

# SATSANG NEWSLETTER

FROM THE SATSANG FOUNDATION \* MARCH 2002

## THE POWER WITHIN

(Abridged from a talk by Sri M)

The subject of today's discussion is the Power-Within. Without Power, nothing is possible. You cannot have anything without Power. When I say 'Power', here, I mean 'Energy'. This Energy in ancient Vedic terms and in mythology, has always been represented by Shakti. Now Shakti actually means 'Energy' as well as 'Power'. Wherever there is Energy, there is Power. This manifestation of Divine Power is called *Para-Shakti*, the Supreme Power. There may be other words in other languages-the Sufis, the Gnostics, the Kabbalists, have their own words for describing it.

The Energy and the Power that is manifested all over the world, right from the Energy that you see in a tiny little amoeba which moves, gets its food and then eats it - all is Power. Now Power generates Power -so the amoeba eats and it gets more Energy. So, this Energy is a constantly renewing force, which is also called Para Shakti. It is the Power. This is the same Power in a different form that you see, for instance, in the atom, when the electron goes around the nucleus. It is the same Power that comes out when the atom is split. No one would have guessed that there is such a lot of Power inside a small, little atom.

Also, this is not as if it is one person's monopoly - nobody can say that, "I have Absolute Power". One can say, "I have touched deep one of the conduits thorough which I link myself to the Absolute Power." As long as we have the physical body, and as long as we identify ourselves with the limited, personal individual - no one can claim that one has absolute Power. But, at different grades, some people may have more manifestation of this Power and some may have less. Now it is this Power, which, in its total Essence is indestructible. You cannot ask where It comes from - nobody knows. Our little brain cannot find out where it comes from. We can only say that it is this Energy which remains always the same and describing which, the famous Vedic Shloka says:-

*Om Purnamadah purnamidam purnat purna mudachyate,  
Purnasya purnam adaya purnam ewavashishyate.*

The key word in this is Purna- "Fullness". One of the ways of translating it is 'Completeness'; the other would be-

'That which has no deficiencies'

Now, let us go into this Shloka. You see when you take an Upanishadic or Vdantic statement, you have to look at it from two points of view-one is from the point of view of Cosmology and the other, from the point of view of inner psychology, which is Yoga. So here - *Purnam adah*- "This is Complete" means, That Energy, That Power, That Absolute Being, which itself is Power in manifestation is always Full, meaning Complete, and anything that is incomplete is not That. Plus-in the psychological sense, it means, that unlike individual human beings or any other limited beings, it does not have any vacuum to be filled, which means, it does not have any desire to fulfill; it does not need anything to become complete, it is already Full. So, "That is Full."

*Purnam idam*- "This is Full". Now, here we have to go very carefully. If one says that the individual, being limited, cannot be Full, then what is the meaning of, "That is Full" and "This is Full"? Here, in one sense, it refers to the fact that although everything appears to be incomplete, in its true Essence, everything is Complete, Full. That means, when the so-called 'limited' being, recognizes and realizes his inner Essence, he begins to know and understand that he is not different from the Absolute Essence, and therefore both are Full!

*Purnam adha purnam idam*-“That is full; This is Full. “This does not mean just the human being - it means every living and non-living thing.

*Purnat purnam udachate*-“From That Completeness has come about This Completeness.” This is a manner of saying that It is infinite and Full and Complete and that no part can be taken out of It. If you think you are taking a part out, you are not really taking any part out from anywhere; there is no movement from this place to that place. It is Full.

*Purnasaya purnam adaya*-“Take away This Completeness from That Completeness” - then what is left?

*Purnam ewavashishyate*-“Only Completeness remains.”

If at all you can define it, it means that That Absolute Energy, when in manifestation, when It is moving, It is called *Shakti*, and when It is not moving, and when It is in Absolute Rest, It is called *Shiv* - we are not talking about the personality Shankara. When it is in its Potential Form, absolutely at rest, without a single movement, That Completeness is *Shiv*, The Absolute Being. And when it moves in kinetic form, when it begins to work, then, That is *Shakti*. So, it is the same thing. Now, that Energy, after It has done all Its work of creation, preservation and destruction- still remains the same, which is not possible when we think of any other kind of energy. We work and we feel tired. We say, “.some of my energy is lost.” But here, the whole Cosmos is spun out of this Energy, which keeps working and yet this Energy remains unaltered, not tired, but absolutely Full.

