

07/01/10, Mumbai

## **SATSANGA WITH BR. VASUDEVANANDJI**

Jai Guru! I hope all understand Hindi. I had the opportunity to pass through Mumbai. Never before had I spoken to devotees here. We just finished the celebration of Guruji's birthday in Igatpuri so while returning I thought I would speak to you all. During a spiritual retreat the attunement with the Guru is greatly increased. I have said many of these points in Igatpuri also, so those of you who heard me there will have to listen to the same points here.

Daya Mataji, Tara Mata, Gyanmata are divine souls and have been perfectly attuned with Guruji from the very first day. Tara Mata was the one who edited Autobiography of a Yogi. When she first came to listen to Guruji's lecture her attunement was so strong that on going back to her room when she looked into the mirror she did not see herself but only her Guru. Her whole personality changed. She saw not Tara Mata but her Guru. If we want our personality to change and if Guruji is not acting in our place until then we have to keep working.

Daya Mataji was Guruji's main disciple, so she was placed in the position of the President of this organization. Now she hardly meets with people. But on the occasion of her 50<sup>th</sup> anniversary of being a monastic there was a special function in which other sanyasis and sanyasinis spoke in appreciation of her and explained why we should imbibe her qualities.

Sw. Anandmoyji spoke very inspiring words about Daya Mataji. Just before Guruji left his body he told Sw. Anandmoyji – "Follow Daya Ma as she has followed me with 100% devotion, 100% obedience and 100% loyalty." Not 1 % less. Till we do not acquire 100% perfection we cannot reach the goal.

When we were small we used to often play the snake and ladder game. Nowadays children don't play all that; they play with

computers and videos. One ladder takes you from 10 to 98 straight away, but then you make one small mistake and reach 99 and the snake sitting at 99 brings you down to 1. So even at 99% the snake like ego can bit you and bring you right down to ground zero. And how can we develop 100% devotion, 100% obedience and 100% loyalty?

Let us first dwell on devotion. Guruji has said:

**'He is the nearest of the near, the dearest of the dear. Love Him as a miser loves money, as an ardent man loves his sweetheart, as a drowning person loves breath. When you yearn for God, with intensity, He will come to you.'**

**- Sri Sri Paramahansa Yogananda, "Sayings of Paramahansa Yogananda"**

In the Guru Gita it is mentioned:

ज्ञानं विना मुक्तिपदं लभ्यते गुरुभक्तितः ।

गुरोः समानतो नान्यत् साधनं गुरुमार्गिणाम् ॥

***By the devotion practiced towards the Guru, one attains the liberation even without knowledge. For those who practice unflinching devotion to the Guru, no other sadhana is required. (212)***

But we need 100% devotion, 100% obedience and 100% loyalty towards the Guru. We have the Guru and nothing beyond the Guru. If one has found the Guru then one should be unconditionally loyal to the Guru. Guru gives *atma gyana*, that is His only objective; He gives God-realization. Building ashrams and hospitals and serving etc. are only side objectives. If a devotee works towards God-realization then that is the ultimate goal and our first and last aim is to aid the Guru that he may give us God-realization.

What is *nishtha*? Gyanmata was one of the greatest disciples of Guruji. When she was about to leave her body, Guruji asked her to ask for a wish. She asked Guruji, "Grant me Samadhi," and Guruji said "You have reached the state above Samadhi." Sr.

Gyanmata never said 'No' for any work of Guruji. Once when she was bedridden when Guruji called her up to ask her to stitch a particular cloth. The nun looking after Sr. Gyanmata answered the phone and explained to Guruji how ill Gyanmata was. Later Sr. Gyanmata told the nun that she must never refuse the Guru. It can be sorted out later how the work can be done, but never say 'no' to any task of the Guru. That is Guru *nishtha*. Not just when the Guru is there but even when the Guru is not in body. Then one can attain God realization speedily. From 'God Alone':

***God will work through those who are willing instruments. It happened that Master called on the Hermitage intercom to ask if Sister would do some service for him. I answered the phone. I knew that Sister's body was very weak, and thinking that possibly someone else could perform the assignments instead, I started to explain this to Master. Sister overheard me from the room nearby and called out, characteristically, 'Say "yes," and make it snappy!' I happened to do so, of course. Later, she called me to her and explained: 'Anytime Master asks that I do something, don't hesitate; say "yes" quickly. If it is something difficult, I'll figure out later how to do it, but always say "yes," and make it snappy.'***

