

Informal Satsang with Gurudev Summary (2.4.2021)

Please Note: This is an English summary of the satsang by a seeker, Rimaben Dhanky and has been uploaded here for the benefit of the English reader.

How much ever high rituals, high philosophical words, talking, discussions, and campfires etc. you do, but the moment a little bit of desire arises or if your ego is pinched, the mind starts moving like a pendulum with various thoughts. The total acceptance is not there, you still want to argue with reality. The reality means whatever is happening right now. We still think in the language of change. This should have happened, or what if this happens, etc. This is because of the tendency that the ego has to be satisfied. Nothing is going to happen if things change outside, but your ego should get satisfied and you want to get that happiness. It means there is actually no happiness.

In villages, if a person is bitten by a snake, people say, “The snake ate him up.” The snake has not eaten him, it has just bitten him. In the same way, only your ego gets satisfied, your stomach also does not get satisfied. But gratification of ego and desires have become such a tendency in us that we keep having a lower focus. The instincts might become good, activities become better, but your focus remains on the ego getting satisfied. You get affected by people’s opinions, words, behaviour, gestures. You can brood over a small gesture for hours or days. You might even pack it up and carry it in the next birth.

Inherently we are pure, but our tendencies are working in life. How do we increase our height? You have to go on focusing on Guru’s height, which will increase your height. Guru does not act as a pendulum, He has no traffic of thoughts. His inner swing is still, everything is peaceful for Him. He is like the ocean without any ripples, under all the circumstances like sunlight, darkness, cyclone, etc. He remains in the state of stillness and that is the only way your true nature will be manifested. Keep looking at Guru’s height and keep praising it. Even if you cannot think that you can also do this way, you should appreciate the fact that this is the truth, and this is the right path.

Strong determination of the path should be there within you. Before you can experience that the soul and the body are different, state of no-mind or inner silence, you should be sure about the path. All these things are wonderful, and they have to happen. But just before you die, you won’t be in the state of inner silence – thoughtlessness, even if you are an Enlightened One - this is the principle. But you can take the strong determination for the path in the next birth, even though you cannot take nirvikalpata.

You should pray, “Param Krupalu Dev has shown me the path of bhakti. May there always be the shelter of the path of liberation, as expounded by Shri Sadguru.”- This is said in Patrank-692. The path should be so clear that even when you are angry, you should know that he has not done anything wrong. He cannot do anything. You should know that you are overcome by your

tendency and you are reacting in a stupid way. To want a change or to expect a change, is nothing but foolishness.

Pujya Gurudevshri has no confusions since birth. One might get frustrated as he wants certain standards. This frustration will continue till omniscience. But there should be no confusion. You should be clear that every substance is independent, and one substance cannot do anything for the other substance. The other person may become instrumental, that too, you are saying it from your side. The other person wanted to explain the right thing, but you got angry, how can you say that he became instrumental in your anger? He did not want you to be angry or react.

You should chant Navkar Mantra seven times before sleeping and eight times after getting up. You will feel peaceful with this practice. If an ant bites you, your peace gets affected. Just think about Bhagwan Mahavira whose ears were nailed. Think of Jesus Christ getting crucified, who prayed for the spiritual welfare of people even on the cross. You should pray, “Oh, Lord! Forgive me for not knowing what I am doing.”

In Shri Atmasiddhi Shastra, ‘Moksh Upaay’- Means of Liberation, which is the sixth fundamental, has verses starting from verse 92 to verse 118. That is the main thing. Param Krupalu Dev answers all the questions and doubts by verse 108. After verse 108, He is showing the course of action for the path in five verses – 109 to 113. You will be able to know how much your progress is. In these five verses, you will be able to check each of your milestones. In verse 108, He wrote, “Kashayni upashaantata, maatra moksha abhilash, bhava khed antar daya, te kahiye jijnasa” – One whose passions are calmed down, who aspires only for liberation, who has disaffection for embodiment and holds compassion within, is called a truth-seeker. You are a true seeker only after this, before that you are trying to be a true seeker. True seeker starts from Verse 108 and then he progresses in Verse 109. Then in Verse 110, the seeker starts knowing himself. He was the same eternally, but the true nature of the Self was not known. This stanza shows how the seeker puts his foot in that territory, then how his state of being changes and he goes ahead in the path. These are beautiful verses.