Now, there is one section of Yoga, which is called *Kundalini Yoga* as today, the subject is ‘The Power Within’. I am touching this particular subject very carefully, because it is dangerous to be careless about it as you hear so much about *Kundalini*. The word has been bandied about so much. You hear of people who say they can raise several people’s Kundalini at one go! I mean, they say, “Up!”, and it goes up!

I have described the Energy, the Power in its outer aspect. Now in its inner aspect- the Shloka which describes it says, *Purnam ewavashishyate*. That means, after doing all the work- after the creation, the preservation and everything that is going on in the Universe - this Power still remains complete - somewhere. When it applies to the world, we don’t know where; but when it applies to the human being, which includes the human personality plus the psyche, this Energy is at work right from the womb. This is the same Energy that fashions the whole individual. It is this Energy which makes him speak, which makes him do everything. After It has done Its work, It remains complete in Its own state, unaltered, calm, potential-somewhere in the human form and that Center has been variously described in the different scriptures, especially the *Shakta* scriptures-as, the *Muladhara*. Now, again, I’m warning you, be very careful. The moment you say *Muladhara*, people immediately picture a lotus being at the end of the spine and so on. Please look at the word, *Muladhara*. *Mula*—which means ‘root’, *Adhara* means ‘foundation, support’-basic support. So, if you translate the word roughly, it would mean ‘root support’ or ‘root foundation’. This means that ‘somewhere’, this Energy, after doing all its work, has now settled down, and that Center, where it resides, is what is called *Muladhara*.

I know, when you say *Muladhara*, immediately you’ll start wondering, “How do you arouse It from there?” - now, that would be the sum and substance of Yoga... Now, we’ll leave it there, for the time being and we’ll shift our attention to the different manifestations of this Energy – how It manifests Itself in daily life, in a different form, not in the form which the Yogi experiences in meditation.

Now, there’s a very simple example. Imagine a person walking along the road who looks as if he hasn’t had food for four or five days. He can barely drag himself along the road. One look at him and you say, “Well, this chap is probably going to die after a few steps!” He himself, probably thinks so. And then imagine a situation when suddenly, a vehicle comes to a screeching halt behind him. In ninety-nine out of a hundred cases, I would say, this poor chap who you thought could barely manage to drag himself for a few more steps- would have cleared all long jump records! Some would say, “Of course there’s an explanation, chemically, suddenly the adrenaline was pumped into his blood system and he reacted to it.” That’s true - that is the manifestation of what happened afterwards –but we are looking for the root explanation.

Now, look at this carefully. We thought, using our rational thinking and our logic- "This fellow is very weak. He can't jump."- And in this man's case, he himself thought that he cannot do it and he would continue to think so as long as the rational, logical mind was operating. But at that split second, when it happened, he did not have any time to use his rational, logical, conditioning brain to think out the imaginary fantasy that he cannot jump. Therefore the command came, "Jump!" and he jumped! If he had stopped to think, "I can't jump" he couldn't have made it. But, in that split second, by some 'chance', 'something' operated in him. Now this is one of the operations of That Energy.

If you want to see it operate in another way, ask any doctor who works in a mental home. Every body knows this for a fact, that it requires sometimes five or six people to hold a man who has gone crazy. He might look very thin, but he has such tremendous Power, because, here again accidentally, his mind has forgotten the rational, logical explanations that condition him. Not that he should go mad - it is an accidental thing that has happened.

It is also manifested whenever there is any sign of genius. You will find that in most of these 'geniuses' - great singers, painters - there's something lopsided. They are a little bit illogical. For instance, some of them are well known for their Bohemian character - they don't care for their life; they are only interested in their singing or their painting. They are almost like Yogis - not exactly. Sometimes this manifestation of genius can also be in a very destructive form, like in Hitler, for example-where this tremendous Energy was there, but it was utilized in a different pattern.

Now, considering all this and having read through the Science of Yoga, we can understand the experience of the sages, the Rishis who have gone through this for hundreds of years. The Yogi says that this Energy, this Absolute Powers is not only there, but It is also connected or linked, to his own Inner Being. It is not active, but potentially there in all humans and there are methods and techniques by which it can be aroused. Now, please don't again mistake this - when I say 'aroused', I am not talking about the snake suddenly uncoiling and all that. What I mean by 'aroused' is that it can become 'mobile'. It is static, and it can be made mobile. Well, though it is called *Kundalini* let us leave that loaded word and let us call it 'Energy'.

