visible to at least a small number of people on this earth. The Lord has spoken His own wish through your lips.'

"As I listened in awe to the conversation between these exalted beings, the great guru turned to me with a benign gesture.

"'Fear not, Ram Gopal,' he said, 'you are blessed to be a witness at the scene of this immortal promise.'

"As the sweet melody of Babaji's voice faded away, his form and that of Lahiri Mahasaya slowly levitated and moved backward over the Ganges. An aureole of dazzling light templed their bodies as they vanished into the night sky. Mataji's form floated to the cave and descended; the stone slab closed of itself, as if working on an invisible leverage.

Adi Shankaracharya was a great astrologer. He told one of his disciples when he saw his horoscope that he would die at an early age by a stroke of lightning. We do not like to die, don't we? The disciple was unhappy. So Babaji came to him and asked him, 'Why are you unhappy?' The disciple said, 'My Guru has told me that I will die at an early age by a stroke of lightning. Babaji told him, 'No you won't. You will live up to the age of 60.' When the disciple reported this to Adi Shankaracharya, he rechecked the horoscope and said 'Impossible. But if you are protected then I will become the disciple of whoever told this to you.' Remember how Lahiri Mahasaya's photograph had protected the disciples from the lightning:

A few days later this woman and Lahiri Mahasaya's daughter-in-law happened to be studying the Bhagavad Gita at a table behind which hung the guru's photograph. An electrical storm broke out with great fury.

"Lahiri Mahasaya, protect us!" The women bowed before the picture. Lightning struck the book which they had been reading, but the two devotees were unhurt.

"I felt as though a sheet of ice had been placed around me to ward off the scorching heat," the chela explained.

Suddenly lightning struck and the disciple was saved. And then Adi Shankaracharya wanted to meet Babaji. This interesting story that Guruji mentions was told by Babaji to Lahiri Mahasaya at the time of his initiation. Adi Shankaracharya was one of the greatest saints of reason, one of the greatest saints of ancient India.

Another power that Babaji has is to materialize and dematerialize not only his own form but of all his disciples. Often when Babaji went from one place to another he makes all his disciples too dematerialize and materialize from one place to another. Sometimes he also goes by the normal way.

Once Guruji told a disciple there is no need for us to fight for our country if we are serving God. Guruji never interfered in his disciples decisions. He left them after guiding them. Still the devotee went and joined the army. Once when he was on the watch tower, he realized he had made a mistake. He was feeling very sad. Suddenly he felt that there was a movement close by on the ground. He went down. He saw on a table some Bengali sweetmeats which Guruji used to make for him. So even Guruji had the power to materialize and dematerialize.

Mahavatar Babaji manifests the power of love. He granted Kriya Yoga through Lahiri Mahasaya to Sw. Sri Yukteshwarji and through Sw. Sri Yukteshwarji to Guruji and ultimately to us people.

In the present day there is very little ability to calm down the heart and feeling; we often get irritated, upset and hurt. Therefore Guruji has given us technique to calm ourselves down and by calming ourselves down experience the activity in the spine. Activity and restlessness is part of body. Soul is beyond the body. Kriya Yoga is an ancient technique for the modern man so he can quickly experience God through spiritual practices. When Babaji gave the Kriya Yoga technique to Lahiri Mahasaya he quoted the sloka from the Bhagwad Gita:

"Babaji added, 'Repeat to each of your disciples this majestic promise from the Bhagavad Gita: "Swalpamasya dharmasya, trayata mahato bhoyat"—"Even a little bit of the practice of this religion will save you from dire fears and colossal sufferings."

We all have had many births and deaths and we all have ego and because we have egos actions of past lives have consequences not immediately but later. In lives of saints such as Trailanga Swami it happens immediately.

The great yogi preserved a habitual silence. In spite of his round face and huge, barrel-like stomach, Trailanga ate only occasionally. After weeks without food, he would break his fast with potfuls of clabbered milk offered to him by devotees. A skeptic once determined to expose Trailanga as a charlatan.

