

02/07/09

## SATSANGA WITH SW. SHRADDHANANDJI

Our beloved Ma has sent a letter on the occasion of Guru Purnima 2009 and probably most of you must have received that letter. I was thinking of reading that message today.

This is a spiritual message from our beloved Daya Mata for Guru Purnima falling on 2<sup>nd</sup> July 2009 this year. Ma has written:

***“Dear Ones,***

***On this sacred day when countless devotees throughout India pay homage to the holiest of spiritual relationships – that between guru and disciple – I join all of you as we offer the devotion and gratitude of our souls to our own beloved Gurudeva.”***

On the occasion of Guru Purnima we remember our Guru and offer our gratitude at his feet. We offer our love, our reverence, our devotion to the one who is God manifest to us. When we sincerely want to know God then God comes to us as the Guru and on occasion of Guru Purnima we express our gratitude and renew our dedication to the Guru so we can help him to accomplish what he wants to do with us. He wants us to come back to God and we can help him through our cooperation. Daya Mata continues:

***“How blessed we are that the Lord has drawn us to such a divine one, free of any taint of ego, who purely reflects His infinite consciousness and His tender concern for our well being.”***

It is not easy to find someone who is as transparent to God’s love, peace, light and joy as our beloved Gurudeva and that transparency comes from total absence of ego.

I think it is in the cassette ‘Awake in the Cosmic Dream’ that Gururji says, ***“You know I did not want my birthday to be celebrated for years; and for years I avoided it. But when they started I liked it especially to see the joyous faces of you all and to see the kindness and the love that I have given to you all unconditionally, come back to me unconditionally. While one doesn’t expect; what I give I do not expect that it come back to me, but when you give to me the same kindness and love that is very endearing to me because I go by hearts. We cannot conquer God by reason because God has all the wisdom that he wants. We cannot tell him the history of a reed but when we say ‘Thou art my Father, I am Thy child’ he can say nothing.”*** He was very humble and he did not want his birthday to be celebrated. When some of his family members came from India to USA, they found out how a Guru’s birthday is to be celebrated and celebrated it. Gururji did not want his birthday to be acknowledged and celebrated. When Richard Wright had gone to India he found out Gururji’s date of birth and told the others about it. All of us appreciate love and kindness of others.

God is the creator of this whole universe and he has everything in the universe. But even God doesn’t have something and that is our love. He has everything in the universe except our love. It is mentioned in “Where There is Light”:

***“God will not tell you that you should desire Him above all else, because He wants your love to be freely given, without “prompting.” That is the whole secret in the game of this universe. He who created us yearns for our love. He wants us to give it spontaneously, without His asking. Our love is the one thing God does not possess, unless we choose to bestow it. So, you see, even the Lord has something to attain: our love. And we shall never be happy until we give it.”***

***“In one of His aspects, a very touching aspect, the Lord may be said to be a beggar. He yearns for our attention. The Master of the Universe, at whose glance all stars, suns, moons and***

*planets quiver, is running after man and saying: "Won't you give me your affection? Don't you love Me, the Giver, more than the things I have made for you? Won't you seek Me?"*

*But man says: "I am too busy now; I have work to do. I can't take time to look for You." And the Lord says: "I will wait." (Sayings of Paramhansa Yogananda).*

When somebody says to us, "Go away, don't disturb me," you don't wait. But God says I will wait. So the Lord wants only our love. Love is very kind, very precious. Guruji doesn't say, "I give you my love, in return you should love me." But when it is returned unconditionally, he likes it, he appreciates it.

