

**Sharad Sangam 2009**  
**11 a.m., 3<sup>rd</sup> November 2009**  
**Spiritual Victory Through Attunement with The Guru**  
**-by Sw. Shantanandji**

Guruji has given in his teachings special emphasis concerning schools which impart how to live education. That's one thing we have to lay stress on. Whatever we are giving you from Guruji's life, you have to make you have to make it a part of your life, not just read it. Just give two minutes or five minutes to love God, meditate and then go about your work. It's not the quantity of time that is important but where your heart is.

Guruji tells us that of all our duties, first thing in the morning give to meditation on God and to think how you can be in his service. So then whole day long you will be filled with divine joy. Meditation is getting into that deep divine peace, love, joy and then things come to you. You begin to see through ever deepening love and devotion to God and Guru; we become better attuned to Guru. Guruji has come to guide us back to kaivalya. It is up to us to bring the Guru into our heart. Guruji has said, ***"To those who think me near, I am the nearest of the near... God has sent you to me, and I shall never fail you....Even when I am gone, my help will always be given to devotees all over the world, if they keep in tune. Never think for a moment that when I am physically absent from you all, I am not otherwise with you. I shall be just as deeply concerned for your spiritual welfare when I am no longer in this body as I am now. I shall always be watching over each one of you, and whenever a true devotee thinks of me in the silent depths of his soul, he will know that I am near."***

During the inauguration of the Deluxe edition of the Autobiography of a Yogi, Sw. Vishwanandji pointed out ***"you have Gurudeva's marvelous vibrations which he has left in this place in Ranchi and which is with you even today. I hope you take the opportunity to attune yourself to those vibrations that Guruji has left here."*** As soon as those pictures went up in the Dhyana Mandir they were here, not only Guruji but all of them. Guruji has said, ***"To those who think me near, I am the nearest of the near..."*** Where is that nearness? It is in the heart. The heart's natural love grows stronger as we look for him and keep him in our thoughts. We have 2 examples to show how to keep him in our hearts: one is from Sr. Gyanmata and the other is from Daya Ma. Probably we like to think more of Ma especially because she is more with us and of Gyanmata because of her diary which she has left for us. From Rajarsi and others we do not have so much.

On the occasion of the 50<sup>th</sup> Anniversary of Ma's entering the ashram, Sw. Anandmoyeeji gave a talk in which he said, that Guruji had told him, "Follow the advice of Daya Ma with 100 % obedience." The same way, whoever may be the head of the organization, you have to follow their advice with 100% obedience. If Guruji has placed him at the head, there must be a reason for it. Please follow him 100%. Then you will be open to the messages of the Guru.

How to develop 100% devotion? To give your devotion, your heart, your concentration, your love. Devotion is separation. Gyanmata who had achieved Self Realization probably in a previous life time itself, even she had her discipline to bring the Guru closer to her. "By continual deliberate actions – keeping mementos of the Guru, mentally following him as he

travelled around the country, writing to him, stopping to think of what he had done for her – she came to fill her mind with the lofty realization of the blessings of God that flowed continually through him to her.” She mentions in one of her letters: Pg. 180 of God Alone:

‘...After you left Seattle I asked myself what method could I take to be receptive to you. I could think of no other way than by keeping you before my mind by deliberate acts. So, at seven o’clock each morning, I stopped whatever I was doing and concentrated for a moment, saying, “He is praying, for me.” I mentally followed you around the country as you went from city to city on lecture tours...’

She mentally followed her Guru to different places. She would tell herself, now Guruji is rising from the bed, now he is meditating, now he is going to the classes. This is how she developed a closeness to the Guru. Wherever they were they developed closeness, through 100% concentration. All the time praying without ceasing.