Now, most of the traditions that are known generally talk about the Energy being raised. They say that it has to be raised from the lower Chakras and taken higher. Chakra means a 'Centre' - a field of Force. It is not as if there is any anatomical Chakra in the human body. You cannot find a Chakra or a lotus-padma, if you were to dissect a body. It is merely a field in which a certain Force operates. It is called a Chakra because the Energy always operates in 'circles', in 'whirls'. At certain points of the human organism, the Cosmic Energy operates and turns in a circular manner. So, it is called a Chakra. It is also called a padma meaning a 'lotus' which is an ancient symbol of blooming, of blossoming, of something growing, of something slowly unfolding itself. So this is how the Energy operates.

Now, let me explain the traditional and usual understanding about this Energy. This Energy operates within the Seven Centres which are in the human psyche. It starts with the lowest one at the end of the spine, which is called the *Muladhara Chakra*, and goes up through to the other six Centres, with the last one at the cerebrum called *Sahasrar Chakra* - 'thousand-petaled-lotus'. The idea is that the Energy is activated from the *Muladhara Chakra*, which is the lowest, the 'root-support' - and is slowly guided up through the spine, which is the *Sushumna* - up, Chakra by Chakra, Center by Center until it reaches the top of the head, at the *Sahasrar Chakra*.

In between this Root-Center at the base of the spine and the Center at the top, there are five other Centers - one being near the reproductive organ, the other being somewhere near the navel and another one in the chest area - the *Hridaya Chakra* - which is in the thoracic area - it could be anywhere there. The next Center is at the throat and one in between the eyebrows - now, this completes the chart of seven Centres. They say, that it has to be raised from the lowest Chakra. This Energy is represented, since ancient times, as a coiled-up snake because that was the best symbol for Energy in potential-form. A snake coils itself up when it rests as the Potential - Energy and when it is aroused, it raises its head its hood and uncoils itself as Active-Energy. Now, when this Energy arouses itself, the snake is symbolized as uncoiling. Now look, be careful, and don't think that a Kundalini experience is always accompanied by a vision of black-cobra climbing up. This is a symbol to represent the Energy. Well, if you imagine it continuously like that, you will see it as a snake; but otherwise there is no need that it should be a snake.

Now, as it uncoils itself and goes up, step by step, the human mind begins to ascend to different planes of consciousness- planes which it was normally not aware of. So, it begins to see sights, hear things - go into different fields of consciousness, different stages of consciousness; as each of the *Chakras* begins to function.

When it touches the top, which is supposed to be the end of achievement for the Yogi, then the *Shakti* is reabsorbed into its own pristine, pure Self, which is called *Shiv*. And this coming together of *Shakti* and *Shiv* is celebrated as the famous ‘Soundarya Lahiri’ written by no less a figure than Adi Shankaracharya, who was the greatest exponent of *Advaita* philosophy, which does not talk about Kundalini or anything of the kind.

Now, what I am trying to say is that it is not necessary that his process should take place in all humanbeings in the same order, because it has been seen that different people are in different stages of evolution. Everybody is not in the same state of evolution. Therefore, in some people, the arousal or the activity of the Energy may start from any higher *Chakra* - it need not necessarily start from *Muladhara*. Ultimately, the activity does take place at the lowest end. But it is not necessary that it should start there in fact. There is an ancient science called the Science of *Sri Vidya Upasana*. It was considered to be very secret. It is a separate and a complete discipline in itself. It is to do with the chanting of certain sounds which help [awaken the *Kundalini* - to put it in a nutshell. People go to great lengths and take great trouble to get themselves initiated into *Sri Vidya* because, once that is done, it is sure to get things going. Therefore, the Teacher is careful not to give it to everybody, because you are dealing with tremendous Energy. The *Sri Vidya* tradition is broadly divided into two sections- one is called *Samaya Marga* and other is called *Vamachara*. *Vamachara* is to do with all kinds of things - drinking etc... it is called the ‘left hand path’ and the *Samaya* is the ‘right hand path’ where these things don’t apply. Now, the *Samaya Margan* - the one who follows the ‘right hand path’ as he is called - does not begin his meditation with lower *Chakras*. He begins either with the Heart-Center or with the Eye-Brow Center. Once, during those days of my wanderings, I met one of the *Avadhutas* near Nasik, in Maharashtra. We had this little chat about *Chakras* and so on. He was of the opinion that it was dangerous to start one’s meditation from the *Muladhara* upwards. He compared the *Muladhara Chakra* to a deep well with slippery steps. He said, ‘Now wait, don’t climb down the steps of the well, because you are walking on very slippery ground. There is no denying the fact that there is sweet-water in the well, but the steps are very slippery. So, in trying to draw water, it is prudent on your part to stand up there and let down a rope with a bucket and pull it up, instead of climbing down the well where there is always the danger that you may not come up!’ So, start with the Heart-Center of any of the upper Centers.