In the same cassette Guruji says: *"The first birthday I don't know whose idea it was but I felt the love behind it so much that I thought of Master; so much so that I saw Master sitting there instead of myself; He whose oneness with me has enabled me to bring so many bouquets of souls to the Almighty."* Guruji was remembering His Guru who had asked him to go to America and to those in India, to teach the techniques of meditation. Guruji had been sent to Sw. Sri Yukteswarji by Babaji for a divine mission. This is all a leela – a divine drama. Guruji had been a great Guru even in previous incarnations and we have all been close to him in previous incarnations as well. One avatar sent to teach another avatar! So he said he remembered his Guru and all that his Guru had given to him so much so that he saw his Guru actually sitting there instead of himself receiving all the love and devotion. That is the transparency of his greatness. Truly great ones do not think about their greatness; they think of the greatness of the guru. A devotee expresses love and reverence to the spiritual stature of the guru, the greatness of the guru and through recognition of the Guru's spiritual attainment, his remembrance, through the Guru's spiritual state, he lives in the Guru's spiritual state and attains the Guru's God realization.

Guruji said, *"I did not want my birthday to be celebrated...and I thought of Master, so much so that I saw Master sitting there instead of myself."* Here Guruji is referring to his Guru Sw. Sri Yukteswarji "whose kindness has enabled me to help you all." Sw. Sri Yukteswarji has helped his disciple to help his disciples so much that the Guru thinks only of his Guru, not of himself. So on the occasion of Guru Purnima we remember the most special of all relationships, the most holy of all relationships, the Guru disciple relationship. As we express our devotion, what happens? On that spiritual day when Guruji's birthday was being celebrated, and the devotees were offering their reverence and devotion, who was on the chair – Paramhansa Yogananda in his own consciousness he was not there. He saw his Guru on that chair. So the devotee's reverence and gratitude was going not to Paramhansa Yogananda but to Sw. Sri Yukteswarji. So though we may be offering our devotion to Guruji it gets transferred to Sw. Sri Yukteswarji. And what does Sw. Sri Yukteswarji have to say?

Autobiography of a Yogi, Chapter 12,

*"Come; I will show you the hermitage." Master rose from his tiger mat. I glanced about me; my gaze fell with astonishment on a wall picture, garlanded with a spray of jasmine.*

*"Lahiri Mahasaya!"*

*"Yes, my divine guru." Sri Yukteswar's tone was reverently vibrant. "Greater he was, as man and yogi, than any other teacher whose life came within the range of my investigations."*

*Silently I bowed before the familiar picture. Soul-homage sped to the peerless master who, blessing my infancy, had guided my steps to this hour.*

There was no one who had in Sw. Sri Yukteshwarji's heart greater position, greater reverence than his own Guru Lahiri Mahasaya. So devotion goes from Paramhansa Yogananda to Sw. Sri Yukteshwarji to Lahiri Mahasaya. And what does Lahiri Mahasaya do with the devotion he gets from his disciples?

Lahiri Mahasaya was given the soul liberating technique of Kriya Yoga by his Guru, Mahavatar Babaji and everytime someone receives the blessing of kriya, Lahiri Mahasaya feels it is Babaji's kindness and blessing that the devotee is receiving; it is what Babaji is giving to the devotee. And what did Babaji say about Krishna and Christ?

Kriya yoga is a scientific practice in order to help man quickly to rise from material consciousness, body consciousness and sense consciousness. In the Autobiography of a Yogi, Chp. 26:

*The science of Kriya Yoga, mentioned so often in these pages, became widely known in modern India through the instrumentality of Lahiri Mahasaya, my guru's guru... Lahiri Mahasaya received it from his guru, Babaji, who rediscovered and clarified the technique after it had been lost in the Dark Ages. .. "The Kriya Yoga which I am giving to the world through you in this nineteenth century," Babaji told Lahiri Mahasaya, "is a revival of the same science which Krishna gave, millenniums ago, to Arjuna, and which was later known to Patanjali, and to Christ, St. John, St. Paul, and other disciples."*

So Krishna and Christ asked Babaji to pass on this technique to the world. He does not take any credit for it but passes it on to Krishna and Christ.