The world, the atmosphere and environment around us is conducive to bring things of turmoil, worry, difficulty, chaos. One devotee was having difficulty in meditation. She was in the university and she could not afford to miss out any of the programmes on television. Where the mind is there you are. Ma tells us – **“My goal is complete absorption in God.”** She has no personal aims, she does not seek fame or glory for herself. She says on the divine path one must be **“like the little kitten that is picked up by its mother and carried from one place to another; the kitten is utterly relaxed, without tension or fear, completely confident no matter where the mother carries or places it (whether in a palace or a coal bin)...We should be like the kitten; utterly content, forgetful of self, in total confident dependence on the Divine Being. Such a devotee knows what real peace is.”** This is the goal that Ma has achieved.

When Ma was in Dwarahat, and was going to Babaji’s caves, she went up first to Pandukholi in the Dronagiri mountains and from there went to Babaji’s caves. The path was along the valley through which the Gogash river was flowing. Ma was having to use the pony. They were going up to Babaji’s caves and Ma was being carried and she said, **“This is it.”** – pointing to the place where she said, Babaji had given initiation to Lahiri Mahasaya. She could intuitively feel that because of her closeness to Babaji. On the way back there were many huts that belonged to retired government servants. The government had given them plots of land and they were growing apples and had built huts. Some devotees asked Ma – Please stop and have something. They cooked the meals on an open fire. Ma sat in their smoke filled huts and ate coarse chapatias, dal and potato vegetable and said that she really enjoyed that simple meal. Ma said that, **“when I was having my meal with those dear people I enjoyed it, and it was the same as if I was enjoying the meal in the ashrams.”** When we are kittens and we think of Daya Ma, then we are happy to be placed wherever we are. If we attune ourselves to the love of Guruji, we attune ourselves to the love of God and if we attune ourselves to the love of God, we attune ourselves to the love of Guruji. In fact by developing soul attachment we attune ourselves more to God and Guru. Husbands and wives have a special opportunity. If you can develop that perfect divine love for each other; not love for the body, or heart, or face, but love from the soul, helping each other to develop with respect, trust for each other then you will find you are very close to God.

In a letter to Raffaolina Cerase, Padre Pio states: **“The more a soul loves God, the less the soul feels that love of God.”**

—May 19, 1914 letter to Raffaolina Cerase

*You are trying to measure, understand, feel, and touch the love which you have for God. But, my dear sister, you must accept as certain that the more a soul loves God, the less it feels this love. I am not able to explain this truth very clearly, but you can take it as certain that the matter is as I have said. God is incomprehensible and inaccessible; hence the more a soul penetrates into the love of this Supreme Good, the more the sentiment of love towards him, which is beyond the soul's knowledge, seems to diminish, until the poor soul considers that it no longer loves him at all. In certain instances it seems to the soul that this is really the case but that continual fear, that holy circumspection which makes one look carefully where to place one's feet so as not to stumble, that courage in facing the assaults of the enemy, that resignation to God's will in all life's adversities, that ardent desire to see God's kingdom established in one's own heart and in the hearts of others are the clearest proof of the soul's love [for God].*

By one's attitude in life, you prove you have that love. Your fear of loving God may slip away. The saint in practicing the presence of God says: we place our feet of attention prudently if we have love of God and we have the courage to fight *maya* and not to give in to little desires of the body and we are willing to accept difficulties. When something terrible happens to you, you say, "Thank you Guruji, I love you. We give thanks for everything. When we are thankful for the good, the bad, and everything we are in tune. The divine wants us to know that if we love him we should be thankful to him for whatever comes and we can see what blessings flow through whatever happens. Daya Ma says, ***"The more you meditate, the more you get into your duties and God's will flowing through you, (through the ashram, the trees, Ranchi) – the more we make beautiful music together."*** It helps you to make the right decisions. Without intuition it is difficult to know the difference between what you want and what is good for you. He is acting through me, through all. He wants us to be in divine harmony, in greatest joy and we are working with the Divine in others. We can't change people, we can only change ourselves.