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### Chennai Satsang Bhagavad Gita Ch.12 (27, 28, 29, Jan. 2002)

‘M’ delivered a series of three talks on Bhagavad Gita Chapter 12, Bhakti Yoga at the mini hall of The Narada Gana Sabha, Chennai in late January. The discourse was co-sponsored by ‘Hamsa’ and Satsang Foundation, Chennai Chapter. Sri. R. Krishnaswamy, Secretary, Narada Gana Sabha and President of Federation of City Sabhas, Chennai presided over the inauguration of the talks on 27<sup>th</sup> January. He and Sri T.V. Venkataraman, former chief secretary, Govt of Tamilnadu, have been fully supportive of the activities of The Satsang Foundation in the last few years. Narada Gana Sabha once again gave the hall free of cost for the talks and also ordered 25 copies of the new book on Upanishads by Sri M for distribution to those who could not afford to buy the book. Sri M honored Sri Jayakumar and Sri.R.Srinivasan, correspondent of New Indian Express with shawls. Deepak Ratan, Katyayani Devi along with Sri Jayakumar and other members of Satsang Foundation looked after all the arrangements for the discourse and sale of Sri M’s book. The hall was packed to capacity on all the three days. Sri M stressed that deep concern for the welfare of all living beings is the primary qualification of Bhakta whether he is devoted to God with or without form. He felt that in the present circumstances unless one served the less fortunate, ‘the daridra Narayana’ in some way, japa, tapa and meditation will not yield the desired results.

Sri. M enthralled the Satsang with a rendering of Bhakti Yoga in song accompanied by the Tampura.

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### **The Importance of a Guru**

Sadhu Gopaldaswami (1900-1960) of Poojapura, a locality of Thiruvananthapuram (formerly Trivandrum) was one of the sages whom M met in his younger days. The Sadhu was known popularly as the Poojapura Swamy, from the area of his residence. M's meeting with him as young boy of around thirteen has been described in 'The Jewel in the Lotus' (p78). M still recalls with gratitude how the swami had made him sit near him and stroked his head and shoulders with great love.

The Swami studied upto high school in an English school in Thiruvananthapuram but did not complete his matriculation. He lived as a householder along with other members of his family and did not marry. He had no gurus, as far as known. He was said to be the beloved of Aamaswami and Mayiamma who lived in the early years of twentieth century. M's reference to Mayiamma in his book 'Jewel in the Lotus' may also be recalled in this context. Sadhu Gopaldaswami lived as an ordinary man. He would sit still, lost in thought on many occasions. Many educated persons used to approach him as disciples. When he sat in small gatherings people would be reminded of the image of Dakshinamurthy seated below a banayan tree. The swami did not write any book. But his conversations have been recorded by a disciple and have been compiled and brought out in a Malayalam book 'Arulmozhigal' (words of Grace). The book is relevant as a free vedantic exposition by a man of experience.

Some of his main thoughts which run like threads of gold in his conversations are as below:

- ❑ Everything is Brahman, Sacchidananda
- ❑ Everything is steeped in Iswara Consciousness
- ❑ The nature of Iswara Consciousness can be described only by the terms of existing, shining, love (Astibhathipriyam)
- ❑ Asthi denotes existence- I am
- ❑ Bhathi denotes effulgence - the soul
- ❑ Priyam denotes eternally blissful - the Supreme
- ❑ When the veil of maya is removed the truth of the mahavakya 'Aham Brahmasmi' (Yajurveda –Brhdaranyaka Upanishad) rises in us.
- ❑ There is only one difference between Ishwara and the world : Iswara is the cause and the world is the effect.
- ❑ Iswara exists in us in a microcosmic state through attribute of Ignorance (Avidya)
- ❑ This microcosm is continually attracted towards the macrocosm of Iswara.
- ❑ When the veil of maya which limits us as 'my' 'mine' etc. is removed we understand that our nature is same as that of Iswara consciousness.
- ❑ The path to self realization through the removal of the veil of maya is by listening (sravana) to the advice (upadesa) of sage who has realized himself as Sachidananda Swarupa and by contemplating (manana) on it and by acting accordingly.
- ❑ That is the basis for the ancient words

