

29th April 2009

Satsanga with Sw. Shuddhanandji

Swamiji started with a quote from 'Enter the Quiet Heart':

Let your mind rest constantly or as often as possible, in the thought of God. In that thought we draw the strength, the wisdom, the great love for which our souls hunger. Be mentally anchored in that which alone is changeless in this changing world: God.

In the short time the way today you have been experiencing spiritual vibrations, we can always experience these spiritual vibrations. Even in a short time. For this concentrate on two things which if you control spiritual vibrations can be experienced.

In Guruji's 'Autobiography of a Yogi' Chp. 14, An Experience in Cosmic Consciousness, Guruji has written:

"By daily stilling my thoughts, I could win release from the delusive conviction that my body was a mass of flesh and bones, traversing the hard soil of matter. The breath and the restless mind, I saw, are like storms that lash the ocean of light into waves of material forms – earth, sky, human beings, animals, birds, trees. No perception of the Infinite as One Light can be had except by calming these storms.

As often as I quieted the two natural tumults, I beheld the multitudinous waves of creation melt into one lucent sea; even as the waves of the ocean, when a tempest subsides, serenely dissolve into unity."

What is the secret key here to know how to experience peace, joy, love? How to go to that state? The one most disturbing is breath and restless mind. If you can quite these the natural positive and negative forces of creation melt into one luminescent sea. If we have that capacity anytime we can drown in that blissful joy. Then nothing else matters. Is it possible for us?

Guruji says in one place:

"All of you are Yoganandas. The only difference between you and me is that I made the effort. I showed God that I love Him, and He came to me. Love is the magnet from which God cannot escape."

We have to get busy in stilling the breath and restless mind. How? Guruji has given us very advanced scientific processes: Energization exercises, Hong Sau, Om technique and Kriya.

Two enemies prevent us from progressing spiritually: Body consciousness and mental restlessness. We feel someone at home, or outside is disturbing our spiritual progress. If these people were not there I would be able to progress more. We are trying to change our circumstances to be able to improve. We blame circumstances.

See the thought in the Spiritual Diary:

April 26: Happiness: A strong determination to be happy will help you. Do not wait for circumstances to change, thinking falsely that in them lies the trouble.

Do not make unhappiness a chronic habit, thereby affecting yourself and your associates. It is blessedness for yourself and others if you are happy.

If you possess happiness you possess everything; to be happy is to be in tune with God. That power to be happy comes through meditation.

- Sri Sri Paramahansa Yogananda, "The Law of Success"

If we try to change circumstances we find things don't change. If we are unhappy we make ourselves and others unhappy; but if we are happy we make all others happy besides ourselves. It is understandable that if I am unhappy I am punishing myself but how does it make others unhappy? By our mood being off, we are sending vibrations of sadness and sorrow. We give the others trouble. When we are joyful we give blessings to ourselves and to others.

If we understand this then we have to find the way to be happy. We have to tap the inner joy. By just thinking we can't get it. We have to go inside and experience the joy which is our real nature. Then we can hold on to that peace even in the midst of duties; thus by being happy we can bless ourselves and others. In meditation we have to strive to go deep. That is the only way of going within and tapping the inner joy. We have to Enter the Quiet Heart. But where is the Quiet Heart? How can we enter it?

We sing the chant, 'Door of My Heart, Open Wide I Keep for Thee', but practically how do we open the door. As long as we are on the surface we don't know how to go within. We don't even know where is the door, then how do you open the door of heart. When there is rapid motion because of living on the surface we can go within.

In Bhopal we had a lecture session on the topic – Meditation: Antidote for Stress, Fear and Worries. We YSS/SRF devotees have been given the antidote of meditation to overcome stress, fear and worries.

You know the principle of the cycle wheel, don't you? As long as the cycle wheel is moving you are moving. It is given by $v(\text{velocity}) = \Omega \times r$ (radius). If your distance from the center (radius) is greater, you will experience greater velocity. If you travel inside, closer to the center, velocity felt will be lesser and if you travelled in the dead center, even if the wheel continued to revolve at the same speed then you don't feel the speed at all.

Sometimes we seem to be so active, sometimes bored, or indifferent, sometimes enthusiastic; we seem to have an uncontrolled behavior. We seem to be going so fast that there is no way of becoming still. So we have to go to the quiet center of the heart. Remember God's creation goes on. The Earth continues going around at a speed but because we are right there in the centre we don't feel the speed. If we are deep within the centre of motion, the motion is there, the wheel continues to move, but in spite of being busy in doing your duties skillfully you are not in motion. . You have to do everything from a center of quietness and peace and you can do things fast.