Attune yourselves with him and you will be lead to what you can do for others. When Sw. Anandmoyeeji came to India in the early 80's and early 90's, in almost every *satsanga* with the devotees, he would mention "Meditate on the Guru, meditate with the Guru." When he sits for meditation, he looks at the Guru, he pictures the Guru at the *kutastha*, he sees the Guru, and links his consciousness with the consciousness of Paramhansa Yogananda and holds that consciousness at the *kutastha* and the heart. And in that consciousness he does his 20-20-20, then his Hong Sau, then Om technique, and kriya. Each of us can do that. We are blessed even when walking in these ashram grounds, visiting the temples, the shrines, even in the Calcutta city when listening to the labourer's singing *bhajans*, *kirtans* and enjoying themselves, when we are taking a break for food or tea; take these opportunities to be in the presence of the divine.

Another quality that we need to develop is obedience – complete willingness to do the will of God and Guru and obedience to his disciples. Sometimes we don't see eye to eye with senior disciples. Then we say 'he doesn't understand the teachings of Paramhansa Yogananda etc.' But if Guruji has placed him in that position and if he doesn't understand then it's not wise. Ma understood. But still you find the Guru is there. He is working. Guruji is a man of wisdom and purity. So trust in him implicitly. Meditate on Spirit, Brahman. ***In the Holy Science, Sw. Sri Yuktishwarji has said: (Sutra 4, Chapter 3)***

*pranavshabda eva pantha brahmana tasmin  
atmasamarpanam brahmanidhanam – 4*

*(Meditation on) Pranava, the divine sound of Aum, is the only way to Brahman (Spirit),  
salvation.*

*Sutras 5,6, Chapter 3:  
shraddhavirya smriti samadhyanusathanat tasyvirbhavaha – 5  
svabhavajapremnaha vegativratta shraddha – 6*

*Aum is heard through cultivation of Shraddha (heart's natural love), Virya (moral courage),  
Smriti (memory of one's divinity), and Samadhi (true concentration).  
Shraddha is intensification of the heart's natural love.*

You better focus on *Shraddha*. Sw. Sri Yukteshwarji has said in the Holy Science that *shakti* and *anand* are going out and *prem*, love are coming in. The fundamental of Om vibration is *anand*, *prem*. Get into Om vibration which maintains and dissolves everything in the universe. Since Om comes from the divine consciousness, the only way to get into that divine consciousness is through Om – the heart's natural love.

Continued from above:

**How the Holy Sound Manifests.**

*This Holy Sound Pranava Sabda manifests spontaneously through culture of Sraddha, the energetic tendency of the heart's natural love; Virya, moral courage; Smriti, true conception; and Samadhi, true concentration.*

**The virtue of Love.**

*The heart's natural love is the principal requisite to attain a holy life. When this love, the heavenly gift of Nature, appears in the heart, it removes all causes of excitation from the system and cools it down to a perfectly normal state; and, invigorating the vital powers, expels all foreign matters – the germs of diseases – by natural ways (perspiration and so forth). It thereby makes man perfectly healthy in body and mind, and enables him to understand properly the guidance of Nature. (To know love, to get into the love, be the Love.)*

*When this love becomes developed in man it makes him understand the real position of his own Self as well as of others surrounding him.*

*With the help of this developed love, man becomes fortunate in gaining the Godlike company of the divine personages and is saved forever. Without this love, man cannot live in the natural way, neither can he keep company with the fit person for his own welfare; he becomes often excited by the foreign matters taken into his system through mistakes in understanding the guidance of Nature, and in consequence he suffers in body and mind. (Nature is not guiding us to watch the news. Anyway check it out and see for yourself.) He can never find any peace whatever, and his life becomes a burden. Though we have these beautiful teachings and are practicing it, we feel the same way, isn't it? Hence the culture of this love, the heavenly gift, is the principal requisite for the attainment of holy salvation; it is impossible for man to advance a step toward the same without it. The foundation is anand, prem.*

**Pg. 74:**

***Regard the Guru with deep love:***

***To keep company with the Guru is not only to be in his physical presence (as this is sometimes impossible), (as it is for you and I. If we have deep love for him, maybe we can but we need to develop the devotion and calmness) but mainly means to keep him in principle and to attune ourselves with him... To keep company, therefore, with the Godlike object is to associate him with Sraddha, the heart's love intensified...by keeping his appearance and attributes fully in mind, and by reflecting on the same and affectionately following his instructions, lamblike.***

Think in your mind, what is he doing just now, he is meditating, walking in the compound; this way you are watching him in your heart affectionately.