Guru Brahma, Guru Vishnu  
Gurudevo Maheshwara  
Gurureva Parabrahma  
Tasmayi Sri Guruve namaha

**Theen Dham Yatra**  
**19 Sep 2001 to 4 Oct**  
**2001**

Day 1: Forty-Five of us shepherded by Sri. M started off from Delhi by bus and car for the two week Himalayan Yatra. Reached Punjab Sindh Kshetra dharmashala at Rishikesh by 3pm where Vivek Mahendru had arranged for reservation of rooms for the two night halt. Yatris came from Chennai, Bangalore, Palamaner, Mysore, Kerala, Jodhpur, Mumbai, Kutch, Singapore, France and Delhi. After blessing ourselves with waters of Mother Ganga we sat for Satsang. M read from Tapovan Maharaj's travelogue 'Wandering in the Himalayas'. Meditation and aarathi followed. For the next two weeks we would meditate with M every morning and have bhajans and meditation every evening unless the day's journey ended very late. Sri M spoke to us on many topics and also read from the travelogue.

Day 2: Feeding of Sadhus and ved pathashala students at the Punjab Kshetra langar. Dip in the Ganga. Evening Ganga Aarathi.

Day 3: Rishikesh to Bhaironghati via Tehri and Uttarakashi. En route as we sipped tea by the roadside, Sir M pointed out the grassy, steep slopes across the Bhagirathi which he had traversed with Babaji his Master. Late arrival; bhajans and dinner by bonfire. Our Master spoke about the spirit in which the yatra is to be undertaken. The minor and major inconveniences, hurdles and even dangers to be faced cheerfully with faith remembering our ancestors who had to pass through many dangers like wild animals, dacoits, sickness and lack of medical aid etc. He said the trouble was well worth it because the Himalaya has many evolved beings seen and unseen who bless spiritual aspirants and ten minutes of meditation there is worth ten times that done in the plains.

Bhaironghati to Gangotri by bus. Darshan at Gangamayi Mandir. Trek 14km to Bhojbasa by foot, horse or dandi. All along while we walked upwards Ganga flowed downwards to bless all those who have a dip in her. So we were against the stream in a way, taking one step at a time towards our goal, behind our master. Spectacular snow coated granite peaks stood as sentinels on two sides of the valley. Night halt.

Day 4: Early morning 4km trek to Gaumkh at an altitude of 13700 ft., the sacred source of The Ganga. Master and some of us had dip in the sparkling cold waters of the holy kshetra. Sri M suggested that if anyone wanted to give up any bad habit, feeling or thought it would be propitious there at Gaumukh. Return 18km trek back to Gangotri. A few stayed back at Bhojbasa to join back the party at Uttarkashi two days later as they were exhausted, having done the previous day's trek by foot all the way. Night halt at Harsil. The Bungalow was on a bend of the Bhagirathi. One of the most picturesque hotel locations on the trip.

Day 5: Harsil to Uttarkashi by road, Lunch en route at Swami Vishnudevanand's Ashram (flying swami) on the banks of the river. Evening darshan at Kashi Vishwanath Temple, Annapurna's temple and Parashuram shrine and a relaxed visit to Tapovan Kutir and Chinmaya Mission ashram, where are participated in the evening aarathi.

Day 6: Long drive to Gaurikund. Lunch en route in the woods where we wandered and then sat around M and absorbed the ambience and fragrance of the pines while the hot lunch was being prepared. At Gaurikund, some had bath in the hot springs and slept peacefully and expectantly for next day's ascent to Kedarnath.

Day 7: Ascent to Kedarnath by foot, horse and dandi. The early walkers set off with M and a few managed to keep up his lively pace. One felt one could go on and on, taking in the mountain air, the scenery and hearing the hurtling Mandakini every now and then. And at last to behold the temple of Kedarnathji in the distance with snow clad mountains behind, took my breath away. Evening visit to the temple of Sankaracharya from where he is supposed to have walked off into the snowy heights. Then the Master took us into the presence of Kedarnathji. We also saw the Udhakkund and the Answering Kund-it bubbles up in response to our 'Om Namahshivaya' In the night sky, the moonlit snowclad mountains cast an ethereal glow that was bewitching. Such beauty, such peace.