Wherever there is a saint, there is also a non-believer.

A large bucket of calcium-lime mixture, used in whitewashing walls, was placed before the swami.

"Master," the materialist said, in mock reverence, "I have brought you some clabbered milk. Please drink it."

Trailanga unhesitatingly drained, to the last drop, the containerful of burning lime. In a few minutes the evildoer fell to the ground in agony.

"Help, swami, help!" he cried. "I am on fire! Forgive my wicked test!"

The great yogi broke his habitual silence. "Scoffer," he said, "you did not realize when you offered me poison that my life is one with your own. Except for my knowledge that God is present in my stomach, as in every atom of creation, the lime would have killed me. Now that you know the divine meaning of boomerang, never again play tricks on anyone."

The well-purged sinner, healed by Trailanga's words, slunk feebly away.

The reversal of pain was not due to any volition of the master, but came about through unerring application of the law of justice which upholds creation's farthest swinging orb. Men of God-realization like Trailanga allow the divine law to operate instantaneously; they have banished forever all thwarting crosscurrents of ego.

Whenever we perform a hurtful action we face the consequences, but when we hurt a saint the consequence happens immediately. Long ago in other incarnations we have hurt other people (even when we have the wisdom, we don't want to but we hurt people) and so injury happens to us in other incarnations. So we can overcome this uncertainty and fear, calming our minds, our turbulent feelings, and reduce the fear through Kriya.

Another manifestation of Mahavatar Babaji's love is his resurrection of the Kriya. Also as part of the drama he first told Lahiri Mahsaya:

"Bestow the Kriya key only on qualified chelas," Babaji said. 'He who vows to sacrifice all in the quest of the Divine is fit to unravel the final mysteries of life through the science of meditation.'

This was also a part of his drama.

"Angelic guru, as you have already favored mankind by resurrecting the lost Kriya art, will you not increase that benefit by relaxing the strict requirements for discipleship?" I gazed beseechingly at Babaji. 'I pray that you permit me to communicate Kriya to all seekers, even though at first they cannot vow themselves to complete inner renunciation. The tortured men and women of the world, pursued by the threefold suffering, need special encouragement. They may never attempt the road to freedom if Kriya initiation be withheld from them.'

"Be it so. The divine wish has been expressed through you.' With these simple words, the merciful guru banished the rigorous safeguards that for ages had hidden Kriya from the world. 'Give Kriya freely to all who humbly ask for help.'

His leniency was an expression of love for those who are not yet ready to dedicate themselves to God. In the modern world it is not easy to renounce things in order to find God. Some people ask what will be the restrictions. Do I have to give up eating non-vegetarian food, give up smoking etc. You don't have to give up

anything. As you practice whatever you need to automatically you will give up from within. You don't first have to give up to do the techniques.

When we receive spiritual blessings we are so happy that we become over enthusiastic. Some people stay awake the whole night, some give up food, some want to distribute Autobiography of a Yogi, some force brothers and sisters to meditate. As part of the drama even saints get enthusiastic to show that it is alright to become enthusiastic.

"Before returning to Danapur, I spent a few days with a Bengali family at Moradabad. A party of six friends gathered to greet me. As I turned the conversation to spiritual subjects, my host observed gloomily:

"Oh, in these days India is destitute of saints!"

"Babu," I protested warmly, 'of course there are still great masters in this land!'

"In a mood of exalted fervor, I felt impelled to relate my miraculous experiences in the Himalayas. The little company was politely incredulous.

"Lahiri," one man said soothingly, 'your mind has been under a strain in those rarefied mountain airs. This is some daydream you have recounted.'

"Burning with the enthusiasm of truth, I spoke without due thought. 'If I call him, my guru will appear right in this house.'

"Interest gleamed in every eye; it was no wonder that the group was eager to behold a saint materialized in such a strange way. Half-reluctantly, I asked for a quiet room and two new woolen blankets.

"The master will materialize from the ether," I said. 'Remain silently outside the door; I shall soon call you.'