There is an example of Rajarsi Janakananda which came out in the magazine East-West and also in the SRF-YSS magazine.

***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,"*** So also each of us when we are asked to do something should instantly decide to do it.

Sr. Gyanmata has said:

***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.'***

Whenever a problem would come to Daya Ma she would instantly attune herself to Guruji. How would Guruji perceive this? Whether it was something to be typed, or some dead line to be met, or something to be done, she would ask herself, how would Guruji handle this. Attunement to the Guru brings the directions and guidance. Keep yourself attuned to how you can be of service to the Guru.

Los Angeles is on the seaside. To its east is 29 Palms. It is a small community of 10-12 houses, and since there were 29 palms there, Guruji called the place 29 palms. He found a retreat there and found time to go there from time to time. On one occasion he asked that the car should be stopped in the City of Redlands in front of the Office of Electric Supply. This was a dry area, a semi desert region; and the power supply company had a beautiful lawn. Guruji told the disciples – "Let's do the Energization Exercises." And they stood there on the lawn in the centre of the road to do the Energization Exercises. As the cars passed, people would slow down and look and

as the devotees were so close to the road, the devotees were aware of people watching. But Guruji told them, “Don’t worry about that.”

If we do not have a very positive attitude towards life we cannot hope to attain the attunement with God and Guru.

Loyalty: We have realized more fully the unquestioning support of God and Guru and have come to believe in the Guru and his teachings. One you have found the Guru, give him your unconditional support and loyalty.

Ma tells (in Only Love; Chp. Qualities of A Devotee):

***“The first requirement on the spiritual path is a sincere yearning for God. Without this yearning, it is impossible to know Him. In any pursuit, there must be a constant drive in order to succeed. If you would know the Divine, there must be a similarly persistent longing for Him.***

***But even yearning is not enough in itself; we must go further. Once the yearning for God arises, it must be nourished by loyalty and dedication; first to God, and then to the path and to the teacher whom God sends you. When the devotee begins to seek God earnestly, he finds a path and a guru who inspires him along that path. So the second important point is loyalty and dedication to God, and to the guru whose path one chooses.”***

Gyanmata has given us the three instructions which are vital on the spiritual path:

***“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.***

We can develop the right attitude through meditation. That is most important. We then begin to understand that our doubts are from *maya*. As we meditate for longer periods we then begin to see how the *sadhana* is working in our life.

On Detachment, Bhagwan Krishna has said in the *Bhagwat Gita* (God Talks with Arjuna, Pg. 86):

***“The wise yogi detaches his consciousness from transitory relationships and possessions, even if living the life of a householder; for he knows all things belong to God, and that at any moment he can be dispossessed of them by the divine will. He loves not his family any less for his nonattachment, nor does he neglect his duty to them, but rather loves and serves the God in them and expands that caring to include all others of God’s children. Krishna’s commendation of the sage’s nonattachment, may be also likened to the words of Christ: “There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel’s but he shall receive an hundredfold now in this time, houses and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.” Whether the wise yogi be a monastic or a householder, he maintains a perpetual tranquility of the heart, irrespective of favorable or unfavorable conditions in his life.***

*By the uniting power of yoga meditation, the yogi of steadfast devotion remains free from disuniting thoughts and sensations and so abides in oneness with Spirit. Forsaking the company of sense-restless beings and materialistic environs, the sage prefers sequestered places, spiritual company, and the inner companionship of the Supreme Friend.*

*The wisdom-manifesting yogi fills his mind with scriptural studies and spiritual meditative perceptions that contribute to soul-realization. When he attains perfect inner enlightenment, he intuitively perceives the meanings in all forms of knowledge, and realizes the whole truth of divine wisdom as manifested within his Self...*