The Guru-disciple relationship is so pure, so high, so sublime, and so subtle that it passes beyond sight and understanding. We cannot fully understand the sweetness, the specialness, the divinity of that relationship because it is beyond human conception. So Daya Mataji continues in her letter: ***"How blessed we are that the Lord has drawn us to such a divine one, free of any taint of ego, who purely reflects His infinite consciousness and His tender concern for our well being."***

The Guru manifests two major qualities: 1). Infinite consciousness, such, that it is all inspiring and 2). Tender caring for his disciples. When Mukti Mata first came to meet Guruji , when she first came close to Guruji she talked to Guruji and felt that Guruji was close to God. She was filled with great reverence and awe of Guruji and was aware of the height of his God consciousness.

Referring to the time when Mukti Mata first came to meet Guruji and after enrolling herself to take the lessons, when she first attended the meditation conducted by Guruji, she says:

***"When I opened my eyes, he was blessing the man just ahead of me and I was next. Amazing timing isn't it? I had two reactions to him. One was that of a three year old who had lost both his earth parents and was finding the real parents in the form of the Guru. The other was an adult reaction, to him as one you could revere, respect, deeply respect for who he was and what he was and then he was blessing me and he said, "I want to see you."***

Sr. Gyanmata also writes in God Alone, Pg. 118:

***"And greatest reason of all, the awareness of the height of your God-conscious state never leaves me for a moment. I am sure that I am speaking quite exactly and truthfully when I say that."***

And on Pg. 121 she writes to Guruji saying,

***“In each of the brief moments in which I am in your presence, I am filled with the thought of your God-conscious state. I am silent, as in a temple. The reverence, gratitude, devotion and love I feel for you come from deep down in the vibrationless region of my soul.”***

How would our heart be, our behavior be, if we were aware of the height of the God conscious state of a person? It would be absorbed in the God conscious state, filled with that God conscious state. Gururji gave Sr. Gyanmata the name ‘Gyanmata’ meaning ‘mother of wisdom through devotion.’ She had a penetrating wisdom, through her spiritual insight, her sharp clarity which is very rare among people. It was this devotion which enabled her to perceive the God conscious state of her Guru. Many during that time did not recognize the Guru’s spiritual stature. It requires great devotion and wisdom to recognize the God conscious state. It was Sr. Gyanmata’s reverence and devotion which enabled her to see Gururji’s spiritual stature and to acquaint others with the Guru’s God conscious state.

Mukti mata recognized that Gururji was God himself. It is a very overwhelming experience. When Krsihna revealed himself in the divine form to Arjuna, Arjuna was overcome and filled with wonder and awe. (God Talks with Arjuna –Chp. 11, Vs. 35 to 42). When Krishna reappeared to him as his cousin, Arjuna said to Krishna (Vs. 42), ***“And for any irreverence I have displayed towards Thee, O Unshakable Lord! In lighthearted mood, at mealtimes or while walking or sitting or resting, alone with Thee or in others company – for all such unintentional slights, O Thou Illimitable! I beg forgiveness.”*** He was filled with tremendous awe. But later Krishna told him, Arjuna, “I am the same Krishna, your cousin.” Vs. 49 – ***“Be not affrighted or stupefied at seeing My Terrible Aspect. With dreads removed and heart rejoicing, behold once more My familiar form!”***

When we experience the spiritual height of the Guru, when we have had a glimpse of his supreme divinity we will be overwhelmed. Such a God is a divine beggar seeking the love of his devotees. The one at whose mere sight the whole universe trembles – that is the divinity of the Guru, the sight of the Guru – when we see that tremendous power the greatness which is manifest in that one, it is overwhelming. One aspect of God is such that it can make us tremble. One of the devotees said, if you knew who Paramhansa Yogananda is you would not be able to look into his eyes; you would only want to crawl before him.