"I sank into the meditative state, humbly summoning my guru. The darkened room soon filled with a dim aural moonlight; the luminous figure of Babaji emerged.

"Lahiri, do you call me for a trifle?" The master's gaze was stern. 'Truth is for earnest seekers, not for those of idle curiosity. It is easy to believe when one sees; there is nothing then to deny. Supersensual truth is deserved and discovered by those who overcome their natural materialistic skepticism.' He added gravely, 'Let me go!'

"I fell entreatingly at his feet. 'Holy guru, I realize my serious error; I humbly ask pardon. It was to create faith in these spiritually blinded minds that I ventured to call you. Because you have graciously appeared at my prayer, please do not depart without bestowing a blessing on my friends. Unbelievers though they be, at least they were willing to investigate the truth of my strange assertions.'

This was also part of Lahiri Mahasaya's drama.

"Very well; I will stay awhile. I do not wish your word discredited before your friends.' Babaji's face had softened, but he added gently, 'Henceforth, my son, I shall come when you need me, and not always when you call me. '

"Tense silence reigned in the little group when I opened the door. As if mistrusting their senses, my friends stared at the lustrous figure on the blanket seat.

"This is mass-hypnotism!" One man laughed blatantly. 'No one could possibly have entered this room without our knowledge!'

"Babaji advanced smilingly and motioned to each one to touch the warm, solid flesh of his body. Doubts dispelled, my friends prostrated themselves on the floor in awed repentance.

"Let halua be prepared.' Babaji made this request, I knew, to further assure the group of his physical reality. While the porridge was boiling, the divine guru chatted affably. Great was the metamorphosis of these doubting Thomases into devout St. Pauls. After we had eaten, Babaji blessed each of us in turn. There was a sudden flash; we witnessed the instantaneous dechemicalization of the electronic elements of Babaji's body into a spreading vaporous light. The God-tuned will power of the master had loosened its grasp of the ether atoms held together as his body; forthwith the trillions of tiny lifetronic sparks faded into the infinite reservoir.

"With my own eyes I have seen the conqueror of death.' Maitra, one of the group, spoke reverently. His face was transfigured with the joy of his recent awakening. 'The supreme guru played with time and space, as a child plays with bubbles. I have beheld one with the keys of heaven and earth.'

When Ma visited India in 1963-64, Ananda Mata and Uma Mata expressed a desire to visit Babaji's caves. The northern borders then were closed to foreigners and it seemed that such a trip would be impossible. Ma was not disappointed. She had seen too many miracles to doubt that Divine Mother has the power to bring about anything She wills. And if She did not will that the trip be made, Ma had not personal wish in the matter.

Later Sw. Shyamananda told Ma that with the help of the Chief Minister of Uttar Pradesh, their party had been given special permission to visit the area.

During Daya Ma's spiritual experience with Babaji in Kathgodam, Ma experienced Babaji's soul cloaked in the thought essence of his being. Daya Ma did not see his astral body, she did not see an energy form or light form, she did not see the spinal centres or eight chakras, but his causal body – no describable quality, just the thought essence of his being. She couldn't see Babaji, she only experienced the presence of Babaji. That is a more deeper experience. (Only Love)

Soul is most real, cause is more closer to the soul, astral is less closer to the soul and the physical is the least closer. Far from seeing the causal body Ma experienced Babaji's presence as a thought essence.

Ma experienced Babaji's presence again when returning from the caves. It can best be described in Ma's own words:

"That night I couldn't sleep. As I sat in meditation, the whole room was lit suddenly with a golden light. The light became a brilliant blue, (the spiritual eye has a golden light and a golden blue) and there again was the presence of our beloved Babaji! This time he said: "My child, know this: it is not necessary for devotees to come to this spot to find me. Whoever goes within with deep devotion, calling and believing in me, will find my response." This was his message to you all. How true it is. If you only believe, if you just have devotion and silently call on Babaji, you will feel his response.