In God Talks with Arjuna, are listed the qualities of a devotee. Bhagwan Krishna has spoken thus about Renunciation (Chp 16, Pg. 963):

*Renunciation (tyaga) is the wise path trod by the devotee who willingly gives up the lesser for the greater. He relinquishes passing sense pleasures for the sake of eternal joys. Renunciation is not an end in itself, but clears the ground for the manifestation of soul qualities. No one should fear the rigors of self-denial; the spiritual blessings that follow are great and incomparable.*

*To engage in actions without desire for their fruit is true tyaga. God is the Divine Renunciant, for He carries on all the activities of the universe without attachment to them. Anyone aspiring to Self-realization – whether he be a monastic or a householder – must act and live for the Lord, without being emotionally involved in His drama of creation.*

Such a devotee takes a joy in acting according to God's will. He is not attached to his song and music. You must act and live for God. To understand it fully in heart, mind and soul is your goal and by doing that it will bring to you what you are looking for. Guruji will give you what you need. Remember the incident in the Autobiography of a Yogi, of The Two Penniless Boys in Brindaban:

*"The law of demand and supply reaches into subtler realms than I had supposed." Ananta spoke with a spiritual enthusiasm never before noticeable. "I understand for the first time your indifference to the vaults and vulgar accumulations of the world."*

He will give you what you need. He gives what you need all the time. One thing that we must remember as devotees is not to waste or misuse what He is constantly giving us. If we do not take care of what he has given us, the food that we consume, the water, the electricity etc.; if we misuse these then he takes it away.

So learn to adhere to the spiritual principles under all circumstances. Cling tenaciously to the soul bliss gained during meditation. Meditation on God dims the mind to the lesser interests. When you go home hold on to what you have learned here, remembering, recalling so you don't miss the point. Obedience is not a small thing. It expands the cup of one's consciousness.

Now I think we have time to put in a small story: Remember to keep the attitude of performing all actions in the love of God. This is the story of *Shikhandi* as explained by Sw. Smaranandji:

It is an interesting episode i.e. the slaying of *Bhishma* who signifies 'reflected Spirit'. Spirit reflects as reincarnated ego. *Bhishma* could not be slain by *Arjuna* signifying 'concentrated self discipline' i.e. doing your meditations, meditating when it is time to meditate and serving when it is time to serve, self control in eating, etc. But Krishna advised *Arjuna* to use *Shikhandi* as a

shield. Who was *Shikhandi*, what was the consciousness of *Shikhandi*? He commanded the *Pandava* army at least for one day. He was not a small person. *Shikhandi* was in his previous life *Amba*, the eldest daughter of King of *Kashi*. *Yoga chitta vritti nirodha* – that is *Amba*. She became an immortal enemy of *Bhishma*. We won't go into details of those incidents. He was originally born as a girl child named '*Shikhandini*' to *Drupada*, the king of *Panchala*. *Shikhandi* fought in the *Kurukshetra* war on the side of the *Pandavas*, along with his father *Drupada* and brother *Dhrishtadyumna*.

In his previous life he was *Amba*. *Bhisma* abducted *Amba* from her *svayamvara* to be his brother's bride. Having already committed herself to *Shalva*, *Bhisma* released her. When *Shalva* rejected her as a wife because she had been touched by another, she developed an intense hatred for *Bhishma*. She worshipped *Siva* and obtained a boon that she would kill *Bhishma* in her next life. She was then reborn as *Sikhandi*.

From her birth, a Divine voice told her father to raise her as a son. So *Shikhandini* was raised like a man and trained in warfare. *Shikhandini* had a recollection of his previous life. *Drupad* told everyone that he is my son. He dressed her as a boy; but only those with divine insight such as *Krishna* and *Bhishma* knew the truth that the boy was a girl. At the time, In the battle of *Kurukshetra*, *Bhishma* recognised him as *Amba* reborn, and not wanting to fight 'a woman', lowered his weapons. Knowing that *Bhishma* would react thus to *Shikhandi*, *Arjuna* hid behind *Shikhandi* and attacked *Bhishma* with a devastating volley of arrows. Thus, only with *Shikhandi's* help could *Arjuna* deal a death blow to *Bhishma*, who had been virtually invincible until then.