Leave the world if required for Guru's work. One may cast aside the whole world for the Guru. Delhi Kendra also has a temple like the Mumbai Kendra. Work of construction was going on, in the Delhi Kendra. Workers were dead tired and yet work could not be left midway. But there were no laborers. When the Guru sevak in charge came to know of the predicament, he said - "your laborers cannot work; now I will get Guruji's laborers." He called up the devotees instantly by phone and in one hour 50 Gurubhai's had collected. I had no telephone at home so I was not called and I said to Guruji - "Guruji you saved me." If you get such a phone call even in the middle of the night say 'yes' instantly. You may not be able to do the work yourself, someone else may do it, some other way can be worked out, but say 'yes.' Then you can receive the rain of Guru's blessings. The Guru is the epitome of purity and knowledge. One should never use logic or

rationalization – just follow the Guru unquestioningly. If you use logic or rationalization the ego steps in. In Rajarsi Janakanand: A Great Western Yogi, it is mentioned:

***Master often said that Rajarsi had fulfilled one-hundred percent the wishes of his heart. This was not a statement lightly made by our Guru. Rajarsi's attitude of complete respect had enabled him to achieve perfect attunement with the Guru and become a liberated soul.***

***Rajarsi's relationship with his Guru was characterized by a profound receptivity to every nuance of the Guru's spiritual counsel. Paramhansaji once said: "When student's ask me why Saint Lynn was able to make such rapid spiritual progress, I reply: 'He knows how to listen.'"***

***It was because of Rajarsi's perfect mastery of the Self-Realization Fellowship teachings that Paramhansaji so often extolled him publicly as an example for all on the path. Brother Anandmoy has said: "Near the end of Master's life, Guruji asked Rajarsi to say a few words to the assembled guests and disciples at a Christmas banquet. In Master's presence Rajarsi always tried to stay in the background, avoiding the limelight. So he said to Master: 'Oh, no, you talk. You can do it so much better than I.'***

***"The instant he uttered these words, however, he got up and started to address the gathering. He realized that he had contradicted his Guru; he had shown reluctance when Master had asked him to do something. Immediately he corrected himself. There was not a second of delay.***

***He had a very soft voice, and quietly he said, 'I have the Christ Consciousness. Nobody has to tell me what it is. I know. I have experienced it.' Then he said, 'When the ego steps out, God steps in. When the ego steps in, God steps out. There is not room for both.' There was not a trace of pride in his words; it was simply his humble, sincere***

**testimony to what one can attain through practice of these teachings.**

Why did he speak? Simply because Guruji wanted him to speak. It was Guru's *agnya*. Without following Guru *agnya* you cannot get Guru *kripa*. In the Autobiography of a Yogi it is mentioned, Chap. 33:

***"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."***

The man did not hesitate and buy time by saying – "I will go to another mountain which is a little higher, this is not high enough for jumping and then jump down from there." Instantly he

jumped. That was a test of obedience. In jumping he burnt off all his bad karma of incarnations. Our great Guru's will never ask a disciple to do something that is impossible. The test may be as difficult as death, but the disciple's karma will be burnt off, just by following Guru *agnya* – just the quality of obedience. In schools, colleges and homes the quality of obedience nowadays has been thrown aside. Even if the mother keeps calling, 'come and eat your food,' the child will call out, 'don't disturb me, I am busy with the computer.' These small, small acts of obedience lead to big things. There is a good and true story on obedience which I often tell:

There was a Guru's ashram in Punjab. In Punjab the winter's are very cold and the summer's are very hot; extreme climate. On a cold winter's night when it was bitterly cold, a disciple was sleeping in the ashram in only a dhoti and a blanket. Outside it was shivering cold. At 12 o'clock in the night the Guru came over to the disciple and ordered him, 'Get out of my ashram.' The disciple quietly got up. If we were to ask any of the disciples to move to another room they will respond, 'Sw. Shuddhanandji told me to be here,' or they will take the name of a higher Swami. But this disciple quickly came out; but stood one step outside the ashram. Why? Because the Guru told him, 'get out of the ashram.' He did not say 'Go away.' So from 12 o'clock in the night till 5 in the morning he stood there shivering in the cold. At 5 a.m. the Guru came and said, 'Okay, go back to your room.'