Pujya Gurudevshri has read many scriptures. That is His passion, hobby, and they are helpful too. When He is in the inner stillness, He does not need anything. But since 1984, He has been reading the scriptures constantly. He has found the path and inspiration for the path from every scripture. You have to follow the course of action, you cannot skip anything in between. Pujya Gurudevshri has many techniques, but He knows that no technique can make you go within, only your worthiness will. If the purity of heart is Monday and then meditation is Wednesday. But you want to meditate on Monday and celebrate Sunday as Wednesday. This is not going to work for you. You think that with a little music, you will be able to focus inwardly. But within five minutes, you get distracted. You have not cultivated worthiness, so one thought will make you forget that music also. The noise of your impure feeling is so loud and noisy that you cannot hear any music.

True nature has its vibrations. Impure feelings also have their vibrations. That’s why, in meditation, Aum is being played. We sing ‘Om karam bindu sanyuktam, nityam dhyayanti yoginah, kamadam, mokshadam chaiva, aumkaaraaya namonamah” – Ascetics always meditate

on Om under the guidance of the Enlightened Ones, which fulfils all desires and leads to liberation, my repeated obeisance to Omkaar. It does not mean that you chant 'Om' in meditation. You are supposed to get tuned to that frequency.

When the Enlightened One meditates, He meditates on the Omkaar of Brahmarandhra. He has tuning with those frequencies and vibrations. He might get an impure feeling in between, impure feeling means good thoughts, whose vibrations are very loud. You do not get connected to those loud vibrations, you must get connected to 'Omkaaram bindu sanyuktam'. Chanting Om is nothing but a singing practice.

All your meditation practice without worthiness is nothing but pranayama. You are only fidgeting with your breath and feeling better. You do not want to create worthiness, but you want different techniques to make you feel peaceful and still. But how long will it work? If you have worthiness and then even if you listen to a song, you feel that your depth has increased. You may or may not understand the song. You should feel that your depth is increasing. When you open your eyes, you feel as if you are miles away or you are hours away from the place you are in. You might have heard only one song, but you feel that you were in that mood for hours together.

If you are on the right track of meditation, you will experience two things. 1. Depth will increase. Vertically you will go within. 2. Duration of that addiction will last for long. You will not feel like talking for hours. It does not mean that you hate everyone. You stay away from a tiger or a snake, in the same way, you stay away from impure feelings. You always create hate to keep a distance. Horizontally you will not be able to listen to the loud noise of sense objects, passions, etc., even if they are there. This frequency is called Omkaar and not what you utter. You should try and listen to that sound that nobody is playing and still it is there. Once you get used to that sound, no amount of outside noise or your thoughts will affect that sound and your inner stillness.

When there is tuning with the frequency of the true nature of the Self and impure feelings, it is called meditation. You can use any technique, what happens after all these techniques is meditation. Keep sitting and listen to that Omkaar. The followers of Radha Soami Satsang Beas, sit for 2 hours 40 minutes daily and try to connect with that frequency. Then that tuning is so strong that even if someone is speaking, your connection does not get broken. That sound of Omkaar is louder than someone speaking in a mike, impure feelings, bad thoughts, etc. You have too much noise around you, the moment you close the eyes, you only hear the noise. You have so many thoughts that you have no connection with the true nature of the Self. That peace is only so joyful that you do not get attracted to anything outside. Your pendulum will not move.

You break down into small things. Look at your Lord. He does not move a bit under any circumstances. He is connected to that Omkaar. He keeps remembering that Omkaar. To develop worthiness, you are asked to close your eyes and sit straight. But once you develop worthiness, you are constantly connected to the sound of the universe.