*Shikhandi* was fighting on the side of the *Pandavas* together with her brother *Dhrishtadyamnu*, (pure discriminative light of intuition). *Bhishma* announced that he would not fight against a lady. Lord *Krishna* suggested to *Arjuna* to stand behind *Shikhandi* and fight against *Bhishma*. *Bhishma* though aware of the dangers, did not fight back. So if you want to overcome Ego, remember it cannot be overcome by Self control alone. It can only be slayed by *yoga chitta vritti nirodha*.

**As defined by *Patanjali* in the *Yoga Sutras* (YS 1:2)**

***Yoga chitta vritti nirodhah.***

***Yoga is cessation of the fluctuations of the mind.***

*Chitta* is the feeling aspect of God. *Chitta* is the universal love, Holy Ghost. When *Chitta* is subjugated, established in Self; all desires are quelled and we can perform God united yoga. We are disunited from lesser pleasures of the senses. We become more identified with God, the heart while performing actions is filled with love, bliss and spirit.

***In Chp XVIII, Vs. 57, Bhagwan Krishna tells Arjuna: (God Talks with Arjuna)***

***cetasa sarvakarmani mayi samnyasya matparah***

***buddhiyogam upasritya maccittah satatam bhava***

***Mentally dedicating all actions to Me, considering Me as the Supreme Goal, employing buddhi-yoga (union through discriminative wisdom), continuously absorb thy heart in Me.***



Lord Krishna exhorts his disciple *Arjuna*: “O devotee, disconnecting your intelligence from the physical ego and its consciousness of being the doer of sense-originated actions, unite your pure discrimination with God, feeling Him as the Doer of all actions. By uniting your intelligence with the Supreme Being, keep your heart saturated with Him.”

When in the performance of actions, the devotee’s heart (*chitta*, feeling) is identified with the body-bound ego, giving rise to various desires according to the likes and dislikes of the ego, it becomes bound in material objects, sense experiences, and material activities. But when, in the performance of actions, the devotee’s heart is identified with God, it ceases to be entangled with any activities, or likes and dislikes, owing to the disappearance of the ego. Every devotee should perform dutiful and meditative actions, thinking of God; and, by discrimination, should remove all sovereignty of the ego, the pretender to rulership of the bodily throne. Such a yogi, his discrimination absorbed in God, all actions performed only for Him, finds his heart filled with the bliss of Spirit. There is no room for the lesser pleasures of the senses.

On the inner spiritual plane of meditative activity, the determined yogi, with his concentration and devotion fully absorbed in God, unites his consciousness with the soul’s ascending liberating powers of discriminative wisdom (*buddhi*) in the subtle cerebrospinal centers of divine perception. The ego, with its downflowing, matter-prone forces of the sense mind (*manas*) is thus transcended. Achieving this *buddhi-yoga* in meditation, the yogi restores the soul’s reign over the whole bodily kingdom.

*Bhishma* could not act against *chitta* as reflected spirit cannot fight back against *chitta* united to Spirit and backed by self control. So bring that source into your heart and you are unconquerable. Practically it means to meditate and practice self control in the consciousness of God (Guru). Unite your little *kutastha* into the great *kutastha*. Keep all your feelings, dreams, senses absorbed in the love and joy of God. Keep all your actions in the love and joy of God’s bliss.

*Chp. XVIII, Vs. 65 of God Talks to Arjuna:*

*manmana bhava madbhakto madyaji mam namaskuru  
mam evaisyasi satyam te pratijane priyo ‘si me*

*Absorb thy mind in Me; become My devotee; resign all things to Me; bow down to Me. Thou art dear to me, so in truth do I promise thee: Thou shalt attain Me!*

*JAI MA!*