Outwardly the Guru may appear to be very strict, but the Guru feels the greatest pain in his heart for the disciple. That pain which is beyond the pain that our earthly parents can feel for us. But we need 100% devotion, 100% obedience and 100% loyalty towards the Guru, along with right attitude every second; that too with a positive attitude, not a negative attitude. How? Sr. Gyanmata has described in *God Alone*, Pg. 92

**Dear \_\_\_\_\_,**

***The saints have a way of expressing in a few words thoughts that others might take hours to express. I quote an example:***

***Suso describes a vision he had of Master Eickhart after death... The Master [Eickhart] told him that he was in great glory, into which his soul was transferred and made godlike in God. Suso inquired what exercise was best calculated to advance a man who wishes to be taken into the abyss of the divine essence. Eickhart's reply was that he must die to himself in entire detachment, receive everything as from God, and keep himself in unruffled patience with all men.***

***These three instructions, plus meditation, contain the only rule of life that any disciple needs: detachment; realization of God as the Giver; and unruffled patience. As long as we fail in any one of these three, we still have a serious spiritual defect to overcome.***

***Reading the Bhagwad Gita the other day, this thought came to me very strongly, that calmness is the soil, and the only soil, in which all that we most desire to be will grow.***

***With love in God and Guruji,  
Gyanmata.***

So the four qualities required are: detachment, accepting everything as coming from the hands of God, patience plus meditation. Gyanmata from her level says that these are the four rules of life. If we are lacking even in any one of them we have a serious spiritual fault. And detachment, accepting everything as coming from the hands of God and patience cannot come without meditation.

Detachment does not mean to leave everything even that which is important. It comes from within. There is a story of two monks. The first sadhu was a monk since childhood. He lived in a single room in a village on the outskirts of a city and possessed only a *kamandalu*. The second monk came from an affluent family because his mind developed *vairagya*. He took a room close to

the first sadhu. Because he was fond of listening to bhajans, he carried a tape recorder with him. The first sadhu always criticized the second sadhu, wondering, what kind of vairagya he has developed if he cannot even give up his tape recorder? But in spite of all the criticism the second sadhu simply smiled. So one day the first sadhu took the initiative to go over to the 2<sup>nd</sup> sadhu and asked him, "What kind of a sadhu you are, you don't even mix up with another sadhu? And I have heard that you listen to the tape recorder as well?" As the two continued to talk, they decided that they would leave everything and go to Rishikesh. Both of them started off, but just as they reached the outskirts of the village, the senior sadhu shouted agitatedly, "Oh, I forgot my kamandalu." Detachment! At this the second sadhu said, "You asked me to give up even my tape recorder, and you can't give up your kamandalu?" We need detachment not just for big things but also for small things. We need to develop the awareness that everything comes from the hands of God.

The Bhagwad Gita (God Talks to Arjuna) says; Chap. 6, Vs. 30:  
***yo mam pasyati sarvatra sarvam ca mayi pasyati  
tasyaham na pranasyami sa ca me na pranasyati***

***He who perceives Me everywhere and beholds everything  
in Me never loses sight of Me, nor do I ever lose sight of  
him.***

This is a very deep philosophy. If you see God in everyone and in everything, then you will realize God is giving you everything; not anyone else. Then you decide to look at things positively and not negatively. Kansa kept repeating 'Vishnu, Vishnu,' and only saw Vishnu everywhere; just as Ravana kept repeating 'Rama, Rama'; but they repeated the holy name with hatred in their hearts, so they lived in fear. But Narada repeats the name of the Lord with love; so he lives in love and peace. If you take the actions of the boss or supervisor in your office as those of the Guru; if you see the Guru in your boss or supervisor, then soon their every act will become one that is coming actually from God and Guru. But we are so used to criticizing that the poor boss always gets criticized.



The third point is patience. This is very much needed especially in Mumbai and all metropolitan cities. We in the big cities want everything instantly. Half an hour of meditation, 20 min of kriya and you want to rush to something else. These devotees often ask us, "Swamiji how can you sit for 3 hours of long meditation on Thursdays?" If you are meditating morning and evening for 2 hours, then you can sit for 3 hours in long meditation on Thursdays.

One acquaintance in Delhi met me after I had started to learn music. He said, 'Please come home. We will love to listen to some of your bhajans.' Normally we must first make a fuss whenever we are asked to perform, so I also made a fuss, but before he could decide not to invite me, I accepted. I went over to his house, and after tea and snacks we sat down for bhajans. I said, 'What shall I sing?' and he said, 'Anything. I just wanted to disturb my neighbors because he always disturbs me.' No patience.

So the four qualities that we require are detachment, the awareness that everything is coming from God, patience plus meditation. Meditation is the base. If we do not go to the office, if we do not eat it is okay. Sometimes you may be deep in meditation and you are enjoying that state of stillness, then enjoy that depth even if it is time for office; compromise elsewhere. Don't just get up and go.

We must have the right attitude towards the Guru. Often devotees tell me, 'if only we could have had Guruji in the body.' I say, 'I am happy I do not have Guruji in the body.' Everyone wonders what kind of a sanyasi is he saying such a thing?

