

05/01/10

## **SATSANGA WITH SW. SHRADDHANANDJI**

We started with meditation and Swamiji guided us into Hong-sau:

This is a breathing exercise. When performing Hong-sau keep the body as relaxed as possible, the spine should be straight and the attention should be at kutastha.

Breathe in upto a count of 20, counting at the rate of 2 counts per second. Then hold the breath for the same duration of time and then exhale the breath for the same duration of time. If you are inhaling for 10 seconds, hold the breath for 10 seconds and exhale for 10 seconds. Repeat 12 times. This is a tension relaxation exercise. Now quickly tense the body, inhale quickly and exhale quickly. Repeat this 6 times. Now take one long inhalation and let go. Keep observing the breath. Don't force the breath. With each inhalation mentally chant 'Hong' and with each exhalation mentally chant 'sau'.

This is the day when we were blessed that our Guru was born on this earth that we may be guided to God through the divine incarnation of Paramhansa Yoganandji. We may have been drawn to him to make our journey back to God, through him or through someone else; we may have been drawn through Autobiography of a Yogi or through Guruji's lectures in Journey to Self-Realization and then we may have chosen someone else who has lead us back to the Divine.

Many spiritual heads or senior sannyasis of respectable organizations have visited India and other ashrams in Ranchi and have got into the spiritual path through Autobiography of a Yogi. They may be following their path but they were introduced to their path through Autobiography of a Yogi. Guruji is a Jagat Guru and is one who helps very large masses of people to get them closer to God. He helps them to understand about the spiritual principles, a little bit about why it is necessary to live according to high ideals, what benefits we get by living according to high ideals. It helps them to find out that there is some value in the spiritual path, there is some reality in the word 'God,' and many who may not even be following some deep and personal spiritual practice back to God, benefit from the understanding they get.

Paramhansa Yogananda is the personal Guru of many disciples brought from previous incarnations. Some probably recognize that they have been with Guruji before, and have known him in past incarnations. Gyanmata came to Guruji when she was about 60 years old and she recognized that she had lived with in spiritual attunement with Guruji in many previous incarnations. Paramhansaji was also the

Guru of a relatively small group of people and was instrumental in bringing them to the destination of God realization. I remember listening to a talk by one of the monks at the functions in Ranchi and he was talking about Rajarsi Janakanand. Guruji said Rajarsi Janakanand was his greatest disciple. When people asked him 'how is it that he has progressed so quickly, Guruji replied, "He knows how to listen." All have the ability to hear but are not able to listen. Listening is hearing and acting as per what we hear – and that requires commitment, reverence, recognition of the spiritual stature of the person giving the guidance. When we have that feeling of inner relationship then we listen quickly and progress more easily on the spiritual path. Another thing this Swamiji said, (he was speaking about Rajarsi Janakanand) was that towards the end of his life Rajarsi was very sick and someone would keep reading to him the letters of Guruji as Rajarsi lay in bed and as Rajarsi listened to the letters, tears would keep flowing in his eyes with reverence and gratitude for what Guruji had done for him. He would keep repeating, 'I didn't know he loved me so much.' Rajarsi Janakanand, Paramhansaji's greatest disciple did not know how much Guruji loved him. His greatest disciple's eyes were filled with love, reverence and gratitude and the recognition of how much Guruji loved him.

In a short while we will be listening to the talk of Guruji in the cassette 'Awake in the Cosmic Dream' where Guruji 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. "***

***And somewhere he says the lines:" I remember and feel deeply touched..."***

The Guru is touched by this kindness from the devotees. When Guruji went to America he did not inform anyone of his birthday because he did not want his birthday to be celebrated. He is very humble and he did not want devotees to look upon him as God. He wanted to draw their attention to God and not to himself. He wanted to get their attention focused on God and not on his own personality.

One of my relatives has gone the same way and he did not want people to pay attention to him on his birthday but when my mother sent him an email on his birthday he was thrilled that she remembered. We are thrilled when someone

remembers us, we feel grateful when someone greets us and recognizes us especially on our birthday.