Pujya Gurudevshri sends white light to everyone in the morning. For sending this light, He remains in the same posture as the posture in which Param Krupalu Dev's soul left the mortal body because Param Krupalu Dev was in a supreme state. He always prays that whoever needs that divine energy, all should get it. To understand the science of white light, you need to understand the science of interdependency.

“Em vichari antare, shodhe Sadguru yoga, kaam ek atmarthnu, bijo nahin manarog”- Thinking as such, one seeks access to a true Guru, self-realisation is his only aspiration, his mind knows no other ailment. While developing worthiness, you experience more and more of yourself. You are a rich person, but you do not enjoy it, as you do not know about it. To attain peace, you are going in the exact opposite direction.

Guru checks your yogyata – potential and not patrata – eligibility. Patrata is level of goodness in you. One fine day, you feel like doing bhakti, or giving up things, or something, but this goes down very soon. Yogyata is how low you can fall. If you are hungry at night, you will not eat non-vegetarian food or potato chips. You might fall for a sandwich. Someone else may not eat anything at night, but he might have the desire to eat something and thinks that if it was day, I would have eaten this much. The other example is you are angry, will you kill that person? Will you slap him? Many times, you feel like slapping the person, but many others say that they would not hit anyone under any circumstances. If you do not want to slap someone, will you use abusive or rude language? How much can you fall?

Pujya Gurudevshri tests Nemiji many times by doing injustice. He says that he is wrong even if he is right despite Nemiji having all the proofs. Pujya Gurudevshri wanted to check whether Nemiji ever had hostility towards Him. Pujya Gurudevshri did not want to know how good his good thoughts and feelings were. He wanted to know how bad his bad thoughts and feelings were. He has never had any negative feelings for Pujya Gurudevshri. Nemiji has no problem with faith delusion. Pujya Gurudevshri does not have a problem with character delusion. You have to check how much low you can go in your thoughts, speech, and deeds. All three will be different. For deeds, you need guts. 80% of the time you are saved because you do not have the courage to face the repercussions.

Param Krupalu Dev helped all His four Bhakta Ratnas to determine the path strongly and gain a lot of respect for the path. Then you can walk on the path as and when you want. Even if you have not experienced the distinctness of the soul and the body, you must have a firm determination for the path. Param Krupalu Dev praised Sobhagbhai for His firm determination for the path of the Enlightened Ones. He sealed that under any circumstances or the fruition of karma, these devotees would not fall. They remained faithful to the Enlightened One, His ajna, and the path of the Enlightened One because the right prescription lies in the ajna of the Enlightened One.

The doctor does not go on what you speak, you may say that it is very painful. But the doctor checks the parameters. If his vitals like sugar, pressure are normal, then he gives a painkiller and asks you not to worry. The Enlightened One also studies you and then prescribes something that is ajna. Ajna has the balance of absolute viewpoint and relative viewpoint. You are taught these

viewpoints to understand the ajna. Ajna has the balance of your past life or the spiritual pursuit you have been following since lives. The Enlightened One will keep you with Him for some time to understand the spiritual pursuit tendencies of your previous births. He sees whether you have gone ahead with seva, selfless service since many births, or you have gone ahead with bhajan, or meditation, swadhyay, self-study, etc. When Guru gives you the ajna to do a spiritual pursuit that you have done since many births, everything becomes easy and effortless. If He wants you to break your self-will, He might give you some 'difficult' ajna. When that spiritual pursuit is easy, you start enjoying it from Day 1.

When Guru gives you ajna, do not get into self-will. "Atmabhranti sama roga nahin, Sadguru vaidya sujaan, Guru ajna sam pathya nahin, aushadh vichar dhyan." – There is no disease like self-delusion, a true Guru is an expert spiritual physician, there are no dietary restrictions like the precepts of Guru; contemplation and meditation comprise the medication. Pujya Gurudevshri usually takes one shibir for many days on this verse. You need to change your focus, that is the main problem, which needs to be changed.

