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## SATSANGA WITH SW. SHRADDHANANDJI

Today we will consider some of Guruji's thoughts on inner and outer harmony. This is a very important topic and spiritual attainment of harmony, equilibrium and oneness is very important for us.

In order to achieve Self-Realization we have to achieve inner state of harmony, peace and stillness. Where there is only One there is Realization. Where there is more than one there is delusion, ignorance because in the ultimate sense only one exists. When we are able to express the inner state of stillness then we express only one substance and inner and exterior harmony that is necessary for God realization. The topic of attainment of harmony in the inner and outer life of a devotee is therefore very important.

Much of the challenges in the outer life stem from or constitute lack of harmony with people or ourselves, lack of outer peace, outer harmony, outer sense of oneness with people, outer sense of unity with people, a sense of wanting, a sense of well being of others. And then someone causes us some irritation and I guess that some does happen sometimes then in order to meditate we have to overcome the disharmony. We need to have inner and outer harmony. The good news is that outer harmony cannot be achieved. It is good news because if we achieved outer harmony then we would be satisfied with the outer world and we would never go into the inner world and search for the perfect peace, perfect joy and perfect love.

To have 100% outer harmony is not possible. Guruji liked everybody, but not everybody liked Guruji and all those who did not like him liked to make his life miserable and if Guruji could not have 100% outer harmony then we can hardly expect to have 100% outer harmony. When we know that outer harmony is not something that we can always work on then we will focus on inner harmony. I came across these lines somewhere:

***“He who cannot tolerate ambiguity in his life shows the sign of being a dictator.”***

If we cannot tolerate ambiguity in our lives we are manifesting the qualities of a dictator. No one likes a dictator and if we show those qualities then nobody will like us. If we cannot tolerate ambiguity in our lives, if we cannot tolerate uncertainty in our outer lives we cannot find harmony in our outer lives. The happiness that we seek cannot come from the outer world.

I recently read one of Guruji's quotations:

“We seek security in darkness when in reality what we are longing for is light.”  
That means we seek perfection in the outer world when what we are longing for is peace inside.

How we can achieve inner harmony and also work towards outer harmony is by the scientific techniques of meditation. They calm our system and then we don't get upset easily. We don't get disturbed easily. When we are not calm then we tend to become angry, we tend to become upset, we tend to become sad. There is something else that happens to us; I don't know how to express it best; it is like being on the top of the crest of a wave of unrest. Many people like to be excited. Excitement is being on the crest of a wave of restlessness whereas joyousness is being in an elevated state of peace. If we are in an elevated state of excitement of restlessness then we are bound to be unhappy after some time. When we are in an elevated state of peace then we go out into the world in a joyous state. In the state of restless excitement depression, delusion, sadness is guaranteed.

One of the other ways in which we can have outer harmony is by having the right attitude, the right behavior towards life's experiences, the right motive. When we react to life's experiences in a more positive way then we experience inner and outer harmony. I was talking to someone the other day and I got irritated with something that the person said or did, but I tried to calm myself as quickly as possible and so I created a situation where we did not become enemies. I needed that person and that person needed me, so we both reached a state of outer harmony.

So meditation is the one activity most conducive to inner and outer harmony. Besides that right behavior, right attitude, right motive towards life's experiences are also beneficial. One of the best ways of achieving inner and outer harmony is by maintaining a state of humility. Proud, egoistic dictators are not humble and harmonious with others and they do not have outer or inner harmony.

There are different shades of humility, different aspects of humility. I am going to talk about four of them today.

1). Perpetual quietness of heart:

We can consciously use our will to calm ourselves down by the end of meditation or towards the latter part of our meditation. Then we can remind ourselves in that quiet state of the heart of our true nature and go back into that state of quietness by an act of will.

2). By thinking of others rather than thinking of ourselves.

Then you will be humble. Thinking of doing something for others, helping others, uplifting others, serving others is manifesting the quality of humility.