When Guruji came to India, Richard Wright came with him, and then he met the family members of Guruji and found out that his birthday was on so and so day. In the talk we will hear Guruji say: ***“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...”***

Guruji was both divine and human and the most beautiful part of Guruji was the human divineness that he manifested. If we are only divine manifesting some omnipresent consciousness it is nice, but if it shows human consciousness then we will feel deeper closeness, reverence, spiritual upliftment. So Guruji continues in the cassette: ***“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.”***

Yesterday or day before yesterday was the inauguration of a new ashram in Noida. I am going to read Ma’s letter that she sent to devotees on the eve of the inauguration. She says:

***“I am deeply touched in all that the devotees have done...”***

Ma easily gets touched, all of us don’t get touched easily. But God and Guru get touched easily. When you are only thinking of serving the Guru he gets touched. Even the thought of a saint is uplifting, even the least thought of a saint; so the thought of a Guru is also uplifting.

In the Autobiography it is written in Chap. 33: ***“Whenever anyone utters with reverence the name of Babaji,” Lahiri Mahasaya said, “that devotee attracts an instant spiritual blessing.”***

What applies to Babaji, also applies to Guruji. One need not utter with the mouth; no need to raise arms etc. In the Autobiography, Guruji has mentioned in Chap. 1: ***I was blessed about the age of eight with a wonderful healing through the photograph of Lahiri Mahasaya. This experience gave intensification to my love. While at our family estate in Ichapur, Bengal, I was stricken with Asiatic cholera. My life was despaired of; the doctors could do nothing. At my bedside,***

*Mother frantically motioned me to look at Lahiri Mahasaya's picture on the wall above my head.*

*"Bow to him mentally!" She knew I was too feeble even to lift my hands in salutation. "If you really show your devotion and inwardly kneel before him, your life will be spared!"*

*I gazed at his photograph and saw there a blinding light, enveloping my body and the entire room. My nausea and other uncontrollable symptoms disappeared; I was well. At once I felt strong enough to bend over and touch Mother's feet in appreciation of her immeasurable faith in her guru. Mother pressed her head repeatedly against the little picture.*

*"O Omnipresent Master, I thank thee that thy light hath healed my son!"*

*I realized that she too had witnessed the luminous blaze through which I had instantly recovered from a usually fatal disease.*

So Guruji says: *"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."*

It is very touching to Guruji's heart. Little later in the same talk Guruji says that when the devotees started celebrating his birthday he felt so grateful to his Guru, Sw. Sri Yuktेशwarji for enabling him to help so many devotees.

*"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."*

Why are they doing all this, and who has given Guruji the capacity to help so many devotees find their way to God – His Guru. So Guruji started to feel devotion for his Guru as Paramhansaji felt that all his devotion, potential, spiritual power of awakening and bringing so many devotees to God was given to him by his Guru, so much so that he saw his Guru sitting there where he was sitting on the chair as devotees were pronaming to him.

Every sincere disciple does not think very highly of himself, but of his Guru and so Guruji says he was thinking very highly of Guruji and so all the devotion offered to Paramhansaji was being transferred to his Guru. What was the first word that Guruji heard from his Guru when he first visited Sw. Sri Yuktेशwarji's ashram in Serampore:

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.*

That means Sw. Sri Yukteswarji has the greatest reverence, the most admiration for Lahiri Mahasaya. When something gets transferred to Sw. Sri Yukteswarji, what does he do? He transfers it to his Guru – Lahiri Mahasaya.

And what does Lahiri Mahasaya have to say about his role? He considers himself an instrument of Babaji to bring kriya yoga to the whole world. 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.

A little understanding of energy will help us. We are using energy in the microphones, mobile phones, using energy internally and externally. Within our bodies, we withdraw the energy from the senses and direct it to the brain and spine. With the withdrawn energy we focus on God. After the concept of energy had been rediscovered by science, Krishna and Christ decided that the time was right for bringing the lost technique of Kriya Yoga to help mankind get back to God. It was

time to teach man to withdraw the energy from the senses and take it back to brain and spine.