I think many of you have found Babaji's response through going deep within with deep devotion and calling within. Daya Ma has said:

Then I said, "Babaji, my Lord, our Guru taught us that whenever we want to feel wisdom, we should pray to Sri Yuktेश्वarji, because he is all jnana, all wisdom; and whenever we want to feel ananda or bliss, we should commune with Lahiri Mahasaya. What is your nature?" As I said it, oh, I felt as though my heart was going to burst with love, such love – a thousand million loves rolled into one! He is all love; his whole nature is prem (divine love).

Though unvoiced, a more eloquent response I could not conceive; yet Babaji made it even sweeter and more meaningful as he added these words: "My nature is love; for it is love alone that can change this world."

So she received a double response. One – she felt a bursting love, an overwhelming love in her heart. Two – Babaji's own words when he said, "My nature is love.

Another manifestation of Babaji is his humility. Remember the story in the Autobiography of a Yogi:

"The scene was a Kumbha Mela at Allahabad," Lahiri Mahasaya told his disciples. "I had gone there during a short vacation from my office duties. As I wandered amidst the throng of monks and sadhus who had come from great distances to attend the holy festival, I noticed an ash-smeared ascetic who was holding a begging bowl. The thought arose in my mind that the man was

hypocritical, wearing the outward symbols of renunciation without a corresponding inward grace.

"No sooner had I passed the ascetic than my astounded eye fell on Babaji. He was kneeling in front of a matted-haired anchorite.

"'Guruji!' I hastened to his side. 'Sir, what are you doing here?'

A great avatar was not expected to be doing this for an ordinary soul.

"'I am washing the feet of this renunciate, and then I shall clean his cooking utensils.' Babaji smiled at me like a little child; I knew he was intimating that he wanted me to criticize no one, but to see the Lord as residing equally in all body-temples, whether of superior or inferior men. The great guru added, 'By serving wise and ignorant sadhus, I am learning the greatest of virtues, pleasing to God above all others—humility.'"

All saints express this quality. Rajarsi Janakananda, a great disciple of Guruji also expressed this quality. Guruji said, "I have never known a more humble person." He was a very capable person but he also was a very childlike person.

When Sw. Sri Yukteshwarji went to the Kumbh Mela he saw many ascetics wearing the garb of ascetics but concentrating on alms.

'Oh, this fair is nothing but a chaos of noise and beggars,' I thought in disillusionment. 'I wonder if Western scientists, patiently enlarging the realms of knowledge for the practical good of mankind, are not more pleasing to God than these idlers who profess religion but concentrate on alms.'

"My smouldering reflections on social reform were interrupted by the voice of a tall sannyasi who halted before me.

"'Sir,' he said, 'a saint is calling you.'

"'Who is he?'

"'Come and see for yourself.'

"Hesitantly following this laconic advice, I soon found myself near a tree whose branches were sheltering a guru with an attractive group of disciples. The master, a bright unusual figure, with sparkling dark eyes, rose at my approach and embraced me.

"'Welcome, Swamiji,' he said affectionately.

"'Sir,' I replied emphatically, 'I am not a swami.'

"'Those on whom I am divinely directed to bestow the title of "swami" never cast it off.' The saint addressed me simply, but deep conviction of truth rang in his words; I was engulfed in an instant wave of spiritual blessing. Smiling at my sudden elevation into the ancient monastic order, I bowed at the feet of the obviously great and angelic being in human form who had thus honored me.

"Babaji—for it was indeed he—motioned me to a seat near him under the tree. He was strong and young, and looked like Lahiri Mahasaya; yet the resemblance

did not strike me, even though I had often heard of the extraordinary similarities in the appearance of the two masters. Babaji possesses a power by which he can prevent any specific thought from arising in a person's mind. Evidently the great guru wished me to be perfectly natural in his presence, not overawed by knowledge of his identity.

"What do you think of the Kumbha Mela?"

"I was greatly disappointed, sir." I added hastily, 'Up until the time I met you. Somehow saints and this commotion don't seem to belong together.'