The second aspect of the Guru is the kindness and compassion aspect – that is why we are not crawling, but relaxed, comfortable and at home with him. We may be overcome at his spiritual stature, but we do not tremble because of his kindness, gentleness and concern for us. Mukti Mata said, her another experience of the Guru was ***“that of a three year old who had lost both his earth parents and was finding the real parents in the form of the Guru.”*** There was tremendous kindness and acceptance that the Guru conveyed through internal, unquestioning love and unconditional acceptance. That is the quality of a Guru – unconditional love and unquestioning acceptance. We don’t have to be good, to be spiritual in order to receive his spiritual attention, his spiritual protection, his unconditional love, his unquestioning acceptance. It is the nature of a scorpion to sting. It is the nature of a Premavatar to love, even if we behave like a scorpion, we don’t have to be very divine souls, pure souls, great souls, to receive his love. But when we recognize we don’t deserve what we are getting then there is a desire to do something for the Guru and that something that we can do is only to give him our love. That something we can choose to give him of our own free will by trying to follow his teachings, his

techniques, even if we do not have enough time to give, even if we cannot follow as well as we should. The awareness of his kindness, goodness fills us with the desire to do the best we can.

Somebody was telling me some days back ...(pause). I won't tell what he said, I will tell you what I replied to him, "A Jagatguru has millions of disciples who never meditate and the Jagatguru loves those millions of disciples who do not meditate, just as he loves those who meditate. A Jagatguru plays two roles: One is to help those who meditate and the second to uplift the general consciousness of mankind so that they are in a condition to meditate. He will come back again and again, if need be a trillion times, until even one stray brother is left behind, even till the end of the universe.

'End of the universe' is a very vague term. There are universes manifesting and there are times when the universe is not manifesting. Then when the universe manifests all those souls who did not achieve the highest state, when the universe was manifesting will come back and the Guru will come back and keep coming for each of us. Daya Mataji says in her letter, "***A true guru is our guide, our source of wisdom amidst the contradictions of duality, our shelter in the tests and trials of this world. His love transcends the boundaries of space and time, and looks beyond the shortcomings of our human nature to see and draw out the divine image that is within. It is a love that will not leave you, no matter what you have ever thought, said, or done, for he will never be content – even to enjoy the eternity of God's bliss – until you too return to the Divine Beloved. As Guruji once wrote: "Oh, I will come again and again!...If need be, a trillion times – so long as I know one stray brother is left behind." There is no greater comfort or source of security you could ever have than his changeless loyalty to your soul.***"

How blessed we are to be the disciples of such a great Guru who has power to make the universe tremble, and yet he has such tender compassion for our well being. It is this power which draws us to do our best. Sometimes we feel we are unworthy but the Guru doesn't see us as unworthy. Often when devotees meet me they say, "I am Guruji's most unworthy disciple." But there cannot be so many most unworthy disciples, there can only be one. But when they recognize how much the Guru does for them and how little they do for the Guru, they feel small.

In the year when the Smriti Mandir was being inaugurated, and the photograph that you see in the Mandir was being placed, looking at that picture, one of the devotees said, "Guruji must be looking at me and saying, 'Naughty girl.'" But I said, "Guruji must be looking at you and saying, 'My dear little one.'" That's because he has the capacity to see spirituality of the soul within us. He can see the potential, the divinity that is within each of us and so he will say, 'My dear little one.' The concept of paying what the Guru has done for us is beyond our capacity.

Daya Mataji said, "***It is a love that will not leave you, no matter what you have ever thought, said, or done, for he will never be content – even to enjoy the eternity of God's bliss – until you too return to the Divine Beloved.***" What Daya Mata means is that the Guru's love will never leave you, no matter what you have done. Often devotees say, "I have a lot of bad karma, I am not in supreme ecstasy, because I have such bad karma. My mind is not in the supreme divine state." We all have a lot of bad karma that is why we are here on earth. But we also have a lot of good karma to be drawn to such a great Guru. We don't often recognize how much of good karma we have to be drawn to this path. The bad karma is because of what we have thought, said

and done in the past, but regardless of what we have thought, said and done in the past His love will never leave you.

I am sure you all have heard the story of Dr. Lewis. He met the Guru the first time on 24<sup>th</sup> December 1920. At that time, Guruji gave him a very special blessing through which he could see the various lights in our spine, (the Christmas tree within each one of us) and that time Guruji made him promise, "Promise me, that you will never leave, me and never avoid me." This is not easily understandable. Why will someone want to leave especially when he is getting such great spiritual blessings. But there is a lot of darkness around us, and when we are overcome by darkness, our words are not the highest, our thoughts are not the highest, our actions are not the highest. But Dr. Lewis had promised, so there was a compulsion, and when the cloud of delusion came, he did not leave Guruji. So we have promised Guruji to be loyal to him even when the cloud of delusion comes.