It is not easy to live in the presence of an avatari purush in body and keep an attunement with him. I am therefore blessed Guruji is not in his body. Often when we look at the actions of an avatar and even a fraction of doubt creeps in we get instantly thrown away from the Guru. To be able to live with an avatari purush we

need to raise our scale. We cannot exist in front of him. Daya Mataji and Mrinalini Mata have often spoken about how if they had the slightest negative thought Guruji would shout at them and say, "Don't come in my presence with that negative attitude." Being in his strong powerful positive force our negativities will at once manifest. If you cannot understand the Guru and allow even a moment's doubt you get thrown off. Now, I can look up to him as a divinity, as a father, mother, and friend, one who is ever ready to look after me; no other concept. I look at Guruji in his spiritual form. Give 100% of ourselves to our sadhana. Believe that you are sitting in the presence of a *sakshat* Guru. I will illustrate with another story:

A devotee decided that he wanted God-realization. He went to a Guru and told him, 'give me a technique.' The Guru asked him to do Shiv aradhana. The devotee went to his meditation room, placed an idol of Shiva on the altar and sat down to chant the Maha mrutyunjaya mantra. 6 months passed and he found no effect of his sadhana. So he went to the Guru. "Guruji you said, in 6 months I will feel the response of my sadhana or Shiva will give me darshan. But nothing has happened?" So the Guru gave him a Durga mantra. The devotee went home, picked the idol of Shiva and placed it up on top of a cupboard, placed an idol of Durga on the altar and started to chant Durga mantra. 6 months passed away and he found no response from Durga either. So he came back to his Guru very distressed and dejected. This time the Guru gave him Krishna mantra – Om namo bhagwate vasudevaye. The devotee joyously came home with an idol of Krishna. He picked up the idol of Durga and placed it on the cupboard beside Shiva and set up Krishna's idol on the altar. He lighted an agarbatti and placed it in front of Krishna. But he found that the fumes from the incense were rising up in the direction of Shiva. He jumped up angrily. "What is this? Shiva, you are so jealous that you are stealing the perfume from the incense that I have lighted for Krishna." Angrily he picked up cotton and stuffed it in Shiva's nostrils; but as soon as he did that Shiva appeared before him. The devotee was dumbfounded. He said, "Shiva for six months I prayed to you, but you never appeared; and now when I decide to pray to Krishna, and stuff your nostrils with cotton you

suddenly appear? If I knew that stuffing cotton in your nostrils would make you give me darshan I would have done that long ago." Shiva answered, "For the first time you treated me as the consciousness in the statue. Until now I was just a statue to you." Similarly here in the temple we are actually in the presence of the sakshat Guru; these are not just the photographs of the Guru. Do you put cotton in the nostril of a statue? No you don't. When you come here, what *bhava* you have, with that *bhava* Guruji will appear to you.

While we were in Igatpuri we heard Guruji saying, " Don't try to hide anything from me; you cannot because I am in you." He is in our heart, brain and spine. Every second he is with us, then how can we hide.

In the Autobiography of a Yogi, in Chap. 14, Sw. Sri Yukteshwarji has said:

***"Wrath springs only from thwarted desires. I do not expect anything from others, so their actions cannot be in opposition to wishes of mine. I would not use you for my own ends; I am happy only in your own true happiness."***

He has no expectations that others will come and help him. Don't expect that I should get this duty; I am more worthy of it. They are not fully utilizing my capability, the value of my time etc. etc. Whatever comes to you, take it as coming from Guruji. Don't be depressed. Even if there is no appreciation, it is okay. We do things for Guruji and not for his appreciation.

So often we indulge in self-pity. Poor me, I am the only one with so many problems. Later when we go to the doctor we realize that others are so much more sick, they are being told by the doctors, sit here patiently I am busy with other patients.

Go ahead and work for others. There is another story of a young spiritual man who was walking in the forest. He saw a disabled fox which was having trouble with his legs. He wondered; let me see how it will survive? Let me see, what God will do for this fox. I have often heard, God arranges for each one of us. So he climbed up on a tree and sat down to see, what would happen.

Sometime later, a tiger came; he killed a deer, ate a part of the flesh and left some behind. After the tiger went away, the fox crawled up to the left over and filled his stomach. The young man said, "thank you Lord, I know you look after even the lowest of creatures." But he was not fully convinced. He thought this could be coincidence, let me see another day, if God still helps the fox. The second day, he saw that the tiger came, killed a rabbit and left something behind. The young man was still not convinced, but the third day another tiger came and left a part of the prey, and the fox ate it up. Then the young man was convinced that God helps. He thought if that is the case why go out and work in the world. I will also not seek alms. If God can help the disabled fox, he will surely help me. For the first day, he sat at home with deep faith in God. But no help came. The young man thought God's attention is elsewhere. But the second day though he continued to have deep faith, no help came. The third day also no help came. 6 days passed. When he was almost dying of hunger, he asked God "why did you not come to help me?" And he heard an answer through an inner voice saying - "Why do you follow the example of the fox? Follow the example of the tiger." If something is not proper why do you sit and criticize, why can't you do it yourself instead of expecting that the volunteers will do it?