3). The definition of 'humility' is not thinking that I am perfect. In the ultimate sense I am the soul and so I tend to think that I am perfect. But in the normal vehicle state I am not the soul but the ego and therefore I think that as the ego I am perfect. But as the ego we are not perfect and so we manifest inner and outer disharmony.

I think you all remember in Autobiography of a Yogi, Sw. Sri Yukteshwarji always recommended that people absorb spiritual truth in a very gradual way by keeping on dwelling on a spiritual truth, or *shloka* for a very long time. E.g. if we remember the spiritual truth 'Ekam sat' meaning 'Only One exists'; then finally it will sink in that there is only One which exists. So a spiritual truth is something which needs to be absorbed.

It is very important not to think of a lot of spiritual truths but only a little spiritual truth at a time. Sw. Sri Yukteshwarji has said:

***"Wisdom is not assimilated with the eyes, but with the atoms," he said. "When your conviction of a truth is not merely in your brain but in your being, you may diffidently vouch for its meaning."***

Not just the intellect, not just the brain but every particle of our being every part of our thinking is sure of a truth then that truth is sinking in, not until then. Further Sw. Sri Yukteshwarji says that if our understanding of a truth lies in our being then we can vouch for the meaning of that truth diffidently. When I first read the *Autobiography of a Yogi*, I was very young. I did not understand many words but from the context I would give a meaning to those words. I took the meaning of the word 'diffidently' to mean as per the context, that 'you can be sure this is the statement of truth.' After a few years I checked the meaning of the word in the dictionary and found that 'diffidently' meant, 'shyly, lacking in self confidence.' It doesn't make sense that you know the truth in every particle of your being, and yet very hesitantly, without being confident, very shyly you give the meaning. But that is how Sw. Sri Yukteshwarji is asking us to express our knowledge of the truth.

Why is it then that when you are 100% convinced still you can't say that this is what it means? Because when you really get an experience of truth, you don't force it upon anyone else. When you impose you create the possibility of harshness. When you think 'I know everything, I am perfect, others who don't know are not perfect' you are not showing humility. The soul is perfect and that which is perfect is that which is in everyone and not in me alone.

4) Another way of acquiring humility is by not expecting anything from God and from anyone else. If you have expectations then disharmony is guaranteed. Even if you expect anything from God disappointment is guaranteed. Because we usually use our intellect and give Him time and we know we are not a good meditator and so we cannot ask him to Samadhi in 3 minutes. So we say in 3 days time He must grant us Samadhi. But God knows 3 days is enough or not. Guruji didn't want to spend time in cleaning, cooking and working in the ashram; so he asked for permission to go to the Himalayas. His Guru Sw. Sri Yukteshwar told him – Self-Realization is found from God and not from an inert mountain and your Self-Realization will come from someone who has it (he did not say – it will come through me)

*Autobiography of a Yogi, Chap. 13:*

*"Many hillmen live in the Himalayas, yet possess no God-perception." My guru's answer came slowly and simply. "Wisdom is better sought from a man of realization than from an inert mountain."*

*Ignoring Master's plain hint that he, and not a hill, was my teacher, I repeated my plea. Sri Yukteswar vouchsafed no reply. I took his silence for consent, a precarious interpretation readily accepted at one's convenience.*

Guruji wanted to meet some great saint who would give him the permission to go to the Himalayas because his Guru did not give him the permission, so he sought out Ram Gopal Mazumdar. He asked Ram Gopal Mazumdar to give him an experience of Samadhi.

*Overwhelmed by his spiritual magnetism, I ventured a request.*

*"Sir, why don't you grant me a samadhi?"*

*"Dear one, I would be glad to convey the divine contact, but it is not my place to do so." The saint looked at me with half-closed eyes. "Your master will bestow that experience shortly. Your body is not tuned just yet. As a small lamp cannot withstand excessive electrical voltage, so your nerves are unready for the cosmic current. If I gave you the infinite ecstasy right now, you would burn as if every cell were on fire.*

So we don't know whether 3 days, or 3 years or 3 incarnations are required for our body to be able to withstand the experience of Samadhi; and if we expect then it is not a sign of being humble. Limitations of how quickly a person should get Samadhi is not a sign of inner humility; that will prevent us from achieving Self-Realization.