Daya Mataji has said, *"As Guruji once wrote: "Oh, I will come again and again!...If need be, a trillion times – so long as I know one stray brother is left behind." There is no greater comfort or source of security you could ever have than his changeless loyalty to your soul."*

It is very difficult for us to understand the concept of a trillion times. Last time that I met *Mrinalini Mata she said to me, "After I leave the body, I will be with Guruji for a while and then he will say, 'Now I am going to help mankind. Are you coming?'" Mrinalini Mata is very powerful. But she said, "I will say (emphatically) 'No I am not coming.'" This world is very difficult. When the Guru comes with bleeding feet, all those who come with him also go through the pain and bleeding. But then she said, "Then Guruji will ask me again, 'Are you coming?' and I will look at him and say, 'Yes, I am coming.'* In the beginning we will remember the pain, the bleeding feet, but then we will remember the love and gratitude for the Guru and we will be ready to be with the guru.

There are many who want liberation, there are very few who want to help the Guru. There are many who want blessings, there are very few who want to give their life to the Guru. The latter are like Mrinalini Mata. One of the devotees heard something negative being said about YSS, but then he said, *"I have come to YSS, I will stay with YSS and in future incarnations too, I will stay with YSS and that's all I know."* Few want to be really grateful to the Guru and the only way to get liberation is that you give yourself. So long as there is 'I' there cannot be liberation. When I don't want anything for myself, I will get what Guruji wants to give me. Guruji doesn't want to extract anything from me. We count how many paise I have offered into the pronami and how much do I get back. Very selfish worldly people want to give a few paise and get a lot back. We come to search for the spiritual state. *"I give myself, my spiritual efforts, and every aspect of myself and ask nothing for myself."* Then I will be free from 'I' and will be able to act unselfishly.

Mahavatar Babaji had met Sw. Sri Yuktेशwarji the first time in the Kumbh Mela. Sw. Sri Yuktेशwarji did not recognize his Guru's Guru, because Mahavatar Babaji prevented him from recognizing Him. When he saw Mahavatar Babaji the second time under the tree, he wanted to offer his devotion to him and therefore asked him to stay until he brought some sweetmeats.

Autobiography of a Yogi, Chp. 36:

*"Please tarry awhile, Master.' I gazed entreatingly at him. 'I shall be back at once with some special sweetmeats.'*

*"When I returned in a few minutes with a dish of delicacies, lo! the lordly banyan no longer sheltered the celestial troupe. I searched all around the ghat, but in my heart I knew the little band had already fled on etheric wings.*

*"I was deeply hurt. 'Even if we meet again, I would not care to talk to him,' I assured myself. 'He was unkind to leave me so suddenly.' This was a wrath of love, of course, and nothing more.*

*"A few months later I visited Lahiri Mahasaya in Benares. As I entered his little parlor, my guru smiled in greeting.*

*"Welcome, Yuktेश्वर,' he said. 'Did you just meet Babaji at the threshold of my room?'*

*"Why, no,' I answered in surprise.*

*"Come here.' Lahiri Mahasaya touched me gently on the forehead; at once I beheld, near the door, the form of Babaji, blooming like a perfect lotus.*

*"I remembered my old hurt, and did not bow. Lahiri Mahasaya looked at me in astonishment.*

*"The divine guru gazed at me with fathomless eyes. 'You are annoyed with me.'*

*"Sir, why shouldn't I be?' I answered. 'Out of the air you came with your magic group, and into the thin air you vanished.'*

*"I told you I would see you, but didn't say how long I would remain.' Babaji laughed softly. 'You were full of excitement. I assure you that I was fairly extinguished in the ether by the gust of your restlessness.'*

*"I was instantly satisfied by this unflattering explanation. I knelt at his feet; the supreme guru patted me kindly on the shoulder.*