"Child," the master said, though apparently I was nearly twice his own age, 'for the faults of the many, judge not the whole. Everything on earth is of mixed character, like a mingling of sand and sugar. Be like the wise ant which seizes only the sugar, and leaves the sand untouched. Though many sadhus here still wander in delusion, yet the mela is blessed by a few men of God-realization.'

"In view of my own meeting with this exalted master, I quickly agreed with his observation.

"Sir," I commented, 'I have been thinking of the scientific men of the West, greater by far in intelligence than most people congregated here, living in distant Europe and America, professing different creeds, and ignorant of the real values of such melas as the present one. They are the men who could benefit greatly by meetings with India's masters. But, although high in intellectual attainments, many Westerners are wedded to rank materialism. Others, famous in science and philosophy, do not recognize the essential unity in religion. Their creeds serve as insurmountable barriers that threaten to separate them from us forever.'

"I saw that you are interested in the West, as well as the East." Babaji's face beamed with approval. 'I felt the pangs of your heart, broad enough for all men, whether Oriental or Occidental. That is why I summoned you here.

"East and West must establish a golden middle path of activity and spirituality combined," he continued. 'India has much to learn from the West in material development; in return, India can teach the universal methods by which the West will be able to base its religious beliefs on the unshakable foundations of yogic science.

"You, Swamiji, have a part to play in the coming harmonious exchange between Orient and Occident. Some years hence I shall send you a disciple whom you can train for yoga dissemination in the West. The vibrations there of many spiritually seeking souls come floodlike to me. I perceive potential saints in America and Europe, waiting to be awakened."

"Babaji then spoke of the Bhagavad Gita," Sri Yukteswar went on. "To my astonishment, he indicated by a few words of praise that he was aware of the fact that I had written interpretations on various Gita chapters.

(Great saints don't need to be told things.)

At the Kumbh Mela Babaji told Sw. Sri Yukteshwar to write a book showing the *“underlying basic unity between the Christian and Hindu scriptures? Show by parallel references that the inspired sons of God have spoken the same truths, now obscured by men's sectarian differences.”*

When Sw. Sri Yukteshwarji diffidently asked:

“‘Maharaj,’ I answered diffidently, ‘what a command! Shall I be able to fulfill it?’

“Babaji laughed softly. ‘My son, why do you doubt?’ he said reassuringly. ‘Indeed, Whose work is all this, and Who is the Doer of all actions? Whatever the Lord has made me say is bound to materialize as truth.’

There was no ego in Babaji. He did not say, I bless you and give you the power, though he has tremendous powers. All saints that are one with God express powers. Some express these powers more and Babaji is one of those who expresses a lot of powers.

Babaji's spiritual state is beyond human comprehension. Human comprehension is a one foot rule. It is impossible to recognize anyone's spiritual stature. In the Autobiography of a Yogi it is written:

“Whenever anyone utters with reverence the name of Babaji,” Lahiri Mahasaya said, “that devotee attracts an instant spiritual blessing.”

Sometimes it is recognizable, sometimes it is recognizable after accumulation of 1st, 2nd, and 3rd spiritual blessings. Sometimes it takes us time to recognize even if the blessing is instant. All of us have at some time felt the blessings.

Sw. Anandmoyeeji says: Guruji frequently encouraged us by saying – “ You all have the same potential as the great ones, but you have to make the effort as they did to realize your immortal self. Guruji, Sw. Sri Yukteshwarji, Lahiri Mahasayaji, Babaji made the effort in some previous incarnations.

Let us have a short period of meditation and you can inwardly call on Babaji with reverence and if you keep on calling and calling within you may feel an instant spiritual blessing.

We released this morning a book on Rajarsi Janakanandji named:

Rajarsi Janakananda: A Great Western Yogi.

He was one of Guruji's most advanced disciples. I will read a few extracts from this book. Guruji says:

“This maya is very difficult to conquer; but with the help of God and Guru, all things are possible. Blessed you are, enjoying the protection of your own vigilance and the guarding of the gods. My soul and Lahiri Mahasaya are always with you, leading you on the eternal path.