Guruji often said: *"Fools argue; wise men discuss."*

When someone explains things to us in a calm way then we can discuss. If someone explains to us in an egotistical way then we are not able to discuss.

*Autobiography of a Yogi, Chap. 12:*

*Men who were pride-fully conscious of high worldly position were likely, in Master's presence, to add humility to their other possessions. A local magistrate once arrived for an interview at the seaside hermitage in Puri. The man, who held a reputation for ruthlessness, had it well within his power to oust us from the ashram. I cautioned my guru about the despotic possibilities. But he seated himself with an uncompromising air, and did not rise to greet the visitor. Slightly nervous, I squatted near the door. The man had to content himself with a wooden box; my guru did not request me to fetch a chair. There was no fulfillment of the magistrate's obvious expectation that his importance would be ceremoniously acknowledged.*

*A metaphysical discussion ensued. The guest blundered through misinterpretations of the scriptures. As his accuracy sank, his ire rose.*

*"Do you know that I stood first in the M. A. examination?" Reason had forsaken him, but he could still shout.*

*"Mr. Magistrate, you forget that this is not your courtroom," Master replied evenly. "From your childish remarks I would have surmised that your college career was unremarkable. A university degree, in any case, is not remotely related to Vedic realization. Saints are not produced in batches every semester like accountants."*

*After a stunned silence, the visitor laughed heartily.*

*"This is my first encounter with a heavenly magistrate," he said. Later he made a formal request, couched in the legal terms which were evidently part and parcel of his being, to be accepted as a "probationary" disciple.*

Guruji says as the magistrate made more and more mistakes in interpreting the scriptures he became more proud, more forceful and it appeared as if reason had forsaken him. When we are shouting then it shows that reason has forsaken us. When we are not speaking gently then reason has forsaken us and we are not speaking gently.

We all meet people who need help, who need guidance. Parents have the responsibility of guiding the children. One of the parents came up to me recently and said, "My son is very good but he is not paying attention to studies." If one does not do well in studies then one may not be able to do well in life. If we do not perform well in school then it is the responsibility of some people to correct other people. Guruji has said:

"Tutor the error stricken person with unfathomable love."

What is ‘unfathomable’? It means love which cannot be fathomed, infinite love, love that has no limits. Even if people are making mistakes, not studying, tutor them with infinite love – it is something that we don’t have but that is what we should do.

In the Bible it is written: Say to your brother:

***“Brother, my heart bursts for the suffering caused to thee by Thy own actions.”***

If we love, care for that person then we feel sorry for the pain that he is going through and we are telling him because we want him to be free of that pain.

***“Mend thy ways; I love to see thee well.”***

On one occasion I saw a mother telling something to her son and the son was upset so he shouted at the mother. The mother was crying. But the mother said, “I want your welfare and do not want to see you in trouble.” The mother was expressing tremendous love, tremendous patience, and tremendous kindness. The child did not like what had been told to him but I saw the child had changed that day and it was because of the mother’s tremendous love, patience and kindness. The mother was saying: ***“My heart bursts for the suffering caused to thee by Thy own actions.”***

***“Mend thy ways; I love to see thee well.”***

True words may be hurtful and bitter, so coat them with sugar to cure the fever of evil. When the fever of ignorance and evil has to be removed then coat those true words with a sugar coating. I remember the way Sw. Bhavanandji would speak to me. All of us make mistakes and I have also made mistakes. And when Sw. Bhavanandji would speak to me he would be extra gentle, extra kind, extra soft, extra patient, extra sweet. I felt so wonderful. He would say so sweetly, so gently, with extra patience and I wouldn’t realize that he had said something to me and I felt so wonderful. Then when I would sit down to meditate I would realize this is what he was trying to tell me. And when someone is trying to tell you in such a wonderful way we want to do something for that person. Guruji has said:

***“God comes only when your life is sweet with honeyed thoughts.”***

If our thoughts and our hearts are full of goodness and sweetness then God will come into our lives.