Day 8: Sri. M offered abhishekh to Kedarnathji Linga and so did most of us. Descent to Gaurikunda for lunch and motor down to Rudraprayag, where the bungalow is perched right atop the prayag of Mandakini and Alaknanda rivers.

Day 9: Long bus ride to Badrinath via Chamoli and Jyoshimath. Evening darshan of Badarinathji and a meeting with Rawalji.

Day 10: Day was left free for wandering around, bath in the hot water kund, pujas for pitrus and darshan of Badrinathji. Evening Satsang, meditation and bhajans with M.

Day 11: Motored to Mana Village and walked a bit further to the Vyasa Gufa where M first met his great Babaji in the Himalayas (referred to in 'Jewel in the Lotus'). Next 8 km trek to the Vasudhara Falls after crossing the Bhim Phul at the source of The Saraswathi River. Unlike the other two treks, where we could not see the goal at the start, here we could see the falls 'just there' for a long time as we puffed and panted. The falls are cradled by awesome peaks, cliffs and ridges-bare, stark and beautiful in many subtle colors.

Day 12: Bid farewell to Badri Vishal and caught the 9.30 am convoy of vehicles to Jyoshimath. As we slid up the slopes behind Jyoshimath in a cable car to Auli we had a panoramic view of mountain ranges including the Nanda Devi and Trishul peaks. In the distance we could see the Daulagiri range and M spoke of his wanderings with Babaji and other saints in the area. We spent an hour in the Mutt of Sri Sankaracharya and had darshan of the sphaatik linga worshipped by great Shankaracharya himself.

Day 13: Descent to Rishikesh with lunch stop at Srinagar. Just before we reached Rishikesh we stopped at Vasishta Gufa and spent some quiet time.

Day 14: Rest day at Rishikesh. Visits to Lakshman Jhula, Ram Jhula, Shivananda Ashram, Ganga snana etc. Some visited the VedNiketan Ashram, where Sri M conducted retreat in Feb 2001 and the neighboring Vanaprastha Ashram.

Day 15: After meditation Sri M spoke briefly and thanked the Almighty for looking after us, for protecting us from danger and illness except for minor aches and pains. Even though we walked over rugged paths and boulders, not a single yatri sprained ankle or toe nor was there a major fall or slip. and then he thanked us all instead of us thanking him. We are full of gratitude to beloved Sri M for taking us on this elevating divine trip into the Himalayas. Departure to Delhi by bus.

*Uma Singh*

### **Blissful Movements with 'M'**

Himalaya. Badarinath. September 2001

Ajit- What is the significance of Vasudhara falls?

M- People say that when the Pandavas went to Swargarohana, they came to Vasudhara, had their bath, drank the water and then went. So when people come to Badarinath, if possible, they make it to Vasudhara, take a few drops and come back.

But to me the significance is because in that area all that area- great yogis and rishis have sat and meditated. More than Pandavas going-which is puranic of course. So there are certain vibrations around there-if one can sit down for a while and meditate. You saw the little Narad Gufa? Of course now they have built it up with a wall etc. But there was already a Gufa in existence. According to the puranas, Narayana revealed himself before Narada somewhere around that area, near Vasudhara. This is the significance of that place.

Ajit- Just above the fall there seems to be cave.

M- Yes. There is a cave. I have spent one night in that cave.

Shobha- How did you get up there. Sir?

M- Why? You can climb up there. Scramble up. What else can you do?

Soumini- It looks quite sheer.

M- No, no. You can climb. I can't climb like Babaji. But I can climb. It is quite a big cave inside. It is oval and inside there is quite a lot of space. It doesn't need any protection actually, once you go to the end of the cave, you are safe. You will get your oxygen but you won't get the wind.

Umi- Is anyone living there now?

M- No. No one is there now. There is another nice cave on the way. I had seen it long ago but I had not stayed or anything. That's a nice cave. Quite a large cave. So I was asking the Palamaner people- 'If I want to come and send five days here, will anybody come and help me? Stay with me and cook...

Sometimes a door becomes necessary to have in a cave- because of the chill winds that blow. It is not anybody's fault. All yogis and meditating Mahatman are not cold free.

Q: The journey was more important than the goal.

M: No. The goal is more important than the journey.