Lahiri Mahasaya is my astral guru. (Very few in the world know this)”

This was written at a time when the Autobiography of a Yogi was not out. In the AOY Gururji has written how he had a great attunement with Lahiri Mahasaya and in meditation he would often see his photographic image emerge from its small frame and, taking a living form, sit before Gururji.

“From my childhood and before, he has definitely taken care of me. It was through his wishes that I met Swami Sri Yukteshwarji, my earthly guru. Once when I was dying in childhood, Lahiri Mahasaya came to me and healed me. I never have forgotten that.

(That was the time when Gururji had Asiatic cholera and he was very weak and his mother told him to mentally bow at the feet of Lahiri Mahasaya. At that time Gururji had been healed by a blinding flash of light, which his mother also saw.)

One pointedness of devotion and study* (so if we do our meditation, if we study Gururji’s teachings, if we have reverence and devotion for our Guru, that is all that is necessary) – *meditation, yoga, devotional contact of the Gurus – that’s all that is necessary for positive salvation. Those that are unsettled, they die because of doubts or some other excuse which they create to stay away from God. Go deeper and deeper,*(a thought that Gururji keeps on expressing to Rajarsi Janakananda) *never stopping, no matter how deep is the meditation. Never take for granted that any perception of God is the highest. God is immeasurable. I was deceived many times by fixing a standard of deep meditation. When I broke all measuring perceptions,* (Gururji says that because he wants to tell us that we can also be deceived.) *I became endlessly blest; and being endlessly happy, am endlessly enjoying Him. Never do I expect to finish my perceptions about Him. No one can. Gita says: “Whose end even the greatest of all sages do not know, to Him we bow again and again.” It is not necessary to know how big is the Lake of Sweetness as long as we can quench our mortal thirst with its nectar waters.”

I want to close this by telling you about Rajarsi Janakananda’s stature just a little bit.

“He hardly talked when he was with us,” recalls Brother Anandamoy, a member of the Self-Realization Fellowship Board of Directors. “When he said anything, it was ‘Master’s light; Master’s love.’ He was so absorbed in it; he radiated it.”

He lived in this consciousness. After Gururji’s passing Rajarsi was not keeping well. Durga Ma has written:

‘After Master left his body, I would sometimes read to Rajarsi from letters Master had written to him. Rajarsi was not an emotional person at all; but when

he felt Master's love, tears would come to his eyes – not tears of sorrow that Master was no longer in the body, but tears of love. As though experiencing for the first time the unconditional love of the Guru for his disciple, he would say, 'I did not know he loved me so much.' He would just become drowned in that love, inwardly dancing in that love. He would repeat over and over: 'Joy, joy, Master's joy! Love, love, Master's love!'"

There was a film we saw in the Ashram. It was a talk given by Br. Anandmoyeeji – Your Thoughts Can Change Your Life. I remember only one sentence. It is the basic thought that: ***"No one can know how deeply, how sweetly and how tenderly God loves you."***

Rajarsi Janakananda who was Guruji's greatest disciple knew how deeply and sweetly and tenderly Guruji loved him but it is nice to know that his love is more deep, more sweet and more tender than what we can ever know.

I will close with the line from Daya Ma's Guru Purnima message:

"I want to remain steadily in the spirit of God, that I can give you something, that I can saturate you, bathe you, and change you forever, and forever in this infinite ocean of Light that I behold."

What Guruji wants to do he succeeds in doing. He is given each one of us something. He is saturating us, bathing us and changing us in the infinite light of God that Guruji beholds.

Then Swamiji repeated about the Hindi lessons and Marathi Booklets.

We have released today some Marathi translations of Guruji's how to live series. These are 7 of the how to live series, hopefully you will get more in Marathi within a few years.

Many devotees want lessons in Hindi. They will be available from this Sharad Sangam. From the beginning of January next year we will be dispatching the Hindi lessons. Application forms for the hindi lessons will be available from 1st October and you will start receiving four lessons per mail from January and receive 182 lessons in 3 years and 9 months. The first Kriya lessons will be available during Sharad Sangam 2010.