One young college going student read somewhere: A wise man is never in a hurry. – Aristotle. Every day this boy would get up and rush to college. Then he suddenly started to remember the saying: A wise man is never in a hurry. So he decided to slow down, but he was not successful in reaching in time. One day he was late, so he started to run. He missed his bus so (with this thought still churning in his mind) he started to walk quietly to college. But to avoid being late he decided to stop the first car that came along. What happened? Because he had made up his mind not to be in a hurry but still quick he found that the car dropped him to college much before the bus. So a wise man can be quick but he is not making himself tense and disturbed. He is doing things in a practical way, quickly, yet without hurrying. This was a great lesson for a high school boy.

How do you Enter the Quiet Heart? Can I Enter the Quiet Heart? Why should I Enter the Quiet Heart? Because only then we will be living. Until then we merely exist. Today is Adi

Shankaracharya's birthday. Do you know what he has said in his famous Stotra – ***Bhaj Govindam:***

***'Punarapi Jananam Punarapi Maranam, Punarapi Janani Jathare Shyanam'
'Tha Samsare Bahu Dustare , Kripaya Pare Pahi Murare'***

This shloka tells us how we have been going through the circle of birth and death innumerable times, we follow the same pattern of lying in the mother's womb, experiencing the trauma of childbirth, playing games as a child, getting education, marrying, having children, amassing wealth and fame and leaving everything when we die one fine day.

In spite of going through this cycle time and again, the ignorant one fails to realize that the only way out is to hold steadfast to the Divine Name.

Otherwise again and again we will be caught in the cycle of birth and death and in every incarnation we will get caught in the emotional drama. If we have the grace of God then we realize who we are. Then we realize I unnecessarily identified myself with the drama. I simply had to turn back and go home. Once I go home within, I know who I am.

When we are watching a drama on the theatre screen, we get involved in the drama emotionally laughing, crying, feeling with the drama. Turn your attention from the screen to the projector beam and you will realize that all the pain, pleasure, sorrow that you were feeling is not real.

When I was in America in 1995 with other monks we went to Disneyland. You must be wondering what we monks were doing in Disneyland. Guruji doesn't live in an orthodox way. Don't identify yourself with a small family. Everybody is your own, expand your family. Remember what Guruji has said in the 'Autobiography of a Yogi': "**Lord, Thou hast given this monk a large family.**" Even when we enjoy some innocent pleasures enjoy them with God, without losing the sight of God. So in Disneyland I was in the Space Theatre. I sat on a chair, but on the seat belt and then the chair seemed to be going very fast. I was wondering what is happening. When I started to feel a little frightened, I turned my head and looked down at the chair and found that the chair was hardly moving. The visual effect causes you to feel that you are going very fast but every time I felt frightened I only had to look at the chair to realize that the movement was not a reality. So also shift your focus from the daily ups and downs, sorrows and pleasures in life and concentrate on the beam.

Bhagwan Krishna has said in the Bhagwad Gita and Babaji has said when giving Kriya Yoga:

"After a silence, 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 will be freed from all fear if we shift our perspective from the screen to the beam.

Even if you are very busy just put your attention at the kutastha. You will not be conscious of the body, the world, but will be aware of only a great light of God in an instant. To turn the attention to the kutastha is the practical way of Entering the Quiet Heart. But this cannot be done suddenly; it comes from a proper practice of yama and niyama. That is why Mrinalini Ma has said: Be good and turn to the beam. She did not just say, 'Turn to the beam.'

First we have to be good by turning from the gross vibrations to the higher vibration. How can we do that? Keep checking your mind and see where is the mind. If we keep on trying at random it doesn't help. We have to progress scientifically; we need to analyze systematically. If you catch the mind straying away from the thought of God, gently but firmly bring it back to the

thought of God. Every time the mind runs away, catch it and bring it back. Remember what we read from 'Enter the Quiet Heart' at the beginning of the satsanga:

Let your mind rest constantly or as often as possible, in the thought of God. In that thought we draw the strength, the wisdom, the great love for which our souls hunger. Be mentally anchored in that which alone is changeless in this changing world: God.

Then only we will get the love, the joy for which we are hungering. We have to do this practically. If we allow the mind to go here and there it gets entangled. We must remind ourselves what we reminded ourselves earlier:

'Savdhani hati, durghatna ghati' which can be translated as **'Always alert, accident avert'**.

