

**Guruji 's Mahasamadhi Function at Jaipur**  
**5<sup>th</sup> to 8<sup>th</sup> March 2010**  
**How to Cultivate Spiritual Zeal – Br. Achyutanandji**  
**6<sup>th</sup> March 2.30 p.m.**

**People often complain about so many obstacles on the spiritual path and the mind not being under their control. Is there some shortcut by which we can practice the meditation techniques which have been given to us with concentration?**

You have to meditate to be able to go deep into meditation. A sadhak should have a kshatriya attitude. Shudra is one who has material consciousness – one who is attached to earthly desires. Right now we are in a dream world of God. We struggle to arrive at the truth, to fight against the material desires.

Then we progress to the state of the sadhak. We fight against our weaknesses. This is the medium state. We are unsuccessful in everything. We have neither risen up nor have we fallen deep down. When I see my neighbors they are happy enjoying the television and other pleasures. I am meditating and struggling.

When this awareness keeps on increasing the person becomes so sensitive that if he makes the slightest mistake he spends the whole day worrying about it. But if a person is like dirty water, the addition of a little more dirt hardly makes a difference. The conscience is disturbed and we feel that we are always sad. And the other people seem to be always shamelessly happy.

These are times when you fail in whatever you do. Mind is very restless. But every time you fall you develop an inner strength. Have the spirit that 'I will die but I will not give up meditation.' Does one reach salvation on the strength of one's own hard work, due to one's own *purusharth*? Remember the formula: 25% is your effort + 25% is the effort of the Guru + 50% is the grace of God. Only blessings of the Guru can help you.

Maya comes and catches you and catches your ego. There must be a kshatriya attitude along with surrender. Body, heart, mind and soul have to be surrendered to God. You have to control these.

It requires great strength to surrender. It requires great sadhana to coax God to give himself to you. You must not give importance to other lures of the world. Then you will be able to go Godward. You have to have the thirst for God. Thirst for material desires also comes along with this thirst for God. I want pleasure, fame, wealth and I want bliss. But nothing can give you that bliss except God. Understand that thirst and then go to the source of that crystal clear water.

We perform sadhana to be able to develop thirst for God. Sometimes we feel 'where is God?' When I first read the Autobiography of a Yogi I felt "here is a philosophy so great." So be attuned to the Guru. Don't place him so high that you cannot be in tune with him. He is not in the body yet be aware of the mortal efforts that he made when in body.

Sometimes you wonder when you have such a great Guru and God is also so kind then why doesn't he perform Shaktipat (transfer of his shakti to you)? That is because God has tied himself up in his own laws. One day you will also experience that Guru and God are more worried about your spiritual progress than you are. Guru and God have but one aim – to see you attain God consciousness. Attaining God consciousness is your first and foremost service to self.

One day, Rajarsi Janakanandji was sitting and meditating on the ashram lawn. Some important papers had to be signed to help with important SRF work. So someone was going to disturb Rajarsi Janakananda. Guruji stopped the person and told him – "He is performing the greatest service by meditating."

Sometimes when we get more involved in troubles it is because Guruji has allowed it and it has some hidden blessing. What difference does it make how we reach the goal? God doesn't have one thing – our love. So God is running after his devotees seeking that love.

***In the Bhagavad Gita it says, "Out of a thousand, one seeks me. And out of thousands who seek me, one here and there finds me."***

Some of you ask why was my meditation good at the beginning? In the beginning of the spiritual path our meditations are often good for the following reasons:

1<sup>st</sup> reason: More individual enthusiasm

2<sup>nd</sup> reason: we compare experiences using our senses. We think if we see astral lights and hear astral sounds then we are meditating properly. These may come but it does not mean that one who sees all this is spiritually advanced. If we are still seeking for those experiences then we have not risen above the body. One who gets transformed, one who becomes a different person is one who is progressing spiritually. Gururji used to often tell Daya Mataji – “Go on practicing and you will become a totally different person.”

How do we keep the initial enthusiasm alive? All our actions are governed by our desire for God. We are like the musk deer and go running here and there when God is hidden within us. Try experiencing that at least for a second within your own soul. When you realize all that you are experiencing is a dream then you start searching for the truth.

The reflection of the soul in the mirror of the maya is ego. Ego belongs to the world of maya. We get lost in the ego and then suddenly awaken. Again we fall and rise, and fall and rise like a toy monkey until we reach the top. It is important that we keep holding on to the Guru – he will remain unchangeable. If you are trying to see the Guru, trying to be in tune with him, nothing can destroy you.

Bhagavad Gita says: Desires unfulfilled enmesh man in the travails of anger. Wrath creates a distorting cloud of delusion. From delusion flows the loss of memory and self respect of one's own position and normal behavior. From a mangled memory of one's proper self exudes the stench of decayed discrimination. When discrimination degenerates, the destruction of the spiritual life follows.

We do not get destroyed though. God is not so cruel. One cannot be covered with mud forever. Don't take maya for granted. Don't think, “I have been performing kriya for so many years I cannot get disturbed by maya.” This will make you disillusioned. There was a saint who was asked by someone “Have you overcome maya? Are you in full control of your senses?” The saint said, “Ask me that question on my deathbed.” Just before dying the saint was asked the same question and the saint said, “I can now safely say that I have won over all my senses.” He was asked “Why are you saying this now. Why couldn't you say the same thing earlier.” The saint replied, “I was never sure when maya would attack.”

The first reason for disillusionment is ignorance. Attachment is blinding. It sees no reason. Ignorance makes us cover the truth. We may even get attached to our sadhana. Guruji has said do your sadhana. So 10 minutes of Hong sau, 10 minutes of Om technique, then the Kriya one after the other. All done! Ask yourself why are you doing all this? To attain God! Keep your 'God Alone' mantra to remind you why you are performing your sadhana.

Daya Mataji has told us not to go around beating at the darkness, but to bring the light into a dark cave. Darkness of ages will vanish. Remember the chant:  
"In my house, with Thine own hands light the lamp of Thy love."

Guruji has said that Yoga is definite and scientific. You have to work hard towards it. Time has no meaning. It can take you one minute or it can take you ages. Sometimes one instant seems so long if you are not enjoying it and sometimes ages pass so quickly. Time is also an illusion. Therefore never tell God I have been meditating for so many years. Practice what has been given to us, develop love for God. Sw. Anandmoyeeji says: Kriya + devotion can never fail. It works like Mathematics.