Mahavatar Babaji explained to Sw. Sri Yuktेश्वarji how his body was extinguished by the gust of Sw. Sri Yuktेश्वarji's excitement. Babaji cannot exist where intense emotion exists. 'If you are excited, emotional, and restless, I can't exist,' says Babaji. *It is equally impossible for me to achieve the spiritual attainment till I give myself to Gururji and expect nothing back from Guru – no salvation, liberation, blessings etc.*

The rest of the letter of Sri Sri Daya Mata says: *"We have asked of Gurudeva the ultimate boon: complete liberation from the bondage of maya, and this he can grant beyond all doubt. But he needs our cooperation – the commitment of our will and devotion to following the way he has shown. Let us honour him this day by resolving anew to apply on every level of life the guidance he has given. Determine that you will exercise your will power to discipline the restless mind when you meditate – to patiently put aside the thoughts that pull the attention outward. And let your loving desire to please him motivate you to practice the principles of living that bring peace of mind and heart, harmony with others, and attunement with God. In all these endeavours, sincerely ask Gurudeva's help, that you might be receptive to his blessings and see clearly wherein you need to change. If you refuse to listen to the resisting ego, and truly absorb his wisdom, there is no limit to the understanding and spiritual strength you can gain."*

Swamiji again quoted Ma from here:

*"With faith in the Guru, and with the attunement which comes by deep practice of his teachings, you will be able to pass undaunted through any circumstance of life. Hold in your heart his promise: "Unknown I will walk by your side and guard you with invisible arms."*

The two words which I like very much here are ‘Unknown’ and ‘Invisible.’ He who sees and believes that is nothing very great. But he who doesn’t see and yet believes that is very great. You can’t see the Guru’s invisible arms – which protection is there. So even when you don’t see the invisible presence of the Guru, even when we cannot see his protecting arms and yet when we believe in his omnipresence that is good. Remember his role is to protect me, so that protection is there, even if I am unworthy.

In The Divine Romance, Chp. ‘Personal and Impersonal God’, Pg. 377, Guruji has said, ***“When I was in Bombay just before returning to America, I realized that the satanic power was trying to destroy my life, to prevent me from fulfilling the mission given to me by God and my guru. I wasn’t afraid; I knew God was with me and I remembered Master’s promise of protection. I put a little light on in my room, because the evil forces do not like light. For a little while I sat meditating, watchful of my spirit. And then I felt sleepy. As I opened my eyes and looked toward the right wall of the room, I saw the black form of Satan, horrible, with a catlike face and tail. It leaped on my chest, and my heart stopped beating. Mentally I said: “I am not afraid of you. I am Spirit.” But still my heart wouldn’t work. Suddenly I glimpsed an ochre robe, and there stood Master. He commanded Satan to leave; and as soon as he spoke, the evil figure vanished and my breath started to flow again. I cried out: “My Master!” He said, “Satan was trying to destroy you. But fear not. I am with you evermore.” I could even smell the familiar, gentle fragrance that emanated from Master’s form, just as when he was incarnate on earth.”***

Even when Guruji was captured by Satan he was not afraid. The role of the Guru is to protect the disciple. Our protection is the role of Guruji. He will perform his role even if I don’t perform my role as a disciple. Even if I am not aware of his protection, I will still believe as he is omniscient. ***“Unknown I will walk by your side and guard you with invisible arms.”***

Daya Mata ends by saying:

***“My prayers are ever with you, that you feel his protecting presence and divine love surrounding and embracing you always. Jai guru!”***

***Divine love and unceasing blessings,  
Sri Sri Daya Mata***

The blessings of Daya Mata are with all of us whether we feel it or not. Remember there will be times when you will feel we are not avatars, not fully realized, even then his protecting presence will always be with us.

Swamiji ended by saying:

***Let us give our love, our gratitude, our everything this Guru Purnima, and expect nothing in return. I do not know how to stress enough – “Expect nothing in return.” That is the highest state – To expect nothing in return. Jai Guru!***