I will close with a little story that I like very much. You must have heard it from me earlier and also read it in the Yogoda magazine.

There was a little child about 3 years old and her father had just brought for her mother a giant jigsaw puzzle. Mother was trying to put them together on the table. The little girl was standing on a chair and watching the mother and she found the little shapeless black pieces very ugly. So she picked a few of them and hid them

under the sofa. While the mother was fixing the jigsaw puzzle she found some pieces missing. She looked everywhere for the missing pieces but when she did not find them she asked the little girl, 'Do you know?' and the little girl said, 'I hid them under the sofa.' The mother found the pieces and she was trying to fix the jigsaw puzzle and the child stood on the chair and was watching. As the mother put the pieces together the child was amazed to see a most beautiful uplifting scene that she had never dreamt possible.

Similarly in our lives there are some unattractive, ugly looking pieces and we want to get rid of them and we have to learn to accept them and not be rebellious and resistant against the people or situations in our lives. Then we will be able to say like Sr. Gyanmata:

***Sr. Gyanmata says in God Alone (Pg. 309 – Personal Diary):***

***“And when I think that I am permitted to approach a true guru, and pour out to him my longing for complete liberation, for perfect Light, I can only say, with Hans Christian Andersen, that “my life is a beautiful fairy story, told by God.”***

Fairy stories have some black pieces also, and there is a lot of negativity but in the end the positive wins. If we learn to accept all the pieces of the jigsaw puzzle in our lives, our life will also become a fairy story.

Guruji has said:

***“My prayer to God is not for things temporal but for those that abide.”***

Guruji wants for us things that abide and not things that come and go. On our plastic packets there are these wordings of Guruji:

***“Everything else can wait, but your search for God cannot wait.”***

That is not understandable to most.

If it is, “Everything else can wait, but your search for health cannot wait.” – it is okay.

If it is, “Everything else can wait, but your search for peace cannot wait.” – it is okay.

But how can it be, ***“Everything else can wait, but your search for God cannot wait.”*** Are these people with a screw loose? People can relate to health, to peace but cannot relate to God. Health, outer peace is temporal but God is lasting. People cannot understand that.

***“Fame, which vanishes like a dewdrop in the sun, or wealth, which passes like a breath of wind, hold no interest for me.”***

I met somebody who was exporting things to foreign countries. She was doing well and suddenly she had to close down. She had traveled 5 hours by car to meet me

and she would have to go back 5 hours by car. She wanted me to pray for her. Her husband is very wealthy.

Money comes and money goes, it doesn't stay and last, and when you recognize that if you get upset then you will not have the capacity to let it stay. Money comes and money goes. That is a reality. Money is temporal, fame is temporal.

***“Fame, which vanishes like a dewdrop in the sun, or wealth, which passes like a breath of wind, hold no interest for me. I want a life that is humbly serviceful, and abundance that is more than material riches.”***

Tell yourself “There is nothing I need, nothing I want.”

I met many people recently; nobody knows them, they are not famous, they do not have possessions; but they do not have the consciousness of lack. They are not mad, but they are with God, and have the consciousness of abundance.

***“What could be more desirable than to live a full, harmonious life that is all-reaching and all-giving? Disharmony is misery and death; harmony is the joy of life.”***

I was asking one of the devotees what to talk and he said, “Many children are committing suicide. Tell them not to commit suicide.” If they are living in disharmony they don't feel like living.

***Disharmony is misery and death; harmony is the joy of life.”***