I remembered today something that Sw. Bhavanandji had said many years ago. Someone asked him a question and as part of the ...and he said, "Why do you call me good. There is nothing but God." Just as Guruji thinks there is none good but God. The consciousness of I am great is not there. They are just good. The devotion and reverence that people give to the Guru, they feel for God. The reverence and devotion that we offer to Guruji he offers to Sw. Sri Yukteshwarji and he offers that to Lahiri Mahasaya who gives it to Babaji and he offers that devotion and reverence to Krishna and Christ and they divert it to someone very beautiful.

Another thing that touches me very much are the beautiful words of Richard Wright, after visiting India with Guruji. Glimpses of a Life Divine is an unpublished video that we show in Ranchi or on tours. Richard Wright had accompanied Guruji on an eighteen month tour of Europe and India in 1935-36, where he was privileged to meet some of the spiritual giants of our time including Guruji's Guru, Sw. Sri Yukteshwarji. Richard Wright says that in India he spent a lot of time close to Guruji and even a little before and after that. He observed Guruji interacting with a lot of people, meeting a lot of people, both great and simple. He noticed the reverence, courtesy and kindness that Guruji showed to very important people who visited him in Rolls Royce. To the President of America – President Coleridge, the President of Mexico and a lot of very important people he gave a lot of respect, and even when he was interacting with little people, little children his behavior was the same.

He has said, *"I considered it a very rare and sacred privilege to be in His company. I realized this more and more as I saw how he was revered throughout our travels in Europe and India. People like Mahatma Gandhi; Sir C.V. Raman, the Nobel-laureate scientist; the Catholic mystic Therese Neumann, whom we visited in Germany; the Yuvaraja of Mysore; and Anandmoyi Ma, for example – all treated him with such reverence and respect. It's hard to describe the feeling he created wherever he went...What impressed me most I think was his universal spirit. He treated everyone with the same love, same respect, no matter what their walk of life, whether it be a labourer working in the garden or ..whoever came to meet with him. It was so inspiring to see the universality of his love."* Whether he was dealing with little children or with great personalities he was always tender, kind, loving and respectful and therefore he drew the respect of all people.

Very often we think Rajarsi Janakanand is worthy of Guruji's love, I am not worthy. How does Guruji treat Rajarsi Janakanand and us? - Exactly with the same kindness, respect, reverence and courtesy.

Every time I visit Ma, the most beautiful thing I am most touched by is the tremendous respect that she gives to me; not so much to me, but to Guruji's country. She does not meet many people from Guruji's country and so she expresses tremendous respect and kindness and it is very embarrassing. One feels nice but one feels we are not worthy of it. Guruji treats us in the same way. Even if we consider ourselves as Guruji's least disciples his affection for us is exactly the same that he would give to his greatest disciples.

I will just mention briefly some of Guruji's roles in his world mission:

One is to bring Kriya Yoga to the whole world. It came from Mahavatar Babaji to Lahiri Mahasaya to Sw. Sri Yukteswarji and from him to Guruji and many others in India. Autobiography of a Yogi, Chap. 36:

*"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."*

*At this point in his story, Sri Yukteswar turned his gaze fully on mine.*

*"My son," he said, smiling in the moonlight, "you are the disciple that, years ago, Babaji promised to send me."*

So Paramhansaji's first mission was to spread Kriya Yoga to all the world.

He created the lessons and the YSS/SRF organizations designed to exist perpetually. Then of course he fulfills other missions as a Jagatguru. His other mission is to guide individuals to get personal freedom or liberation or moksha or Samadhi or Self-Realization or whatever it is called and Guruji has brought many to that state and many more will find total freedom through him.

Guruji once said, *"Millions will find God through these teachings."* And he repeated, *"I repeat - Millions, not thousands."* At that time many were not on the path. Hundreds also is a large number, thousands is still larger but he said, *"Millions will find God through these teachings."*

Interpretation of the Bhagwad Gita and the Bible are one of the other missions that he fulfilled. The Bible has been published more recently. Mrinalini Mata has helped in editing the Bible. She joined as a sanyasini when she was 13 or 14 years

and was still going to school. Occasionally Guruji would tell her, ***“I am a little worried about Lorri Pratt.”*** You know who she was? Later she became Tara Mata. The first time she attended Guruji’s lecture and then went back to her room and looked at her reflection in the mirror she saw Guruji instead of seeing her own reflection in the mirror. And she remained in a high state for 6 months. Guruji once said of her, “I don’t let her meditate, or we won’t get any work done.”