Bhavani: Ok. The goal is there, Sir. But while we are going to it isn't it important how we...

M: Yes, yes. Put your entire attention on the journey. Don't forget the goal.

When we used to meditate, Babaji, always used to remind us, 'Don't mistake the technique for the goal.'

B: What I was meaning is, Sir- 'The goal was Vasudhara, ok? And we are trekking - nothing spiritual...

M: No, no, no I don't agree with that. It is very spiritual.

B: Very spiritual! I was thinking that it is only a waterfall.

M: No, More than that. The fact our minds are fixed on that waterfall and that we are going through so many difficulties to reach that is the most important thing. You see-why did people go through hard climbs and pilgrimages? Why? Why are all the temples on top of hills? Because in the difficulties much of your karmabandhanas will be rubbed out.

B: So sir, without difficulties will the progress be slow?

M: Yes.Slow. Without sorrow man wont even think of God. Few people remember him then. Sorrows and difficulties are given to us, so we may move towards God.

People who are not into religious matters seriously, people who are not doing sadhana-they will always try to discourage those who are in the path by various excuses, various things. That is normal.

B: One famous argument is - 'What's the use of all this? Do your duties.'

M: As if they know what your duties are. One's greatest duty is to find God.

## **GURU NANAK APOSTLE OF UNITY**

Guru Nanak was the repository of humility and love for mankind. When the apostles of peace such as him walk the earth, the earth also rejoices and all beings are irradiated with joy,. For rare is the avatar of The Divine One. Rare is the mother who bears such a child and fortunate is the land where the Master sets his feet. From a very tender age, Nanak spoke words of divine wisdom which very few could understand. His parents were deeply anguished at his unwordiliness, hardly knowing the great salvation he had come to deliver. Nanak grew up in the midst of this anguish, yet supported undauntingly by his sister Nanki who loved him deeply and understood the signs of divinity in him from a very early age.

When Nanak was working at the Modikhana of Sultanpur, one day he disappeared while strolling on the banks of the Vehi River. He was not seen for three days. It is said that when he reappeared from out of



the river, he exuded divine radiance and then uttered the Japji Saheb which is his revelation of Truth and the essence of all he uttered. From then on came forth the great ocean of divine poetry which ended the suffering of millions and brought to them the nectar of the Lord's name. The Guru's devotees when near him and suffused with his divine presence lost all awareness of the world around them and experienced great exhilaration of God-nearness. Those with whom he spent even a few moments, he delivered from the world's mire and infused with Bliss of the Lord. His devotees' hearts overflowed, yet he never stayed in one place and went to distant places to spread hope and love. In his travels across the country and into China, Tibet, Arabia and Iraq, Guru Nanak was accompanied by Bhai Bala, a Hindu and Bhai Mardana, a Muslim by birth. This reinforced his message of One Supreme Creator and unity of mankind. These wandering fakirs, as they liked to call themselves in humility, brought succor to millions of thirsting souls with their mystical renderings of celestial hymns in praise of the Absolute written by Guru Nanak in the common language of the people.

His hymns in praise of the Almighty, while enunciating sheer wonder at the divine mystery of creation, also provide guidance on daily life prescribing values of humility, truth, compassion and service. In this spirit he uttered the following words:

***Dya Kapah santokh soot jat gandhi sat vat  
Eho janaiu jeeye ka hayi ta pande ghat***

Compassion for cotton, continence for yarn with the twist of truth to form the knob of life-if such a sacred thread be there, O Panda, then spin it for me to wear.

Guru Nanak's message of love is even more relevant today than ever before and his life was a wonderful example of ideal universal brotherhood. That is why at the end of each prayer the devotee utters the following words full of encompassing divine concern transcending his limitation of self and family:

***Nanak Nam chardi kala  
Tere bhane sarbat da bhala***

May Nanak receive thy Name in joyful countenance

My the whole humanity receive thy kind benedictions

And be relieved of their sufferings.

More than five hundred years ago, Guru Nanak had proposed the philosophy of Bhakti through constant remembrance of the Lord's Name and love for the entire humanity. At a time when divisions of caste, creed and religions had weakened the moral fiber of society, his message of unity and 'One Mankind' was the panacea for many social ills, uniting single brotherhood of spiritual communion.

Satsang Foundation is an example of such principles of love, devotion and service and in Sri M is witnessed the same humility, compassion and unity as was manifested in Guru Nanak.

**Gagan**