If we don't remain alert then we will get caught in negative emotions in anger, fear etc.

But being alert does not mean we should be tensed. We have to reach else where, we have so much of work so we often become tense. When we read the Kriya lessons Guruji has written there how we should practice the kriya. He has said practice kriya with

Calmness,

Concentration,

Relaxation

And Joy.

Looks very contradictory. How can one concentrate and also relax. How can one be calm and yet be joyful. It is like learning new music. In the beginning when we are learning to play *sa re ga ma*, it pains us and it also pains others. When the tune is going in one direction, the music of the instrument in another. There is no matching between the *tanpura* and our voice. After a little *svargyan*, however, we don't need to make effort, it goes on smoothly without straining. So also when performing kriya, in the beginning concentrate with strain, but later on we should learn to do it effortlessly. Guruji says it should be effortless effort without strain; you develop that by constant practice.

The same thing applies to Hong sau. You need to make the mind light. If the mind is tensed then you cannot watch the breath. You will start controlling breath. If the mind is relaxed then you will not control the breath. But if the mind is over relaxed then you soon go into *nidra Samadhi*. Then you are not aware of anything when you go into the subconscious state. So search for the golden middle path. There is a continuous process of searching for the golden middle path without going into any extremes. Once you get into the habit of sleeping in meditation, then you might as well say goodbye to meditation. Every time the mind should be conscious. Never let it go into the subconscious state. We have to relax the body and mind. We have to be good in that. For that we need to practice the Energization exercises with concentration. The Energization exercises free us from toxins and tensions collecting at various points in the body. When they accumulate in our body the distribution of prana is no longer harmonized. When there is harmony we get into a state of deep calmness and are free from tension. Now scientists are discovering that the best way of relaxing is by tensing more and more and then relaxing suddenly. The EE and other techniques are all superb techniques, but if we do not practice them then we will never be able to experience spiritual vibrations. We have to practice the techniques with deep concentration, deep *shraddha*. Master the EE, the Hong sau, Om technique and Kriya. Each devotee experiences difficulties when practicing a particular technique. Some find it easy to practice Hong sau for even 1 hour, but they cannot practice Om technique for even half an hour.

For some it is the reverse. Whatever our problem we have to overcome it. It is not others problem.

Throughout the day watch your thoughts. We have to be doing things with concentration, with relaxation, with joy. Whether we are serving or decorating, when for hours you are working and do not feel tired but instead feel joyful at the opportunity of getting to serve, then you are full of joy. But if you start thinking I can hardly sleep, if you only concentrate on the difficulties then you are not enjoying; you are strained. Even when you are doing tough, tedious, challenging jobs it becomes for you an opportunity for stretching your limits. You must come out of the state of status quo, come out of your comfort zone, your mundane comfortable routine. Why should you improve? Because a smooth life is not a victorious life. On the other hand don't go to the other extreme and ask for tests. Sw. Anandmoyji had heard that one progresses a lot when one has to go through tests. So he asked Guruji to give him tests. Then he realized that you don't have to ask for tests. They are already coming. If you get caught with false ideas, if your mind gets set in grooves of habits, if you continue with your old tendencies then you are missing the point. You may feel this is the thing, you forget the spirit. Then you must pray to Guruji – “Guruji please guide me. How can I do this with the right attitude? What can I learn from this situation?”

Let us now close keeping in mind the following points:

Remember the four principles of Sr. Gyanmata as outlined by Daya Ma in ‘Only Love’, Pg. 73 Chp. The View of the Wise Toward Life’s Experiences:

“Gyanmata lived by these four principles she outlined for me, and she counseled and encouraged us to do the same:

See nothing, look at nothing but your goal,
ever shining before you.

The things that happen to us, do not matter;
what we become through them does.

Each day, accept everything as coming to you
from God.

At night, give everything back into His hands.

Each of these points have been beautifully explained by Daya Ma in ‘Only Love’. Now I am going to give you some homework. Read and practice the above. If you want to lead a productive, relaxed, fulfilling and joyous life then those four guideposts are very good. Pay attention (to something – don't remember what). Practice your sadhana, behave rightly. Sw. Sri Yuktेशwarji has written in the Holy Science Chp.2, Sutra 17:

Sacchidanandmayatvaprapariti sthirkama: - 17

Existence, consciousness and bliss are the three longings (of the human heart.)

We all aim to achieve that eternal bliss. We are all longing to go back home. Now pray for others.