When Mrinalini Mata was 15 or 16 years old Guruji told her, ***“I am worried about Tara Mata, because she may not live long.”*** Mrinalini Mata knew that Guruji’s chief task was interpretation of the scriptures. So she told Guruji, “Then what are we going to do? How will the teachings come out?” Guruji told her, ***“You will do it.”*** Naturally she didn’t feel capable. She had to come to earth to help Guruji. Her degree of clarity, her understanding is tremendous. Somewhere in 1994-95 I met her. At that time she was carrying heavy responsibilities, and in addition to it she was editor-in-chief and bringing out a lot of publications.

She got all the things put into files in the filing cabinets. She had a file full of the quotations of the Bhagwad Gita and she knew what was in the file and what should be used for the Bhagwad Gita. There is a lot of repetition and it was a tremendous task to collect selections from different places and compile them in one place. She said, ***“50 years ago it was like a huge dark tunnel. I didn’t know if I could finish. Now I am beginning to see the light”***, and in a year the book of Bhagwad Gita (God Talks to Arjuna) was published.

All of us are blessed that Guruji created a system to guide us back to God and Mrinalini Mata assisted. Mrinalini Mata came in the later years and was not with Guruji for long. Daya Mataji came in the 30’s and so she was in Guruji’s company for longer time. Mrinalini Mata came to Guruji young enough that she could have been Paramhansaji’s disciple in his present life time in her previous incarnation. Many of us may have been Paramhansaji’s disciple in our previous life time.

The means of getting guidance (is sometimes not very clear in the lessons) and so the organization of YSS/SRF and the monastic disciples of Guruji are dedicated to working for the organization and are authorized to guide. Some said to me some days back, “We need a living Guru.” But who is dead? If a Guru is one with God; and God doesn’t die, so a living Guru doesn’t die either. So this person said, “We need a Guru who is in body.” I told him I knew someone who was a disciple of some disciple of Lahiri Mahasaya. When he had received 6 months of guidance from this person, the person passed away. He didn’t know whom to go to, to get his queries solved, so he went to another disciple in the same line. This person told



him, “What you are doing is absolutely wrong.” And he corrected him; and then this person also passed away. And now that person is left with contradictory guidance. If each living Guru passes away then we would be so confused. Gururji therefore put the teachings in words so that people get the right guidance of the Guru through his teachings.

Now we can listen to Gururji’s words on his birthday.

**Before sending the healing vibrations to everyone, Swamiji explained the world wide healing technique:**

Gururji has said that we can draw energy into our arms by briskly rubbing them together. Rub them quickly as fast as possible. Another way in which we can draw the energy into the arms is to rotate the arms. Do it briskly; not so briskly that your arms get tired and not so slowly that no energy is drawn in. These are the two ways and then raise the arms up, not straight up, but high up, yet relaxed and comfortable with palms facing outwards and chant ‘Om.’ Direct the Om to those whom you are sending the healing vibrations to.

We begin by praying, *“Heavenly Father, Thou art omnipresent, Thou art in all Thy children, manifest Thy healing presence in their bodies.”* Rub the arms together rapidly, raise them, chant Om and visualize those to whom you are sending the healing vibrations. Then repeat the prayer:

*“Heavenly Father, Thou art omnipresent, Thou art in all Thy children, manifest Thy healing presence in their bodies.”*

Then rotate the forearms to draw the energy into the arms, chant Om, raise the arms and bring them down visualizing all those to whom you are sending the energy.