There is very little time, and I must shorten the talk or I will not be able to include the bhajans and someone will criticize that I did not sing bhajans. There is some beautiful advice in the Ram Charit Manas for devotees (Ayodhya Kand) (doha after Verse 217):

***bacana sunata suraguru musukane, sahasanayana binu locana jane.  
mayapati sevaka sana maya, karai ta ulati parai suraraya (1)  
taba kichu kinha rama rukha jani, aba kucali kari hoihi hani.  
sunu suresa raghunatha subhahu, nija aparadha risahin na kau (2)  
jo aparadhu bhagata kara karai, rama rosha pavaka so jarai.  
lokahu beda bidita itihasa, yaha mahima janahi durabasa (3)  
bharata sarisa ko rama sanehi, jagu japa rama ramu japa jehi (4)***

**Hearing his words the preceptor of the gods smiled and realized that, though endowed with a thousand eyes, Indra was really blind, (lacked**

discernment). He said, "If anyone practices deception on a devotee of Sri Rama (the Lord of Maya), it recoils on the artificer himself. O king of gods! Last time we did something knowing that it had Sri Rama's tacit approval; but by resorting to some underhand means this time we are sure to meet with disaster. Listen, O lord of gods; it is Sri Rama's nature not to be angry at any offence against Himself. But he who sins against His devotees is surely consumed in the fire of His wrath. The story is well known both in the world as well as in the Vedas: the sage Durvasa knows this glorious trait of Sri Rama's character. Has anyone loved Rama even as Bharata, whose name is ever on the lips of Rama, while Rama's name is repeated by the whole world.

What harm we do to others will come back to us. Even if we speak harshly to others or think harshly towards others even mentally, it will come back to us. In the Autobiography of a Yogi, Sw. Sri Yukteshwarji advised Guruji not to use ahimsa even in killing a mosquito (Chap. 12):

***The instructive mosquitoes served for another early lesson at the ashram. It was the gentle hour of dusk. My guru was matchlessly interpreting the ancient texts. At his feet, I was in perfect peace. A rude mosquito entered the idyl and competed for my attention. As it dug a poisonous hypodermic needle into my thigh, I automatically raised an avenging hand. Reprieve from impending execution! An opportune memory came to me of one of Patanjali's yoga aphorisms—that on ahimsa (harmlessness).***

***"Why didn't you finish the job?"***

***"Master! Do you advocate taking life?"***

***"No; but the deathblow already had been struck in your mind."***

***"I don't understand."***

***"Patanjali's meaning was the removal of desire to kill." Sri Yukteswar had found my mental processes an open book.***

***"This world is inconveniently arranged for a literal practice of ahimsa. Man may be compelled to exterminate harmful creatures. He is not under similar compulsion to feel anger or animosity. All forms of life have equal right to the air of maya. The saint who uncovers the secret of creation will be in harmony with its countless bewildering expressions.***

***All men may approach that understanding who curb the inner passion for destruction."***

Don't speak harshly. You can be strong without being harsh. Say gently – I am sorry, I spoke harshly but I don't agree with you. Guruji gives only blessings not wrath. Then it will be possible for you to give 100% devotion, 100% obedience and 100% loyalty, not otherwise. There is a very good story to illustrate this in the Rama Charit Manas:

Ram, Sita and Laxman stayed in the jungles for 12 years. In the Rama Charit Manas, Tulsidasji describes the feet of Laxman as *komal* (tender) and *sundar* (beautiful). One would wonder if Tulsidasji was out of his mind when describing the feet of Laxman who had been wandering in the jungles for 12 years. But the truth is that wherever they go in the jungles Rama walks ahead. All the pebbles, stones, thorns are pushed aside by the feet of Rama. Whatever is still left is pushed aside by the feet of Sita. Thus the path gets completely cleared for Laxmana. That is why whenever they rested they had to clean Rama's feet of all stones and thorns. In the same way Guru and Guru given sadhana (as the mother) removes all obstacles from the path of a devotee because of the right attitude of the devotee. Then there will be no difficulty. Right attitude will give us spiritual victory. Jai Guru.