You should check, which thing disturbs you a lot. You need introspection for this thing. Nemiji snores when he is sleeping. When Pujya Gurudevshri tells him in his sleep, he immediately reacts in half-a-sleep mode, "Sorry Saheb, should I go out and sleep?" When Pujya Gurudevshri does not get sleep, He remembers Verse 109, which says, "Te jinaasu jeevne, thaay Sadguru bodh, to paame samkitne, varte antarshodh." – If such a truth seeker gets instructions from a true Guru, he can acquire the right perception and would turn within. Start with introspection, go to contemplation and then go into meditation.

Your ego says that you can never be bad. When you are doing introspection, you should see how you could be better today. Pujya Gurudevshri does not let ego play with Him, so He keeps ego with Him and asks Himself, 'How could I have become better today?' You should learn how to play with the mind, do not let the mind play with you. When you want to become better, you start introspection automatically. Your internal state only becomes introspective. Once you start introspection, you will automatically go into contemplation about the soul, and finally, you become the witness to the pure or impure state of being. You become a ball of peaceful conscious energy and nothing else. You do not even see yourself as a body, you just feel yourself as energy, peace, happiness, and coolness. For Pujya Gurudevshri, the word 'happy' is negative, as there is a lot of excitement in that word. Happy excites the soul energy instead of calming it down. When you say, "Blissful", everything gets introvert and all your energies go back to the source.

'Varte antarshodh' should be a gradual process. Start with introspection, forget the world and go back to yourself. But that is not your pure Self at all. The feeling of cold and hot are characteristics of the body, happiness and unhappiness are characteristics of the mind, and I am different from the body and mind. You should remain in your joy (masti) and friendliness (maitri). Do not dig graves. Any thoughts of your past, which disturbs your joy and friendliness, you should stop thinking about it right away. You can remember your past births also, but your joy and friendliness should not be destroyed. If you say, "I hate this person, but I am joyful," you are lying. Joy and friendliness are two sides of the same coin. If some memory breaks your joy

and friendliness, erase that memory. This way you will only have good memories of the associations with the Enlightened One, the rest of the things will be erased. Go in the past to experience joy. The moment you get disturbed, stop going in the past and get engaged in some mental activity. In this too, if you are breaking your joy or friendliness with Bhagwan or the Enlightened One, you will have an irreparable loss.

With Bhagwan in your life, you cannot have confusion. You may go on the wrong path due to your wrong tendency. Still, you know that your nature is pure, and my Guru has explained this to me, so I am not confused. If you are wrong, you will face external or internal loss, you should be prepared for it. Once you are prepared, you won't argue with reality.

All objects are associated with noticeable activity, all of them are seen with some or other alteration in their states. Consumption of poison or sugar and contact with fire or snow do not fail to extend the consequences. If you have touched the fire, you will be burnt. Now you know that you are getting into the expectations or attachments, you should be ready for the consequences. When you have attachments, you will feel out of the world and beautiful in the beginning. Then you will have expectations. When these expectations are fulfilled, you will feel that you are on the right path. Suddenly the other person does not even understand the expectations to fulfil it. In normal relationships, if there are no expectations, there is no relationship. You expect that the other person should know it without saying a word to him. That is your ego. You should ask for the thing what you expect. With desires and ego, you cannot be peaceful and still.

Once you do not have all these things, your external dependency will start breaking and you won't realise it. If it is in terms of creation, you should learn how to create, and for that, you should learn the art of thinking. The seed is a thought, if your thoughts are not changed, you cannot have peace and bliss. Your emotions cannot change without thoughts. The path is so clear. Guru's grace is not for careless people.

Two ladies went to the Los Angeles Ashram of Swami Yogananda Paramahansa. They parked the car and left the keys inside the car. They realised their mistake after a long time. They started telling Yoganandji, "Please shower Your grace, I can't find my keys." Yoganandji said, "Do not connect carelessness with grace because grace is not to make you careless, it is to make you more attentive, powerful and purer." Understand the science and be scientific. You should know that if you are harbouring such thoughts, you will like it right now, but you will face the consequences. You must understand this very well. If someone is happy, he is happy because of his worthiness. If you think this way, you will understand that the world is very nice, people around you are better and there is nothing to complain about.