There are times when there are not such happy periods of life, when we are not uplifted, inspired, we are feeling low, and not so good. At such times sending healing energy for the mind, uplifts the person, the person feels good, courageous, confident, and he feels a great capacity to conquer. We all face challenges from time to time, Gururji also faced challenges. Gururji was feeling very low when he had to pay the money for Mt. Washington and the money was not coming in. Somebody told him, “Don’t worry, Divine Mother will take care.” Gururji said, “I know Divine Mother will take care, but what are you doing to help Divine Mother to take care?” Gururji was not worried but he had to face the challenge to get the money in that short time. In Gururji’s case that last moment was that particular time; in our case we never know when that last moment will come.

When we recharge our bodies we create well being for our body. Tell Gururji help me to heal the mind by cheerfulness. When we lose the capacity to be calm, we lose the capacity to function properly, and the mind does not function optimally. Helping emotionally strengthens optimism, courage.

The third part is to send healing vibrations for the soul.

We pray, *“Heavenly Father, Thou art omnipresent, Thou art in all Thy children, manifest Thy healing presence in their souls.”* Rub the arms together rapidly, raise them, chant Om and visualize those to whom you are sending the healing vibrations.

Now God’s healing presence in the souls is the most important part. If healing takes place in the soul, automatically other parts are taken care of.

After this we raise both the arms and do not bring it down as we send God’s healing power to the whole world for world peace and harmony while chanting Om. Remember not to bring the arms down during this Om chanting.

**There are other ways in which we can pray for others. There are many ways and I will discuss a few.**

1). Gururji has given a technique, where we knit the eyebrows a little bit at the kutastha, visualize a flash of energy and send it to the kutastha of the person we are helping physically, mentally or spiritually.

*Exercise to develop Will Power: Ls 42*

*When practicing this correctly you will feel a burning sensation, which proves that your will power is developing. Think of any patient to whom you want to send this healing power. First, wrinkle your eyebrows together a little, then close your eyes, and hold with your thumb and fingers. Now concentrate upon the patient’s spiritual eye; sending energy to the point between the eyebrows.*

*Then, still holding your own eyes, concentrate at the point between your eyebrows, and mentally say: “I will with Thy will. My will is Thy will. With Thine omnipresent will, O Father, I will with all my heart, with all my soul, that this person be healed.” While saying this, think that a current is going through the point between your eyebrows into the point between the eyebrows of your patient.*

*You are sending a current from your spiritual eye into the spiritual eye of your patient. Concentrate deeper and you will feel heat at the point between the eyebrows. Concentrate still deeper. Mentally say: “With Thy will I send a flash of Cosmic Energy, Father, it is there.” This should be practiced from fifteen to*

*twenty minutes. While you are doing this, your will power develops and this will power will be with you continuously no matter what happens.*

2). Another way is to visualize the person whom you are praying for, or the portion of that person's body e.g. throat, surrounded or filled with God's healing light. God's healing light is highly capable and intelligent. It can manifest states of health and well being. Visualize the person in the light of God, hold that image and also hold that image in your mind at other times.

Some people would ask Guruji to pray for them and even before they would start to explain what was wrong Guruji would tell them, "No don't tell me the problem; I want to hold the image of the person as perfect. If my mind develops an image of the imperfection of that person, then it will be difficult for me to send the healing vibrations. So the mind should not be allowed to get distracted with the nature of the person's problems. If we know that this is the problem with the person then we will feel that the malady is incurable and we will be feeling so bad, so bad... that we will not be able to concentrate on sending healing vibrations perfectly. Hold the image of God's light in the portion of the body where we want healing to happen.

3). Another way is to pray to Guruji to take care of that person. Talk to God and tell Him that this is the problem facing you or the person; take care according to what you think is best.

4). What I try to do is to place the person whom I am praying for in Guruji's lap in my mind and my job is done. Guruji knows what to give or not give, what to do, he knows best. My problem is to place the person in Guruji's lap. You also can find a way to place the person in Guruji's protection.

5). Another way is to use affirmations of wisdom, energy, feeling, of love, harmony peace for a particular individual or for many. There are different types of affirmations: feeling affirmation, thought affirmation, visualization affirmation, will affirmation, wisdom affirmation. You can use them for praying for others also.

Do whatever you feel comfortable with. I don't do all these things. Now let's pray and send the healing vibrations.